MARCH 1973

ONE DOLLAR

Saturday Review of EDUCATION

Student Travel, 1973: In Search of New Trips

Mead, Bettelheim, Steinem, Asimov, Graham, Hoffman, Leonard, Seale...on:

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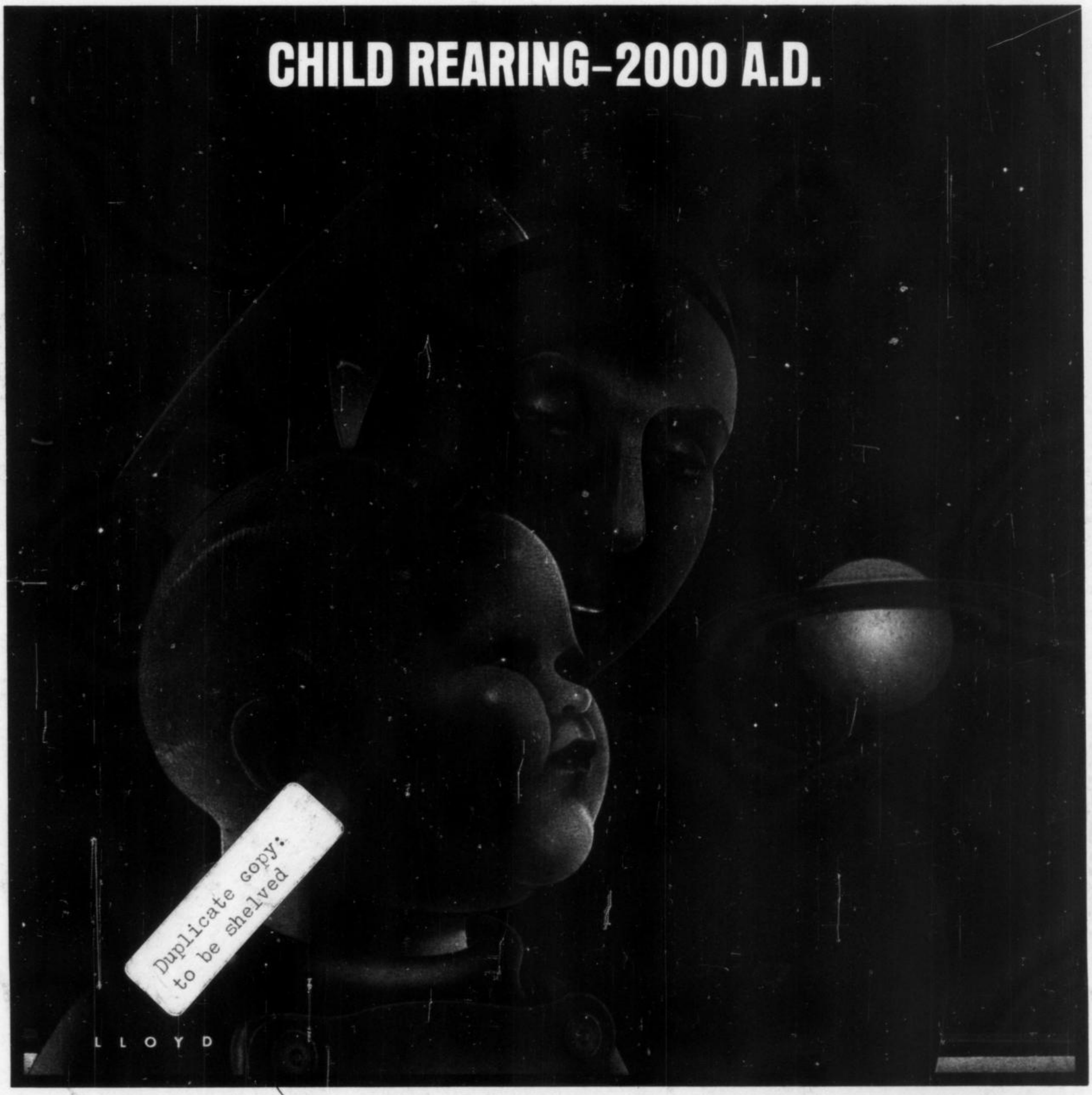

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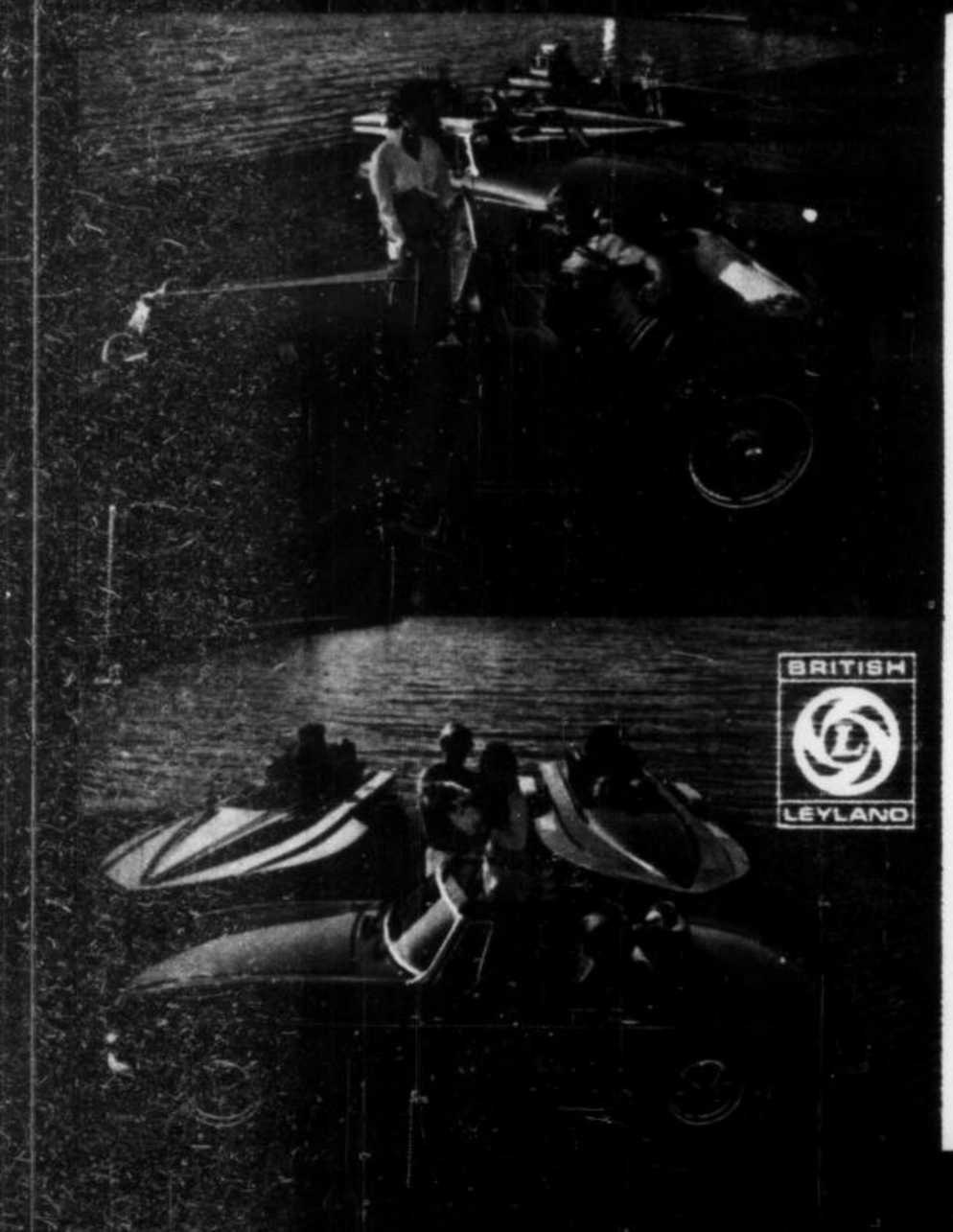

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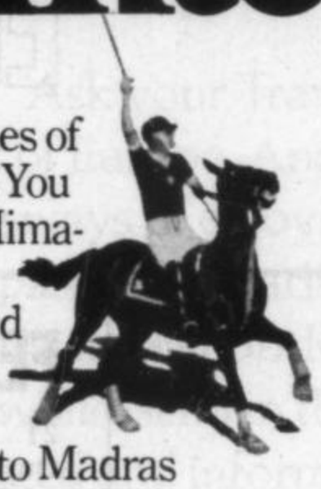

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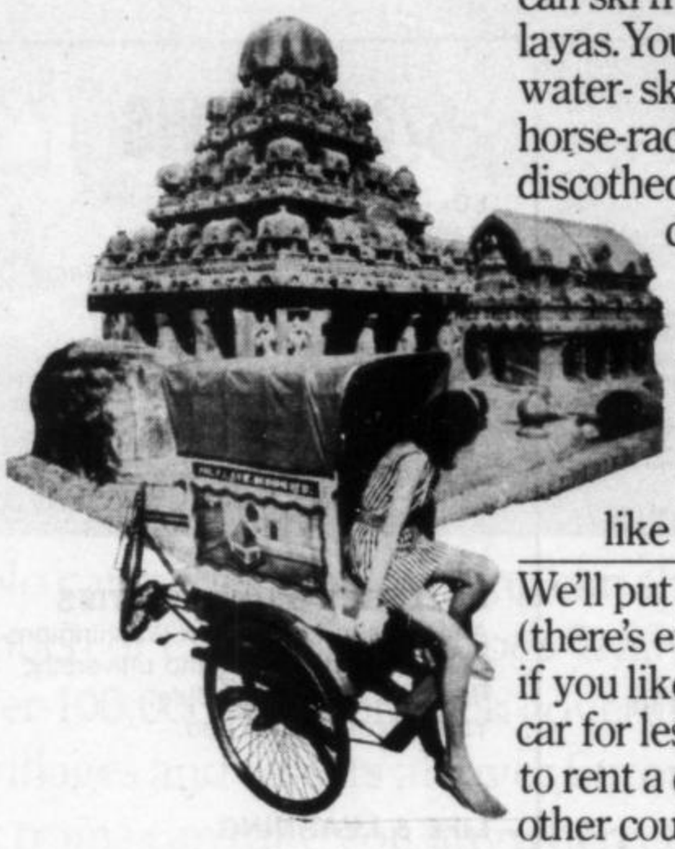

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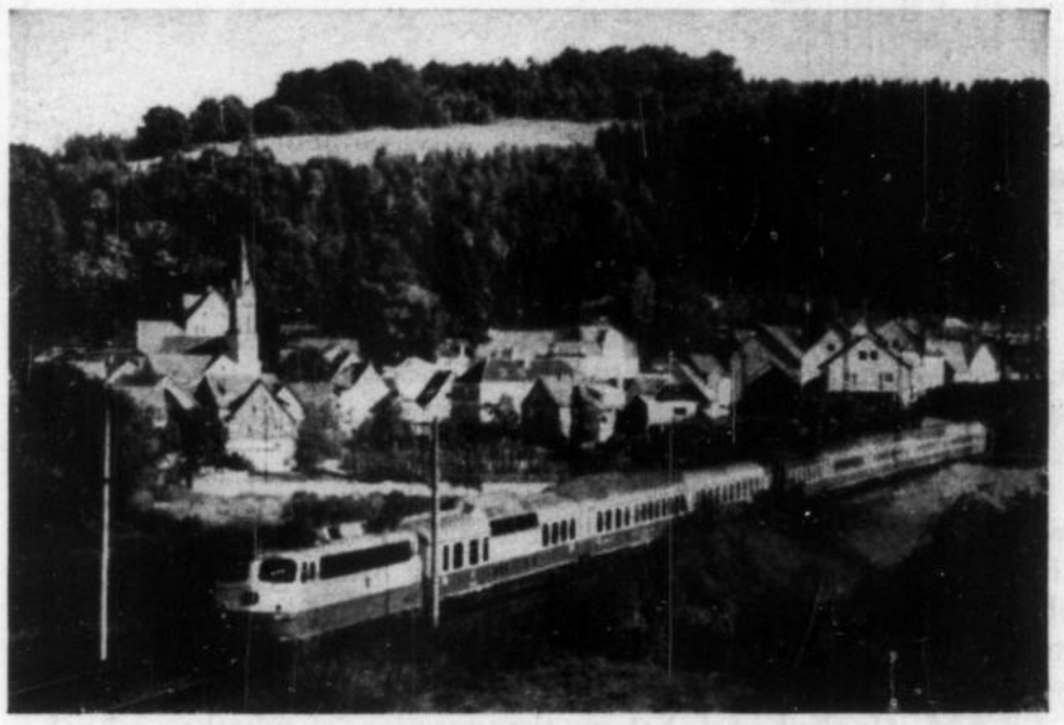

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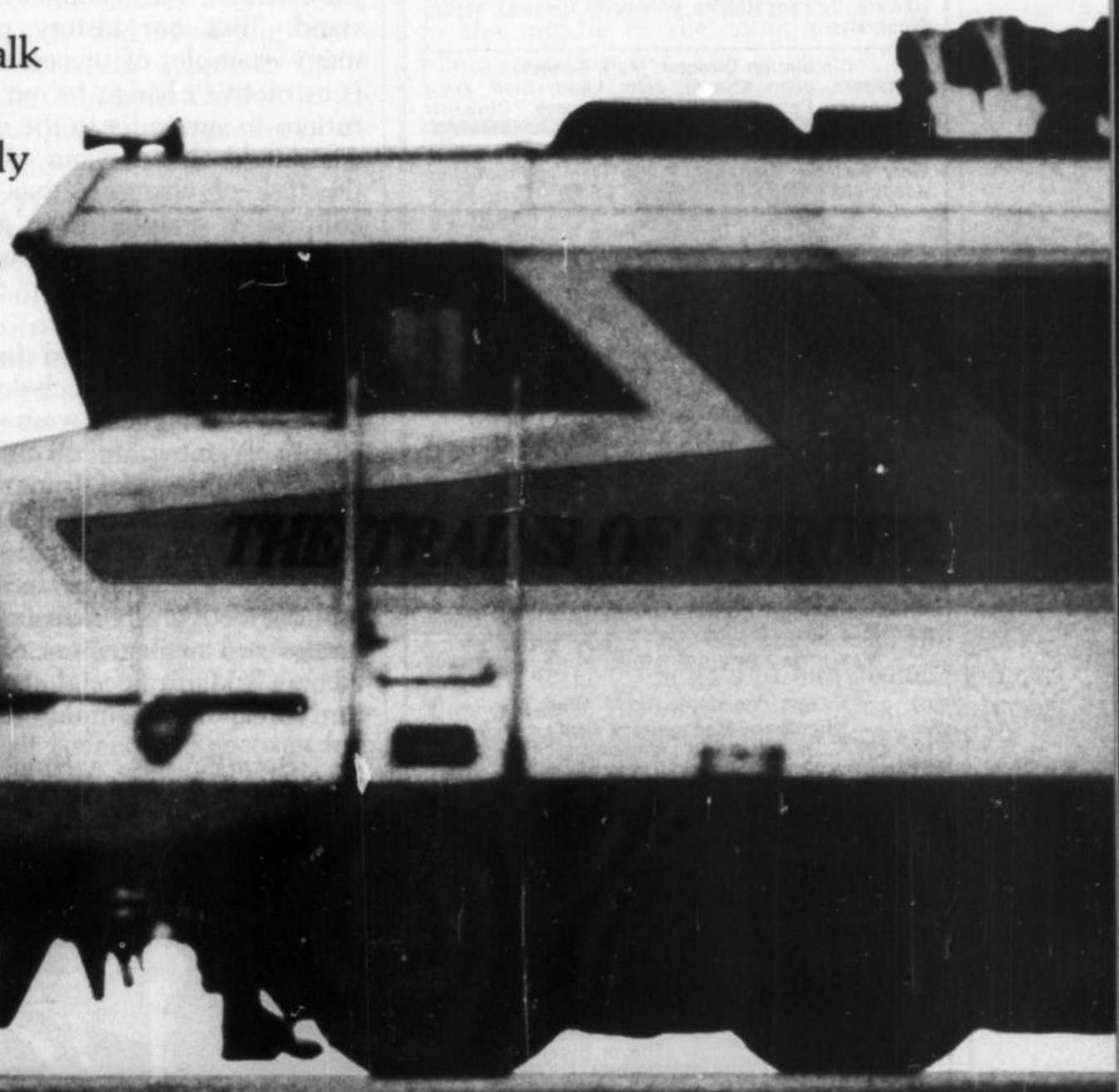

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INSIDE *SR*

Psychologist *Urie Bronfenbrenner*, poet *Nikki Giovanni*, National Education Association president *Catharine Barrett*, and novelist and critic *Elizabeth Janeway* join eight other contributors for our symposium on child rearing in the future. The participants' views, as senior editor *Henry S. Resnik* points out in his introduction, are stimulating and varied. What are his own views? "I can't improve on what the participants have said collectively," Hank notes. "But I would emphasize the hope that only people who really care about children will be active in having, and raising, them in the future." Hank had expected a good deal of "futuristic weirdness" in the contributions. "Not so," he comments. "Values, and the imparting of values, most concern our authors." The cover illustration is the work of a Los Angeles artist, *Peter Lloyd*.

How might we school our children *now*, to help bring about a more humane society? Our guest editorialist, *Harold Howe II*, recommends, first, desegregation, then measures to make the schools more cooperative, less authoritarian places. "Idealism is out of fashion these days," he comments about his stand. "But our history provides too many examples of success in producing constructive change in our social institutions to surrender to the doctrine that we should abandon our ideals because the task of change is too great." The editorial is adapted from a talk Howe gave to the National Conference of Christians and Jews.

Themes of present and future mingle in the article by psychologist *Jerome Bruner*, who suggests ways we can more effectively integrate all modes of life, learning, and work. Bruner has studied the young of many species, particularly primates, and his remarks here stem from the increasing awareness of "certain distinctively human features in the nature and management of immaturity in man." Man's special status as a culture user, for example; his ability to change the environment to meet his needs; his ability to learn intentionally and not simply incidentally; his several systems of exchange: symbolic (language, myth, title, label); affiliative (including kinship); and economic. In this context Bruner proceeds to consider the need for "new formulations of work and occupation."

School and society in Sweden are the subjects of *Verne Moberg's* report from that country. Herself of Swedish extraction, she returns off and on to enjoy the Swedes' "gut-level common sense." Yet on the question of whether school reforms will bring about societal reforms there, she finds the Swedes less case-hardened than Americans. Ms. Moberg has been a magazine editor (*Harper's*) and a book editor (Pantheon, where she handled all education titles). She is now with the Feminist Press, Old Westbury, Long Island.

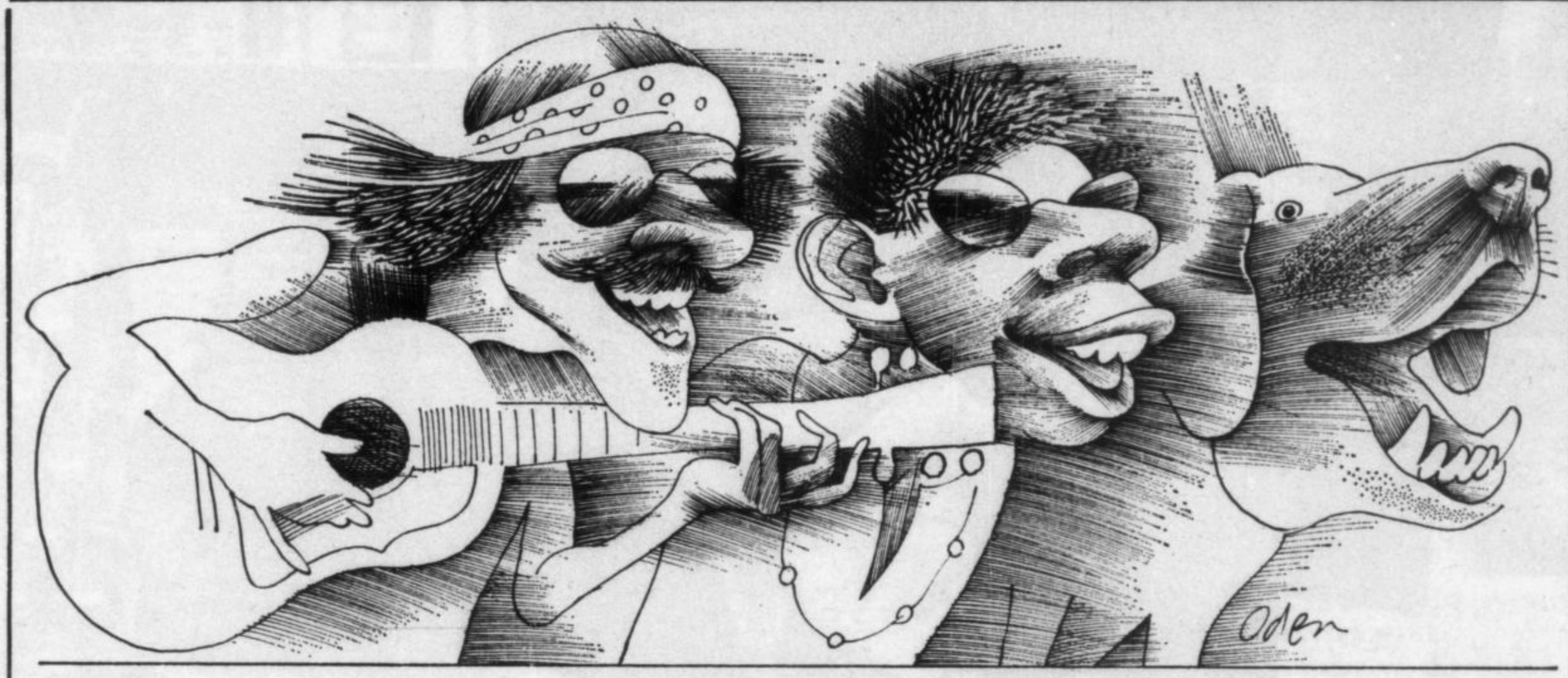
Two "information centers"—one national, operating from Washington, D.C.; the other local, operating in Dayton, Ohio—interest education writers *John Mathews* and *William A. Sievert*. Both centers are intended to aid students, the Washington group by helping them to "organize," the Dayton group by helping to redress infractions of students' rights. Both are effective—but both may have limited lives.

Our takeout "Test Yourself on the College Boards" raises the question: Could you get into college this year? Perhaps another good question is: Would you want to? And the corollary: What is higher education all about? In this connection, note our interview with *Frank Newman* in Up Front; he points out that higher education really isn't what we may have thought it was. You will be seeing more of Newman's ideas in *SR of Education* as the recommendations of his "task force" on higher education (sponsored by the Department of Health, Education, and Welfare) are released.

D. W. C.

Resnik *Howe* *Bruner* *Mathews* *Newman*

SR UP FRONT



Rock 'n' Roll College

BY PETER A. JANSSEN

The sign on the door said Domestic and Foreign Funk. Inside the narrow storefront a thirty-five-piece rock band, Wolfgang and Strauss, was ending a four-hour rehearsal of its own music, ranging from hard, pulsating, "switchblade" rock to lyrical, whimsical ballads.

Steven Strauss, a former grad student in criminology at Berkeley, was on lead guitar. His brother Richard, a former pre-med student at Stanford, was on piano; Dan Paik, a graduate of Berkeley's Free Speech Movement and a former Fuller Brush salesman, was on bass. The six-member chorus was perched five feet above the floor on a small ledge at one end of the room. The floor itself was covered with a spaghettilike network of wires leading from instruments and microphones to a series of electric amplifiers. At the front of the room Wolfgang, a German shorthair pointer that occasionally howls when the band plays "No Regrets," his favorite number, was curled asleep on a battered blue sofa. The College of Rock and Roll was holding another class.

The college is a nonprofit, entirely serious, highly disciplined institution that houses its 100 students and 12 musician-teachers in two adjoining storefronts (one a former navy recruiting station, the other a former real-estate office) in a residential district of San Francisco. It all began about three years ago when Steven Strauss (who started training as a hobo when he was sixteen) "got tired of the hassles at Berkeley," packed his wife and Wolfgang into a Jeep, and moved to a remote 2,000-acre ranch in Northern California. He spent several months composing in the lower branches of a tree until a few friends showed up and started working together as the nucleus of the band. They performed at the local Sheepshearers' Ball before they returned to San Francisco eighteen months ago to start the college.

The college still operates at a slight loss. Students pay a tuition of $40 a month for study and practice; they receive four private lessons, four workshops, and three seminars each month. Most also play at least some of the time in Wolfgang and Strauss. Some students walk in off the street and can't read a note; others have professional experience but want to change their style or get some extra help. The curriculum itself covers the spectrum from Chicago Blues to Country Ballad to English Rock 'n' Roll.

"We emphasize discipline and a strong classical grounding," says Steven Strauss. "We try to start by having students write their own music. Then we move to rock." "The work is hard," adds Dan Paik. "There's almost a Puritan ethic around here—except it's Jewish."

Back at the rehearsal the band ran through "Linda," a romantic ballad that Steven wrote for his wife, and a soaring up-tempo number called "Homer's Bonanza," which uses the entire company. Finally the group performed "No Regrets." Wolfgang woke up, strolled to the middle of the room under the piano, and howled. □

Master Teacher

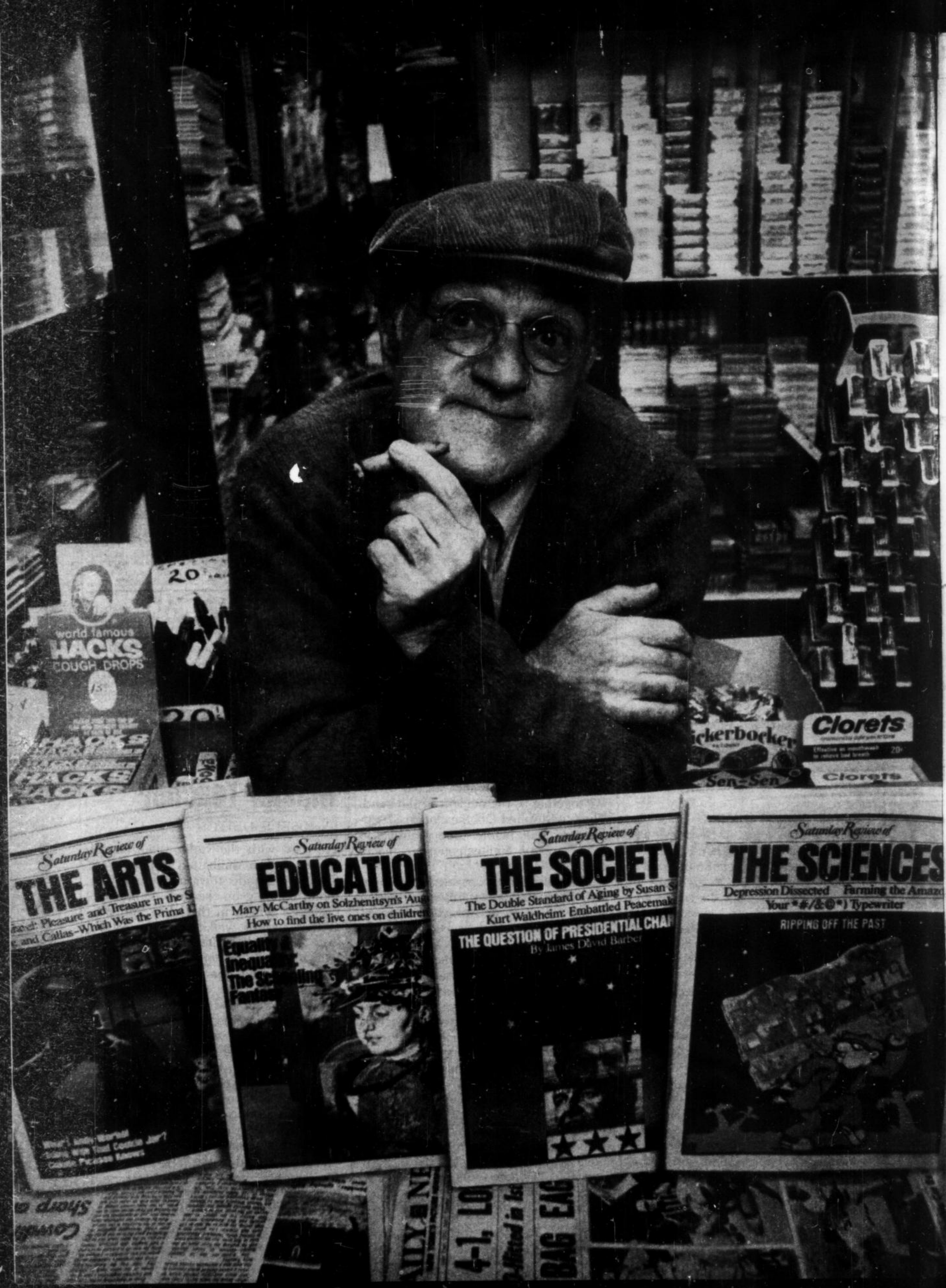
BY JOSEPH DEITCH

The boy with the violin came out of the subway on Manhattan's Upper West Side and strode toward the old baroque building on the next corner. He pushed a button in the lobby and was at the elevator well before the return buzz had ended. On the way up he took his music out of a worn portfolio and unsnapped one end of his violin case.

Another ring and he was in a waiting room, where he hurled himself into the concerto he was to play for his teacher behind the curtained casements across the foyer. After fifteen minutes of practice he went in for his lesson.

A departing student, looking drained yet exhilarated, was jotting down instructions from the teacher, who spoke in a gentle, accented voice. Then Ivan Galamian turned to the boy at the mu-

Joseph Deitch is an editor for New York's United Federation of Teachers.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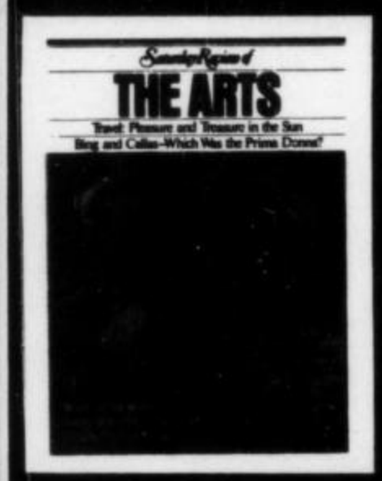

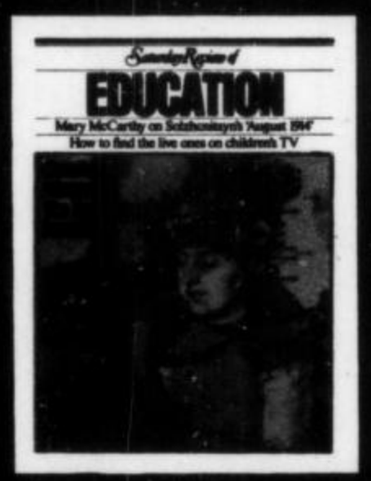

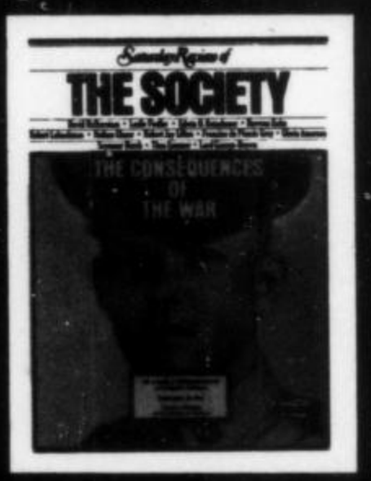

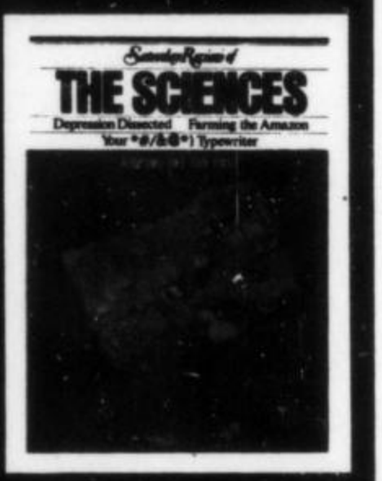

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THE SOCIETY

The individual in today's society might as well be in a pinball machine.

Virtually everything that happens in society affects his life, yet for the most part, he is almost powerless to cope with it. The future shock phenomenon just accelerates the change, and makes its impact harder to take.

Well, the editors of Saturday Review have a partial solution to the problem. It's called SATURDAY REVIEW OF THE SOCIETY, and in a way, it is a survival manual. Its job is to keep you ahead of the current turmoil in society: politics, leisure, youth, labor unions, welfare, old age, advertising, environment, technology, the economy, communications, jobs, war, freedom.

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sic stand in the middle of the room.

Galamian is widely regarded as the best violin teacher in the world. Because the serious musical life of a nation depends on string players, I had become intrigued with the man preparing many of the ablest violinists in the country for solo work and recitals, orchestras, chamber groups, and teaching.

Approval for my visit came in a telephone chat with Mrs. Galamian, who crisply manages her husband's work with eighty students from the Juilliard School in New York and the Curtis Institute of Music in Philadelphia. I had gone up the elevator with the student who came in by subway and was nodded into the apartment by Mrs. Galamian.

Galamian's students revere him—the word most often used by those I spoke with was "fantastic" as person and teacher ("fantastic" is the superlative chosen at Juilliard; it is not used lightly). Many students make major progress in a relatively few years because of—aside from his teaching genius—their devotion to the man, and his to them, and because of a magnetism that I instantly observed about him after I had seated myself at the back of the room.

Galamian, in sleeveless pullover, sat at a grand piano, listening and watching—actually seeking evidence of progress since the previous week's lesson and practice. He is a tall, somewhat portly man, with dark, brooding, not unhandsome features. He is a chain smoker and cups his cigarette in the European style.

The student, a thin, athletic Korean with surprisingly short hair, proclaimed authority with the first draw of the bow. His piece was the Tchaikovsky Concerto. He played long sessions without interruption from Galamian, who, ready to correct and demonstrate, had his violin at his shoulder, using his bow for accent and pointing to the music. He played along with the student for a time. "Start the triplets," he said, snapping his fingers quickly, then slowly. The student tore into the music with new strength after each major correction. I noticed a raw bruise, the size of a half dollar, on his lower jaw, where the violin had pressed, the trademark of long hours of practice.

Galamian called a halt, thought a few seconds, and said, "Know what I would do here? I would make it a crescendo, like this," and he zipped through the passage.

"Next week I want to hear the full Tchaikovsky and the Wieniawski," Galamian said as the next student, a tall, attractive girl of about fifteen, came in during the break. Although the girl played with increasing strength, Galamian urged more force. She nodded, and here, for the first time, I caught the sense of privilege that these young people feel about working with Galamian. She told me later that "he is not only a teacher but a person really interested in you, and you value this more than anything. That is why we give him our best."

Galamian lighted another cigarette and clapped the rhythm of a new passage. "Mark it," he said, and the girl made a notation on the music. It occurred to me that although Galamian must have taught this sonata to dozens of students, his current attention to it was as concerned and sharp as if it were being attempted for the first time.

As the pianist went out for a break, Galamian said, "Play me the cadenza, please." She began, but was stopped almost immediately. "Why do you take so much bow? Take this much," and he measured the distance with his hands. He interrupted her five times in the next two minutes. Then he glanced at the music on the piano, sat down, and watched. "Once more," he said. She got the cadenza right this time. Before she left, she reviewed her assignments; there was stress on the cadenza.

I slipped out as the next student came in. Mrs. Galamian took my hand and said, "I know you have questions, so why don't you have dinner with us one day soon?" I did, indeed, have

questions and a few days later was at the Galamian kitchen table, eating *kulebiaka*, a Russian favorite of "the boss's," and learning more about the making of Galamian violinists.

Galamian joined Curtis in 1944 and Juilliard in 1946. He was born of Russian parents in Tabriz, Iran. His family moved to Russia when he was a child. He began to study the violin at the age of eight at the School of the Philharmonic Society of Moscow, from which he was graduated in 1922. He continued violin study with Lucien Capet in Paris, where he taught at the Russian Conservatory for fourteen years. He has been teaching the violin since he was fourteen—"My teacher gave me a pupil, and I discovered that I liked teaching."

I was curious to know what made an outstanding student by Galamian's standards.

"The same qualities that make an outstanding performing artist—the student who thinks, listens, has the fingers and technical means and the heart and imagination. And who works."

"Who works his head off and his fingers to the bone?"

"No. Practice is an individual thing; some give it an enormous amount of time, some less. The important thing is to teach the student how to practice. Some put in a lot of time and get small results; some are essentially lazy. Some overwork or underwork or go through the motions. All it takes is enough time used in the most rational way to get the best results. My students know they must subordinate a great deal to accomplish a great deal."

It was getting late. An evening of good talk and good food at a homey table with a great teacher, his wise and good-humored wife—I almost hated to leave. On the way to the elevator we talked about his outstanding current students.

A few are already giving concerts under big-time or other professional management. I expressed a desire to sit in on a lesson with one of them. Galamian agreed, and the choice was left to me. I chose Daniel Heifetz, more taken by his name than anything else.

Heifetz was completing his studies at Curtis when I attended one of his final lessons with Galamian, with whom he had been studying for three years. One of his previous teachers was Efrem Zimbalist. Galamian had helped Heifetz plan a basic repertoire for the start of his concert career and had concentrated on these works during their past year together.

The lesson with Heifetz was in progress when I arrived at the apartment. Heifetz, the son of a prominent neurosurgeon, has been studying the violin for fifteen of his twenty-two years. He is on the short side, with medium sideburns and wavy black hair just over his collar. He handled the violin with bold self-sufficiency, even a bit brashly.

The interaction between Galamian and Heifetz was revealing. For one thing, it showed the extent to which the concert performer can let his hair down with his teacher.

"That's not good bowing, but mark it if it's comfortable," Galamian was saying as Heifetz worked at the piece, a Mozart adagio. "The point is, if you do that"—Galamian drew his bow flatly over the strings—"do you see what can happen?"

There was also hard work on a Franck sonata. Heifetz was given a choice of approaches for one section. "You decide which you like best—they're both nice," Galamian commented. Heifetz tried one. "Perfect," he said, and played it again. "Beautiful." A buzz at the door. As Galamian went out, Heifetz turned to me and said, "Isn't he fantastic?"

After the lesson I asked him why he thought so.

"He is the only violin teacher I know of whose method is logical, almost scientific. He and I often disagree on interpretation," Heifetz continued as he packed his things. "Many times he will give in to me, but more often than not, as with most of his students, it's the other way around. It depends on how strongly he thinks you feel about an idea."

Before leaving, we listened to the lesson in progress for a moment. "Knowing he's there gives you a wonderful feeling of security," Heifetz said. □

Teachers at Bat

BY MAXINE BERMAN

The people of Detroit voted down three requests to renew or increase school taxes in the past year. As a result, the fate of the Detroit public schools is suspended in a precarious Humpty Dumpty balance. The Detroit School Board, the city of Detroit, the Michigan Board of Education, the state of Michigan, and a recently formed "Blue Ribbon Commission" are all trying to put the schools back together again.

Unfortunately, they do not understand the real issue: the crisis is not financial but rather a perversion of public priorities to a point where educa-

Maxine Berman is a teacher in the Detroit schools.

tion's status is just one step above that of tree removal. A look at what does excite people and earn their respect illustrates the dilemma and offers a possible solution.

The element generating the most excitement and respect in America today seems to be sports. After all, how many people suffer the same kind of anxieties over an upcoming millage election as they do when their favorite player fumbles the ball, loses the puck, misses a basket, bogeys a hole, or strikes out? And which receives the greatest amount of news coverage per day—education or athletics? Can teachers claim the baseball players' average salary of $29,000 per year? Do outstanding teachers earn $100,000 per year? Ballplayers, of course, are paid from private funds, while teachers' salaries come from taxes. Yet it seems ridiculous that a public constantly maligning education should have to finance it. Why not let them put their money where their enjoyment is? In other words, let's allow city government to take over professional athletic teams while school districts become private corporations. The switch is a simple one.

Under this scheme the prospective ballplayer would apply to the city of his choice. If accepted and proven capable, he would, after two years, receive tenure—job security, which he now lacks. Salaries, paid on the basis of yearly seniority rather than worth, would range anywhere from $7,500 to as much, after fifteen years, as $17,000 per year. A guaranteed retirement fund, paid for from the player's salary, would insure his future. If he wishes to earn more money, the ballplayer could ask the public to increase athletic taxes. Then, of course, there are always shaving commercials. Job security, guaranteed wages, a stable retirement fund—what more could anyone ask for? And finally, think of the financial boon to city governments receiving profits from the sale of tickets and television rights.

Education, on the other hand, would be privately supported. The current owners of athletic teams would purchase school districts and form professional leagues, such as the APA and NPA (American and National Pedagogical Associations), each having its own geographical divisions. Teachers and districts would be judged on the basis of established teaching criteria, such as making lessons clear, providing enlightening lectures, stimulating class discussions, and producing successful students. Points would be awarded by objective committees of nonleague administrators, teachers, parents, and students.

Extra attractions to capture the public's imagination include the nonprofessional college teams of student teachers, operated under the auspices of the NCAA (National College Academic Association). The first-place team in an interconference teach-off would play in the Prose Bowl. Professional leagues would offer such features as the MVT (Most Valuable Teacher) award and the Rookie of the Year.

Staffs would be formed by trades with other districts and the annual college-teacher draft, where those districts placing lowest in the previous year's competition get first choice. Each teacher would bargain individually for his salary (anywhere from $13,500 to $150,000 per year), depending upon experience and worth. In addition, effort and superior shows of talent could earn small bonuses, such as a Cadillac. Pensions, of course, would be paid for by the district.

Only one question remains: What will the owners gain by all of this? Other than the sheer joy of contributing to the nation's vital institution of education, the answer is the same as it is today: money. With lessons being televised—the Monday Night Lecture, the Saturday Lesson of the Week, the Sunday Education Spectacular, and the Wide World of Didacticism—sponsors will pay networks, who will in turn pay owners. Furthermore, competition always draws a crowd, and ticket sales to watch lessons in person should bring in a bundle. All in all, in comparing the length of the school year with almost any athletic season, the owner will be receiving much more for his money in education than he is now in sports.

But the greatest advantage would lie in the redirection of public priorities. Education would once again occupy the place of national honor that it deserves. In other words, those who can, will; those who can't—play ball. □

Making Work

"I once seriously suggested, *in writing*, to a U.S. Commissioner of Education that the best and most effective federal program, regardless of how big the appropriation, could be run by one person and a part-time secretary. While I would have gone along with a few more, I still think this is a fair appraisal, especially compared with what we have. There they are, uncounted thousands and thousands, drawn from their productive work around the country, in Washington making work, making directives, and making mistakes."

Terry Sanford, president of Duke University, in a speech to the National Council of Independent Colleges and Universities.

The Newman Report

Three years ago the federal government asked Frank Newman, director of university relations at Stanford, to lead a task force on higher education. Last spring the task force issued its report, one of the most controversial documents about academic reform in recent years. This spring the task force is publishing portions of a second report. Newman recently came to *SR*'s offices for an interview about some of his ideas.

SR: Do you think that we take higher education too seriously?

Newman: I think we have taken higher education too seriously in the past, and I guess we still do even now. In the 1950s and 1960s—up until the advent of the Free Speech Movement—we had almost begun to deify higher education. We assumed that it could do almost everything. I'm a great believer in higher education, but it reminds me very much of professional football. I enjoy watching football, but it isn't everything in life.

SR: Then higher education isn't what we thought it was?

Newman: That's right. For one thing, we put so much stress on it that we began to measure almost everything in life in academic terms. We assumed that a good doctor would be someone whose grades in high school were very good: because it took very good grades in high school to get into a good undergraduate school, and very good grades and graduation from an undergraduate school to get into medical school. To be a doctor, therefore, requires good high school records. It turns out that there is practically no correlation between being a good practicing physician and having been a good high school student.

SR: Do you think we are unwinding the pressures for conformity in higher education?

Newman: I think we are unwinding in quite a few ways. When only a small percentage of the population goes to college and we reserve good jobs for them because they've gone to college, there isn't necessarily a close correlation between their jobs and their education. In such a system it is possible to use very strong academic measures as surrogates for other kinds of abilities. When a small percentage of young people go to college, they can describe themselves as college material.

SR: And that means a very specific thing.

Newman: It means that you're that kind of person who can benefit from a college education and, therefore, that you should be able to get certain kinds of jobs. But when everybody goes to college, we are no longer satisfied with the argument that, well, Jones's son is college material and my son isn't. Today they're both going to college, and the question is: Why can't my son have access to higher education, and what is the evidence that he hasn't gained something that Jones's son has? Today it is no longer possible to guarantee students who graduate from college a special place in our society.

SR: A diploma is no longer a guarantee of the good life?

Newman: That's right. People used to think: you've graduated; therefore you will be in a certain category of jobs and income bracket. We can't guarantee that anymore; it's no longer valid in almost any field. Medical school enrollment is expanding very rapidly, and law school enrollment is expanding, too. We are already overpopulated with teachers with Ph.D.s Under such circumstances, then, we are forced to answer other questions. How much is a student learning? What is the value of his education? What does his education really mean? It seems that education must move from the sorting process which stamps people as being acceptable to an educator.

SR: Will everyone go to college in the next decade or so, or will people wake up and say, "Hey, maybe this isn't for me?"

Newman: Well, there are some powerful pressures that will, certainly in the immediate future, make it even more important to go to college. In a job market in which 5 per cent have gone to college, there's no sense in going to college. In a job market in which 75 per cent of the people have gone to college, to not go to college is really the dregs. Today all college does is give you entry into the job. It simply says to the employer, "Okay, I am at least a candidate." But to be a candidate is terribly important, so my guess is that the current very strong pressures to go to college may be even stronger, particularly among the 25 per cent that are now entering the state colleges and the 45 per cent nationally that still aren't entering college at all. College is important for social entry, for entry into certain social status and entry into certain job status. But once having entered into that broad category, students will find that they just can't be guaranteed a social place in life. From now on a student is bound to ask himself, What things can help me? Students are interested increasingly not only in academic experiences but nonacademic experiences as well. Students are more and more interested in what kinds of activities will give them a sort of edge into the world, not solely directed toward a career or monetary sense, but in terms of achievement.

SR: What are they doing?

Newman: Well, for example, we always interview quite a few students to fill a single research position. A great many more students are interested in jobs as research assistants not simply for the income but because they are interested in gaining some experience, so that when they get out, they will have some skills other than academic skills. Many of them are also interested in a record of performance. Many of them want to get more deeply into the question of how to learn how to think hard so they can go on into social problem solving. That's why so many are interested in law schools. They perceive law schools as good training grounds, places where they get an intellectual discipline that they don't get for some reason in their undergraduate life. The point is that colleges must start teaching students how to think critically all along the line. The college that doesn't do that—and some don't—shouldn't survive. □

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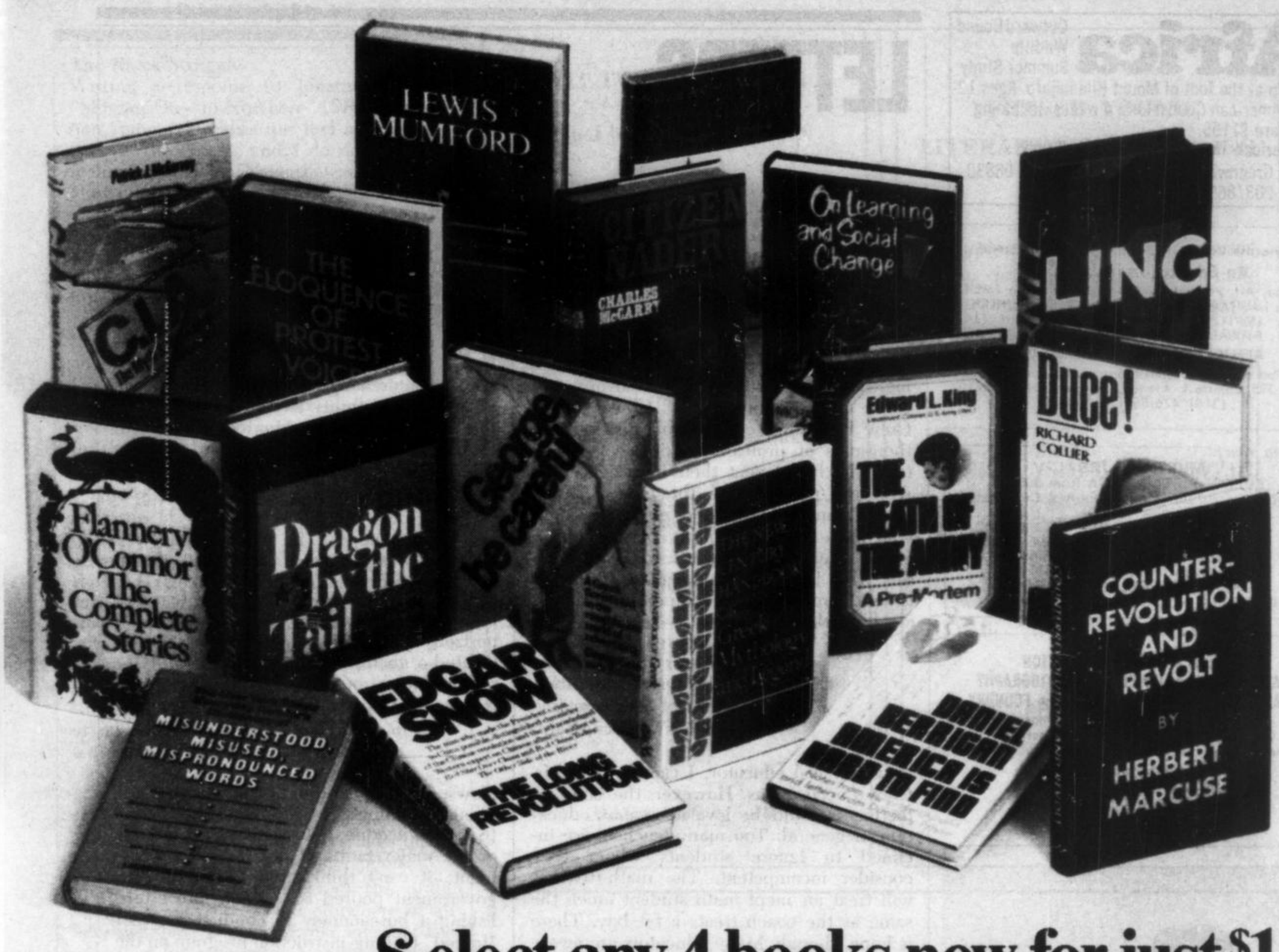

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LETTERS

Hope for the Physical Misfit
I found Louie Crew's article "Physical Miseducation" [*SR of Education*, February] full of half-truths, innuendos, and outright misinformation. It is unfortunately true that there are still people in physical education who are concerned solely with the highly skilled and competitive athlete and are not prepared, philosophically or psychologically, to deal with the overweight Louie Crews in our society. However, Mr. Crew has shown considerable disservice to thousands of professional physical educators who have spent their lives concerned with the problems of the clumsy, overweight, unmotivated, and physically unfit who make up the majority of students in physical education classes today—educators who, like me, are appalled by the increased emphasis on competitive athletes at all levels.

George H. McGlynn
Professor and Chairman
Department of Physical Education
University of San Francisco
San Francisco, Calif.

As a physical educator, I cannot deny Mr. Crew's accusations. However, the same indictments could be leveled against education in general. Too many teachers are inclined to ignore students whom they consider incompetent. The math teacher will treat an inept math student much the same as the coach treats a fat boy. There is hope, though. Many educators are aware of the deficiencies mentioned by Mr. Crew and are endeavoring to correct them. I wish to thank Louie Crew for his stimulating article. My hope is that it will prompt an honest evaluation of ourselves and our programs. There is a new physical education.

W. N. Chase, Jr.
Administrative Assistant
Hitchcock Independent Schools
Hitchcock, Tex.

At last Louie Crew has dared to say in print what my husband and I, classroom teachers for thirty years, have often said in the privacy of our own home concerning physical education programs. He is, however, wrong about one thing: the coach who loved kids more than he loved winning could not help them. That coach would not have been around long enough to help anyone.

Mrs. Arthur Rea
Hillman, Mich.

Confusion at Harvard
Sylvester Monroe's article "Guest in a Strange House" [*SR of Education*, February] was especially interesting to me, because I, too, am confused. The confusion is as much a problem of growing up, of being at a difficult time in a perplexing world, as it is anything else. It is not just the problem of being black in a white world but of *being*—period.

James J. Goodman
Hartsdale, N.Y.

Sylvester Monroe shows a remarkable lack of awareness and sensitivity as he parades before us the sham and pseudoliberalism he encountered at Harvard. To say that the Harvard blacks required separate dining facilities to avoid the "empty motions of talking to white students" and then to query in a sanctimonious way the reasons whites had not protested the consequent lack of cultural interchange is merely one instance of Monroe's inability to cope honestly with the issue. However, Monroe does seem to have learned more at Harvard than he thinks: his captivating, soul-searching, heart-wrenching style is enough to sway editors.

Ben R. Wiley
Winchester, Kans.

Mr. Monroe, perhaps motivated by fear and insecurity, has made no effort to expand his horizons and by his own self-limitation has created a ghetto of his mind. It is a pity to see how disastrously he has wasted a challenging educational opportunity.

Florence G. Roen
New York, N.Y.

Newspapers as Reading Tools
Sheila Canning's article "Right to Read" [*SR of Education*, February] brings out one of the major faults of our federal government: it can't think small. Although our government poured $3 million into establishing a bureaucracy to conduct a rather "forced" reading-instruction program on the national level, it failed to take notice of an inexpensive "natural resource" found in almost every American community—the newspaper. Educators need to be reminded that their ultimate goal certainly is not to make a storage bank of every young mind they can get their hands on. Their main task is to teach individuals how to teach themselves.

Mark Lipper
Professor
Shippensburg State College
Shippensburg, Pa.

Ethnic Studies: Alive and Growing
In his article "Ethnic Studies: Vanishing or Not?" [*SR of Education*, February], William Sievert asks whether or not ethnic studies are vanishing. Mr. Sievert pretends to write about ethnic studies, but he covers only a few departments and programs of black studies and only in California. Black studies alone are not ethnic studies; ethnic studies comprise other cultural minorities in the United States, such as the native American (Indians), Chicanos, Puerto Ricans, and others. According to Mr. Sievert, black studies enrollment is declining. Black administrators and students report that this is not so. Chicano studies is alive and growing. This department alone offers no fewer than six new courses on the Chicano.

Sergio D. Elizondo,
Chairman, Dept. of Foreign Languages
New Mexico State University
Las Cruces, N. Mex.

The Black Struggle

Writing a response to Jonathan Kozol's "Moving On—to Nowhere" [*SR of Education*, January] makes me feel as if I were back in the U.S.A., and I do not find that feeling agreeable. Nevertheless, I cannot allow myself to be portrayed as having chickened out on a struggle I never joined. My opposition to the public schools has always been elitist and antipopulist. I hate most schools because they are vulgar and humiliating—often precisely in the name of egalitarianism, which comes out as not letting kids get the idea they're privileged characters or entitled to special treatment. I've always been a privileged character myself, so far, and I'd like to see other people treated well, too—because I think it's good for them, not because I am trying to equalize the treatment they receive.

The black struggle is indeed obsolete as an issue of public policy. The fact that the rights of blacks are still frequently and abominably violated no more suggests that the issue remains open than the widespread incidence of theft and robbery suggests that Americans are ambivalent about the institution of private property. There are groups whose civil rights have still not been established as a matter of public policy in the United States or Canada: those classed as juveniles or mentally ill are obvious examples. But not blacks.

Early deprivation, established practice, and entrenched prejudice continue to take their toll: many—too many—of the American infantry in Indochina have been black, but few, if any, of the bomber pilots.

War resisters, opponents of the draft, emigrants to Canada and elsewhere of all ages who have concluded, like me, that the only way for a peaceful American to make his vote count is to vote with his feet—all of us are drawn overwhelmingly from the white, educated, privileged middle class. Just as our most hostile and angry critics assert. I've written some pretty nasty things about my own class in my time, but it's a pleasure to acknowledge the error. We freaks in the counterculture have been doing pretty well with our ethical decisions, on the whole; and if our admittedly rather clichéd slogan "make love, not war" has given offense to Middle America, might I suggest "drop dead, not bombs" as a revision?

I really would prefer, as an American, to conclude with a testament of faith in the ultimate power of American democracy to right itself and its wrongs. But such a declaration of faith in 1973 would, I think, be comparable to a declaration of faith in the Corvair by a GM executive a decade ago. Let's just judge by the record, man, and by how the design really works in practice and by how the power is distributed in relation to the center of gravity. There are quite a few such questions that have to be settled before we turn our attention to the fact that there aren't seats enough in the vehicle for everybody and that those that exist have been allocated on a discriminatory basis. That's true, too, but it isn't the heart of the tragedy.

Edgar Z. Friedenberg
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WIT TWISTER NO. 318

Edited by ARTHUR SWAN

The object of the game is to complete the poem by thinking of one word whose letters, when rearranged, will yield the appropriate word for each series of blanks. Each dash within a blank corresponds to a letter of the word.

They gaze on — — — — — of
the glacial mass—

On sharp — — — — — and dizzying crevasse—

And each strong heartbeat — —
— — — faster still

As sudden — — — — — descends like mist and chill.

But — — — — — recede, and
hopes again grow bright

When stars emerge to cheer the
arctic night.

A.S.

Answer on page 78

FRASER YOUNG LITERARY CRYPT NO. 1541

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answer No. 1541 will be found on page 79.

XA EOZ YSDUU XU YSZZJZS

XJ EOZ KEOZS AZMMKQ'U

HDSB, MZE OXV QKSSH

DCKRE PREEXJY XE.

ASZB DMMZJ

EDITORIAL

Start With the Schools

The following guest editorial is by Harold Howe II, former U.S. commissioner of education and now vice-president of the Ford Foundation's Division of Education and Research.

Most Americans would probably agree that developing a society in which people care for and respect each other deserves high priority on the nation's agenda. Most would agree, too, that the schools should play a central role in our efforts to move toward such a humane goal. But the schools today are ill-prepared to assume that responsibility, and we have given too little thought to how they could serve such a purpose.

First, I'm convinced racial and economic integration of our educational institutions is a prerequisite. To the degree that an institution says "no admittance" to some class of people because of race or color or nationality, it diminishes the chance that those it does admit will develop a sense of humanity. This is the basic argument against segregation. Physical or cultural differences among men breed fear and suspicion that are passed on from one generation to the next, but these *can* be overcome by the rational and civilized attainments of human beings. The schools are especially important, because there most of us have our earliest and most impressionable experiences with people outside our own families. Racial prejudice is learned, not inherited; thus, we need to create an environment for children that will give them the chance to learn mutual respect.

I emphasize this point because so much recent research and argument has been devoted to whether or not integration produces better reading scores or better mathematics scores or fewer dropouts among minority-group children. Without denying the value of such studies and debates, I contend that there are vastly more significant considerations: the intangible effects on individual children of being segregated or integrated and, even more significant, the influence of education upon the nature and values of society.

But the battle is far from won even when a school enrolls a cross section of Americans among its students. From well-documented experience in countless "desegregated" schools, we know that *inside* the school young people are experiencing discrimination. In the guidance office, in testing procedures, in assignment to programs and courses, in the application of discipline, and in countless other ways, there is clear evidence that segregation and discrimination have moved inside the school.

How then can we change schooling more fundamentally than by bringing together children of different races and backgrounds? The first requirement is a transition from competition to cooperation as the dominant mode of the school; the second is the alteration this shift in values will imply in the authority structure and human relationships within the school.

For many Americans competition is a fundamental principle of life, and some of us tend to equate it with motherhood on the relative scale of values. Faith in the values of competition undergirds the schools' commitment to interscholastic sports (which deny opportunity to the female 50 per cent of the population and to all but a small percentage of males as well) and their use of marking systems (which are frequently arranged to put down as many students as they encourage).

If we are to have a humane society anywhere in the world, we shall have to rid ourselves of much of the competitiveness that dominates our every action and decision. On the world scene the overriding fact is the misery of 75 per cent of the world's people as the few luxuriate in affluence. Greater cooperation is the only possible answer to the perils that lie ahead in this explosive contrast. In our own society we are just beginning to face the hard fact that some of us will have to settle for less in goods and services if all of us are to have the chance for a reasonable existence. As the energy crisis and environmental problems force themselves upon us in the years ahead, the ethic of competitiveness as productive of the greatest good for the greatest number will come increasingly into question.

So I suggest that the school is one place to start the revolution in our values and behavior that is required in the interest of humane survival. If we can give pupils status-producing recognition for what they achieve personally, can't we be clever enough to give equal or greater status for what they contribute to the school, to the class, or to the learning of others?

It is possible, of course, to argue that this is a competitive world and that the schools will serve children ill unless they prepare them through competition. This argument defends the sorting-out function of the schools, the advancement of some and the rejection of others, partly on the grounds that the toughness and resolution needed to deal with the realities of life can be produced only in a competitive environment. The argument contends also that competition is necessary to produce quality in intellectual endeavors. This sort of Social Darwinism seems to me utterly fallacious. It assumes that there is no rigor, discipline, or character development in a cooperative environment. I submit that the opposite is true and that the sense of responsibility, the power of restraint, and the patience an individual must have to function effectively in a cooperative venture are more highly civilized attributes than those produced by competition. They are more useful and more humane. The idea that high-quality intellectual endeavor is dependent on competition, on beating the other fellow out for the Nobel Prize or the Phi Beta Kappa key or the best scholastic average, is a ridiculously simplistic interpretation of the motivation of scholars.

A closely related issue is the use and abuse of authority in schools. Cooperation, and the mutual respect and tolerance that are both its product and its source, cannot exist in a rigid, authoritarian system. Many pressures today are bending the school toward more rigidities. Occasional or even regular violence calls forth restrictions, policing, and punishments. Threats from the surrounding community force schools to lock their doors against that community, which may be their greatest learning resource. Teachers need protection and so do students, but the need for basic protection should not be allowed to create a fortress climate in our schools.

There is no easy solution to these problems. Some of their causes lie deep in the wounds of our society and will continue to operate until those wounds start to heal. But secure and confident teachers and administrators can begin to find ways to run their institutions in a style that says to students and teachers, "We trust you." Where this message is clear and where the relations among the adults in a school are open, direct, and respectful, there will be a response, and the school will be on the way to useful change.

HAROLD HOWE II

CONTINUITY OF LEARNING

JEROME BRUNER on the

One of the world's leading authorities on child development and the nature of learning, Jerome Bruner, the author of *The Process of Education* and *Toward a Theory of Instruction,* left Harvard University last spring to become Watts Professor of Psychology at the University of Oxford, England. Here, in a major statement delivered first to a British audience, Bruner theorizes about the ways in which we can more effectively integrate all modes of life, learning, and work at all levels of the society.

The decision to delay vocational or job decisions until comparatively late in the life cycle inevitably makes fuzzy one's definition of oneself as an adult, for at the very moment the young man or woman is seeking authenticity, the only legitimate role that is open to him is that of student. Youth culture becomes more deeply entrenched, more prolonged, more ideologically in opposition, more "adult" in the sense of being a timeless status.

Our technological culture has at the same time begun to change the definition of work, or vocation, and of the place of a worker in the scheme of things. We have begun to reject the very concept that work must conform to the constraints of time and place de-

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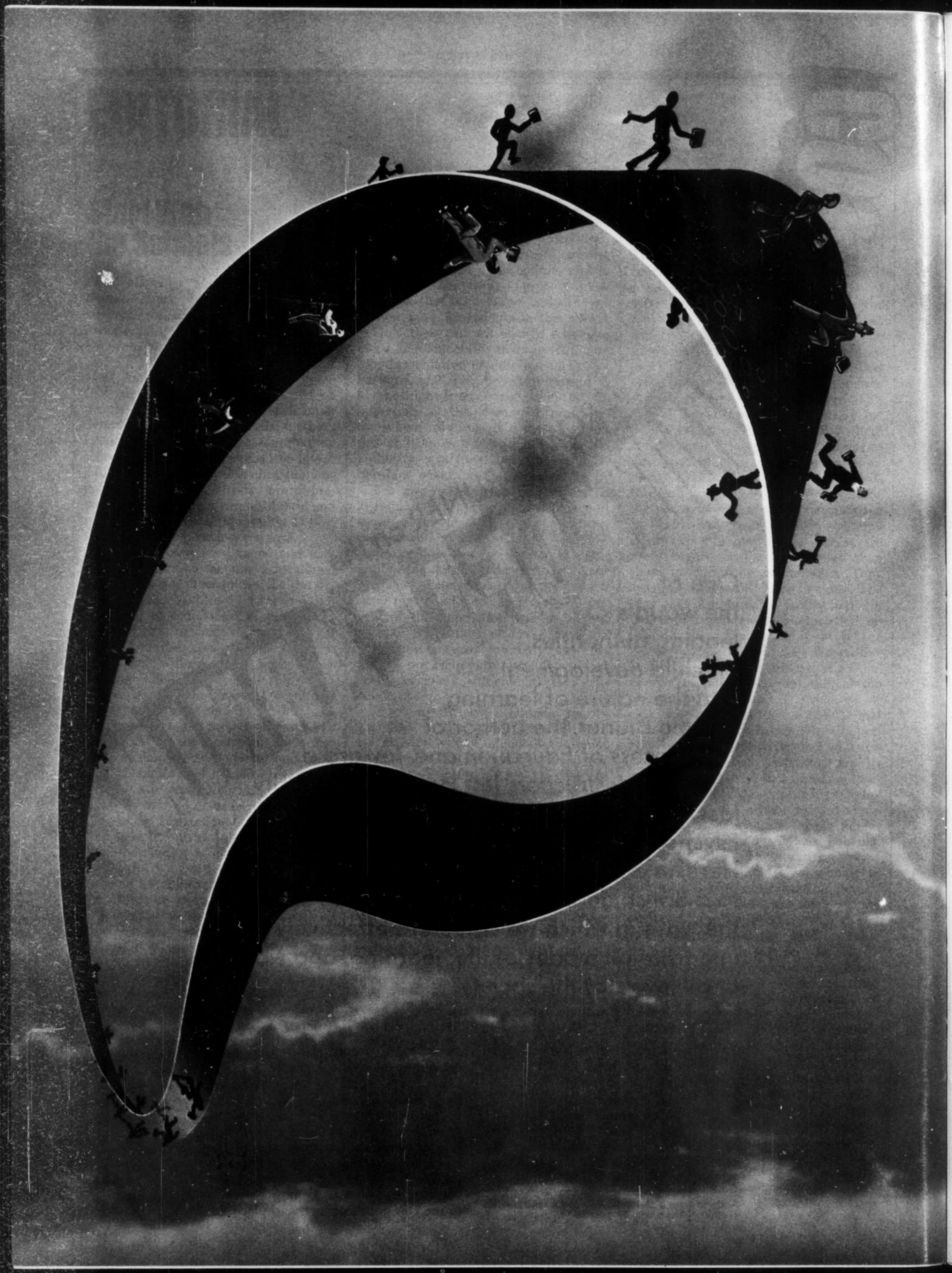


manded by rational mass production in urban centers. We have become suspicious of those rational extensions of the divisions of labor that are unrelated to natural human capacities. There is increasing alienation from a system that provides less and less opportunity to carry through from the initiation of work on a recognizable problem to its completion or to see plainly how one's own task relates to that performed by others.

The Industrial Revolution took the worker out of the home. Its technological elaboration has made his work away from home increasingly incomprehensible—to the worker himself and surely to the uninitiated young. The result of all this is that enormous difficulties have been generated for the young. Their neuroses are far more likely to revolve around work than around sex. Therefore, I cannot escape the conclusion that the first order of business in the transformation of our mode of educating is to revolutionize and revivify the idea of vocation or occupation.

There is some deep, unrecognized, but anxious sense of impending change that pervades the thinking of students, a feeling of uncertainty about the future. Some of the most sensitive of the young scientists brood about the role of science in a world of technology that is not under humane constraints. Those who might ordinarily think of a career in commerce or industry are oppressed by the image of Willy Loman in Arthur Miller's *Death of a Salesman* or of burnt-out remnants of the rat race they have known. I am speaking not only of the counterculture, with its more radical search for new life-styles, but of a much broader range of the young. They are searching, I think, not only for a sense of what has happened to the world but a sense of what their own role in it is to be. Neither vocational training nor training in the general skills of mind seems to solve their doubts.

I want to urge several drastic reforms in our approach to education that I think would respond to these needs. To begin with, we must change the conception of the role of schooling in the life cycle. Presently it is conceived as a preparation. It has turned out to be the case that performance during this preparatory period, officially graded or marked, is also used by "the system" as a basis for allocating and sorting out talent for later uses.

Let me urge that the process of education (whether in established schools or by other means) be conceived not just as a preparation but as a form of enablement selectively available throughout the life cycle. I conceive of this process as starting before the child enters school, but it is mostly the transition from the preparatory period into one's working life that concerns me here, whether one is a dropout or a college graduate. There should be a means available for "returning" or "continuing" or "converting" or "refreshing," or whatever. But, just as important, there must also be some means of planning before departing, even if only at the level of plausible hypothesis, concerning later uses of education in one's life. This planning need not be fantasy; there can be study and counseling concerning what the options are.

The neuroses of the young are far more likely to revolve around work than around sex. Therefore... the first order of business in the transformation of our mode of educating is to revolutionize and revivify the idea of vocation or occupation.

England's Open University, for example [a government-sponsored education project, employing broadcast television (*SR of Education*, April 27, 1972)], is, I believe, a far more revolutionary idea for dealing with transitions between schooling and work than its name suggests, a very lively camel's nose under the academic tent. Ideas like that of the Open University, combined with opportunities to return for further training or further reflection, can give to those entering the system a firmer time perspective on their life and work. And with changing technology, changing needs for social service, changing ways of dealing with the quality of life and the environment, such an approach must surely result in more effective people, more future-oriented ones with a better sense of plan and prospect.

Such a conception of educational continuity through the life cycle is not just a means of equipping people with a sense of occupation and work. It is also a way of making leisure meaningful and not something that is an escape from work. For I think it is reasonable to suppose, though the conjecture has never been tested, that the more skilled and elaborated leisure activity is, the more deeply satisfying it becomes. Also, this more comprehensive continuing schooling may, in effect, make possible a more skilled voluntary service in the community—in the care of the young, in the management of the environment, or in helping those in need of more teaching or guidance.

Many people will no doubt ask how such a system can be arranged, how paid for, how staffed. This introduces an important issue: the problem of a rate of change that goes faster than the usual transmission of the culture from one generation to the next.

An extraordinary isolation develops between the young and the older generation when adult role models fail. A gap is created not only between generations but in the needs of the young. For one can make a strong case for attachment, observation, and demonstration as a unique triad of human processes used by our young in mastering the ways of the adult world.

There is no indication that early attachment is diminished in the contemporary family. But the subculture of the young creates a norm or a style that leads to the ignoring or rejection of attachment figures by adolescence or before. New figures emerge, reflecting the uncertainties of the young and their contemporary life-styles. I see in this something that is at once worrisome and encouraging.

What eventually takes the place of the deposed competence figure, the classical adult image of skill? At first, protest-withdrawal figures: the pop figures of rock and the Timothy Leary prophets who offer heightened subjectivity in place of external control. But gradually there emerges a new form of role bearer: an intermediate generation, young adults and late adolescents, who take over the modeling roles, who set the tone of change, lead protests or run free schools, explore new enterprises or establish communes. Their skills and vocations are dramatically proclaimed, miniaturized to appropriate size, and highly personalized. They are often highly romantic or utopian, at times even absurd. An intermediate generation, nonetheless, is a response to the crisis of a change rate that outstrips the transition rate from one generation to the next.

What is most characteristic of the present intermediate generation is its

capacity for generating hypotheses about occupation, about styles of life. It is an important kind of serious playfulness. Play during early childhood permits the child to explore combinations of things and acts that would never be explored if he kept just to reasonable problem solving. It is for this reason that we can properly speak of play as the serious business of childhood. There is a later form of play, "deep play," which Jeremy Bentham goes so far as to condemn in his *Theory of Legislation*. By deep play Bentham means play in which the stakes are so high that it is irrational for men to engage in it at all—a situation in which the marginal utility of what one stands to win is clearly less than the marginal utility of what one stands to lose.

What strikes one about the past decade is the enormous increase in the depth of play among adolescents and young adults—a willingness to risk one's advanced status in support of conviction or even of convinced whimsy: the professor's son off farming on a remote island, the doctor's daughter leaving medical school to help start an experimental day-care center, the successful young editor chucking everything and going off untutored to build a globe-girdling boat; the myriad modes of "dropping out" to find oneself.

In a stable society this would suggest either deep trouble—structural strain, as our sociologists like to call it—or at least the emergence of an eccentric fringe who are refugees from regimentation as were the *fin de siècle* eccentrics. But I would like to argue that in our transitional society it constitutes the very kind of push toward new occupations, hypotheses about life-styles, to which we were alluding earlier, and the epidemic nature of the support that such actions command suggests how deep is the yearning for reformation.

I do not happen to believe that the present ferment, the deeply playful generating of hypotheses by the intermediate generation, in fact contains the *content* of new formulations of work and occupation. It is too much shaped by opposition, by rejection, too restricted and modest in scope. But the restriction and modesty come, I believe, from restriction of access and opportunity. It is the response of people who lack a sense of authenticity, who speak of themselves too easily as "into" something rather than masters of it. Yet, I believe that there is zest and a striving for direction that should be put to work.

A group standing apart from the system will more likely than not be seen by others as hostile to the system and will provoke the sort of autistic hostility from the more general society that is tragically plain in our time. Students, as a group increasingly caught up in the self-perpetuating youth culture, are similarly victims.

A second point about students. While school years are a time of great friendship, there is very little organized cooperative activity about the period. Most joint enterprises are "extracurricular"—social, political, or artistic. Student participation on student-faculty boards has been curiously barren after the initial excitement of acceptance. The main enterprise, studies, is similarly lacking in social cooperation. Indeed, too strong an effort on behalf of the performance of a fellow student can be interpreted as cheating. As various critics have remarked, there is a built-in anomaly in our conduct of schools, for we require of our students that they compete with each other in their studies yet urge upon them the utmost cooperativeness in other forms of activity.

Several volumes have recently appeared—one originating in Italy, the others in the United States—proposing that students take more academic responsibility for their fellow students. One of them (*Letter to a Teacher*. Random House, 1972), prepared by the school children of an Italian hill town long stalled in poverty, tells in the words of former students of a new priest who, recognizing that the competitive school system had been defeating most of the children, transforms the school into one where the whole class assumes responsibility for each of its members, mastering items in the curriculum as they come up. The effect is, of course, electrifying. Progress picks up; so does morale.

But an example is not a proof. A recent work by Riessman, et al. (*Children Teach Children*, Harper and Row, 1972) reports on a variety of local experiments in the United States involving "cross-age tutoring," the awkward name for older children's helping younger ones. The authors report a considerable increase in the scholastic performance of the tutored children and a *very* considerable increase among those doing the tutoring (a well-known secret among those who teach). But what is most notable in the transcripts of interviews in this book is the increase in self-worth and group pride among all the parties involved—including the authors of the book, who were among the instigators. Schooling takes on a new significance.

We may come back, then, to the issue of staffing the kind of long-term, lifelong educational effort I have advocated. Surely we can take a leaf from the kind of experiments just described. I would strongly urge, knowing full well the enormous administrative complexities involved, that we use the system of student-assisted learning from the start in our schools, that we test achievement *outside* the context of school, that we treat the process of mastering the culture's devices and disciplines, its tools, as a communal undertaking.

On the grounds of efficiency all the evidence points to the superiority of communal effort. And on grounds of tapping the immediacy of experience of the intermediate generation in a time of deep perplexity and change, the plan must surely be taken seriously. But most critically, it is the services of those further along in the development of skills that are needed in the extended form of education being proposed. I do not doubt that a plan of this sort is complicated and "impossible." I only urge that something like it be tried.

One cannot talk about these things without some mention of the extent to which dispossession, powerlessness, and despair reduce aspiration, change the way parents challenge their children's potentialities, and equip them with a drive to achieve.

The best diagnostic of social class among children, as among adults, is the answer to the question "What do you think is more important in determining success: ability or luck?" Lower-class respondents believe far more in luck. Indeed, much of the scholastic failure of working-class children comes precisely from the kind of realism that makes them recognize that, in the main, school has little to do with how they will make out. They give up *that* route and adopt other means, other skills. Yet it is also the case that children from academically unpromising backgrounds do in fact show striking increases in school performance when they are given success experiences and encouragement.

In various communities in the United States teen-aged committees (usually of minorities like blacks and Chicanos) have been formed to dissuade potential dropouts or to get them back to school. I had the privilege of spending two days with representatives of a dozen or so of these groups brought to Washington by the U.S. Office of Economic Opportunity to help set up a network for informing new groups springing up around the country. It was quite plain after a few hours that what was needed for those who wished to come back into the system was precisely the kind of "cross-age" tutoring I have been discussing. Such a service would be as appropriate for those who are not dropping out but who cannot wait for the moment when they can leave without trouble. There are plenty of places where one could start now.

We are living, I believe, in a time of deep revolutionary change. Tinkering with details of school organization without making room for a means of absorbing the wider revolution into our ways of educating is surely unworthy of us as a species. □

Test yourself on the college boards

Can you make it into college in 1973?

Across the country in this academic year, nearly 1,500,000 students are taking the Scholastic Aptitude Test (SAT) and a variety of Achievement Tests in subjects ranging from English to physics. Results will go to 3,500 colleges and scholarship sponsors. *Saturday Review of Education* invites you to try your hand. The SAT is a three-hour test of the verbal and mathematical abilities of candidates for college admission; it contains 200 questions. Appearing below are nine verbal questions and five mathematical questions that are provided as samples to student test takers by the College Entrance Examination Board. Time allowance here: as much as you need. There aren't enough questions to determine how you would score exactly against the students who take the test this year. But you can get a rough idea of how you stand by noting the percentage of students who have answered each question correctly in the past. It's printed here with each answer. The sample questions are from the *College Board Student Bulletin, 1972–73* and are reprinted by permission of the Educational Testing Service.

QUESTIONS

VERBAL APTITUDE

Antonyms (Opposites)

Questions of this sort test the extent and quality of your vocabulary.

Choose the lettered word that is most nearly opposite *in meaning to the word in capital letters.*

1. COMPOSURE: **A.** analysis, **B.** alertness, **C.** contrast, **D.** agitation, **E.** destruction

2. SCHISM: **A.** majority, **B.** union, **C.** uniformity, **D.** conference, **E.** construction

Sentence completions

Such questions provide a measure of one aspect of reading comprehension: the ability to recognize logical and stylistic consistency among the elements in a sentence.

Choose the one word or set of words that, when inserted in the sentence, best *fits in with the meaning of the sentence as a whole.*

3. High yields of food crops per acre accelerate the _____ of soil nutrients.
A. depletion, **B.** erosion, **C.** cultivation, **D.** fertilization, **E.** conservation

4. From the first the islanders, despite an outward _____, did what they could to _____ the ruthless occupying power. **A.** harmony . . . assist, **B.** enmity . . . embarrass, **C.** rebellion . . . foil, **D.** resistance . . . destroy, **E.** acquiescence . . . thwart

Analogies

Questions of this kind test your understanding of relationships among words and ideas. You are asked to recognize pairs that are similar or parallel in nature. Select the lettered pair that best expresses a relationship similar to that expressed in the original pair.

5. CISTERN: WATER:: **A.** shower: cloud, **B.** official: power, **C.** science: matter, **D.** museum: antiques, **E.** vault: valuables

6. WANDER: TRESPASS:: **A.** eat: gorge, **B.** recline: sprawl, **C.** mar: destroy, **D.** narrate: perjure, **E.** glance: examine

Reading comprehension
Approximately half the testing time for the verbal section of the SAT *is devoted to reading comprehension. One reading passage appears below. Answer the questions on the basis of what is* stated *or* implied *in the passage.*

In the searching rhetoric of student action, all idols and ego models toppled. Not even Martin Luther King, Jr., escaped. The students honored King, but they refused to accept his leadership because they did not think he was radical enough. Borrowing the concept of confrontation and the tactic of direct action from King, the students carried the struggle to a new level, adding mass action to direct action. Above all else, they added the fateful escalator principle, the idea that racial tensions must be raised to the highest pitch. Central to the new orientation of the students was the idea of choice and responsibility. It was necessary, they said, to present communities with clear-cut choices between bias and some other highly cherished value, civic peace or profits, for example. Not until men had to choose once and for all between, say, dollar bills and bigotry, would a breakthrough occur. The theory did not suffer through implementation. In the period from February 1960 to September 1961, the sit-in movement affected 20 states and more than 100 cities.

The new strategy was spelled out in a Nashville jail in the spring of the struggle. In this jail were scores of sit-in students awaiting trial on charges of disturbing the peace. John Lewis, an American Baptist Seminary student who later became national chairman of the Student Nonviolent Coordinating Committee, decided that the moment was appropriate for a sermon. He opened his Bible, peered through the bars at the guards and his fellow students, and announced his text: Matthew 10:34. *Think not that I am come to send peace on earth: I came not to send peace, but a sword.*

The student rebels were mirrors reflecting the reality of American life; they were clocks telling America what time it was historically; they were bridges spanning the abyss between two mutually hostile communities. By disturbing the peace, the rebels made America face the fact that there could be no peace between the oppressor and the oppressed. By widening the chasm between communities, the rebels forced America to face the fact that it had not created a single community. By saying, "No," the rebels made America face the fact that millions of Americans—black and white—were saying, "Yes," to oppression.

7. The strategy on which the student action discussed in the passage was based can best be described as one of **A.** compromise, **B.** orientation, **C.** confrontation, **D.** responsibility, **E.** dialogue.

8. Which of the following statements is most in keeping with the views expressed by the author? **A.** People do the right things for the wrong reasons. **B.** Might makes right. **C.** Individuals are more important than social goals. **D.** Without conflict there is no change. **E.** Violence breeds repression.

9. It can be inferred that John Lewis chose Matthew 10:34 as his text primarily because it **A.** promised that there would be peace on earth, **B.** did not advocate passive resistance, **C.** contained a reference to the concept of mass action, **D.** was not familiar to his listeners, **E.** told the story of a person awaiting trial.

MATHEMATICAL APTITUDE
Standard multiple choice
Indicate the one *correct answer for each question.*

10. If $16 \times 16 \times 16 = 8 \times 8 \times P$, then $P =$
A. 4, **B.** 8, **C.** 32, **D.** 48, **E.** 64

11. A line segment is drawn from the point (0, 0) to the point (6, 4) What are the coordinates of the midpoint?
A. (2, 3), **B.** (3, 2), **C.** (3, 4), **D.** (6, 2), **E.** (12, 8)

12. If $x > 1$, which of the following increase(s) as x increases?
I. $x - \frac{1}{x}$
II. $\frac{1}{(x^2 - x)}$
III. $4x^3 - 4x^2$
A. I only, **B.** II only, **C.** III only, **D.** I and III only, **E.** I, II, and III

Data sufficiency
Each of the data sufficiency problems below consists of a question and two statements, labeled (1) and (2), in which certain data are given. You have to decide whether the data given in the statements are sufficient *for answering the question. Using the data given in the statements* plus *your knowledge of mathematics and everyday facts (such as the number of days in July or the meaning of* counterclockwise*), you are to select:* **A.** *if statement (1)* alone *is sufficient but statement (2) alone is not sufficient to answer the question asked;* **B.** *if statement (2)* alone *is sufficient but statement (1) alone is not sufficient to answer the question asked;* **C.** *if* both *statements (1) and (2)* together *are sufficient to answer the question asked, but* neither *statement* alone *is sufficient;* **D.** *if* each *statement* alone *is sufficient to answer the question asked;* **E.** *if statements (1) and (2)* together *are* not *sufficient to answer the question asked and additional data specific to the problem are needed.*

13. In a four-volume work, what is the weight of the third volume?
(1) The four-volume work weighs 8 pounds. (2) The first three volumes together weigh 6 pounds.

14. If x is a whole number, is x a two-digit number?
(1) x^2 is a three-digit number.
(2) 10x is a three-digit number.

ANSWERS

Percentage of students who answered correctly in the past follows each explanation.

1. **D**. The word *composure* means calmness or self-possession. The correct answer, *agitation*, means emotional disturbance or excitement. Correct: 67 per cent.

2. **B**. The word *schism* means division or separation. The correct answer therefore must be either **B** or **C**. Since *uniformity* is the state of being uniform—that is, always having the same form, manner, or degree—while *union* is the condition of being united, the correct answer is *union*. This question is of more than average difficulty. Correct: 32 per cent.

3. **A**. High yields of food crops per acre require more soil nutrients than are usually required. This of course means more rapid consumption of available nutrients—or accelerated *depletion*. Correct: 75 per cent.

4. **E** is the only one implying two opposed actions. An examination of this sentence should suggest that the answer will involve two words that are more or less opposite in meaning, since the word *despite* implies that the islanders acted in one fashion, while presenting a somewhat different impression to the *ruthless occupying power*. Correct: 58 per cent.

5. **E**. This is a question of about average difficulty, involving the relation between a receptacle (cistern) and something stored in it (water). It may help you to verbalize mentally the essential relationship. For instance, in answering the question above, you would say: "The purpose of a cistern is to store water." Examining each choice, you would conclude that only **E** is parallel: "The purpose of a vault is to store valuables." Correct: 84 per cent.

6. **D**. To *wander* means to move about without a fixed course or aim, while to *trespass* means to intrude or to enter illegally. *Narration* and *perjury* both pertain to something that is spoken; perjury refers to the illegal act of telling a falsehood when one is sworn to tell the truth. Correct: 29 per cent.

7. **C**. The students wanted to take direct action and to increase tensions. **C** aptly describes the students' proposed and actual tactics and is therefore the best answer to this relatively easy question. Correct: 76 per cent.

8. **D**. To answer this question, the reader needs not only to have understood the facts related by the author but also to have discerned the author's basic outlook on the material he has presented. Correct: 69 per cent.

9. **B**. Since John Lewis is mentioned as a representative of the students who were attempting to lessen oppression by heightening tensions, it is logical to infer that he chose a text reflecting his views. Choices **C** and **E**, though relevant to Lewis's situation, are incorrect, because they do not reflect the content of the quoted text. Correct: 61 per cent.

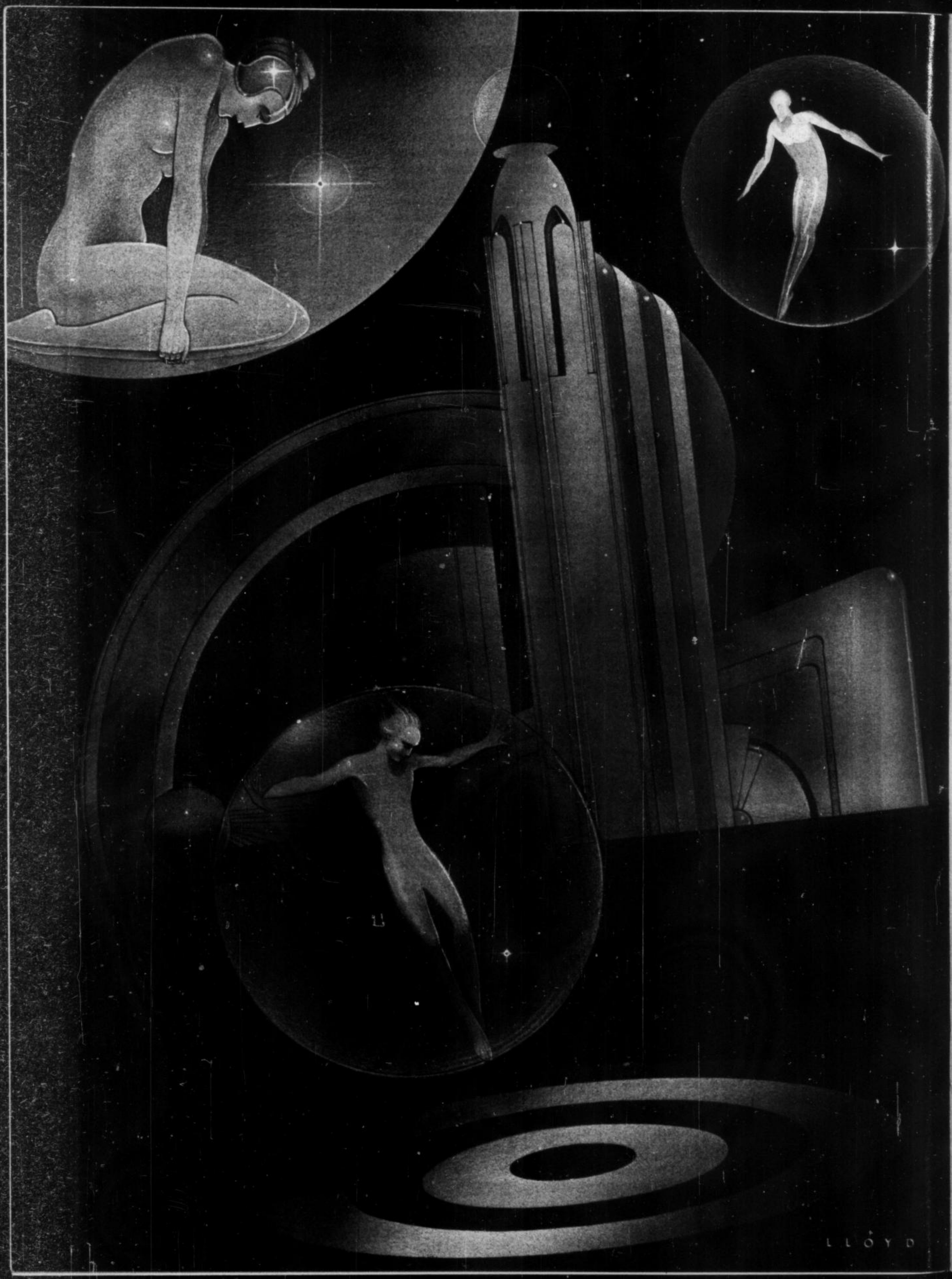
10. **E**. A time-consuming method of solution would be to multiply the three 16s and then divide the result by the product of 8 and 8. An insightful approach would be to find what additional factors are needed by the right member to match those in the left member. Correct: 70 per cent.

11. **B**. This is a fairly easy question involving rectangular coordinates. You are not expected to waste time solving this problem by graphing the points on a grid. Rather, you are expected to recognize that since the segment begins at the origin, the coordinates of the midpoint will be half those of the other end. Correct: 70 per cent.

12. **D**. This question is slightly above average in difficulty. Two principles must be understood and applied in this problem: 1) If the denominator of a fraction increases while the numerator remains constant, the entire fraction decreases. 2) If x is greater than 1 and increases, then x^n increases more rapidly than x^{n-1}; that is, x^2 increases more rapidly than x, and $4x^3$ increases more rapidly than $2x^2$. Thus, one can show that expressions I and III increase as x increases whereas II does not. Correct: 30 per cent.

13. **E**. Neither fact (1) alone nor fact (2) alone gives enough information to determine the weight of the third volume. With facts (1) and (2) together you can determine the weight of the fourth volume but not the weight of the third. Correct: 43 per cent.

14. **D**. Statement (1) alone is sufficient, because the square root of any three-digit square of a whole number is a two-digit number. Statement (2) alone is sufficient, because whenever a three-digit multiple of 10 is divided by 10, the result is a two-digit number. Correct: 41 per cent. □


LLOYD

How will we raise our children in the year 2000?

If there is any distinct characteristic of the American spirit, it may well be the pioneer longing for new frontiers, an urge in all of us to reach out for ways to improve our condition, in space and in time. But during the last several years this national trait of ours has been battered by presentness; we have been virtually overwhelmed by change, and often we have been afraid of it. One of the main jobs of *Saturday Review of Education* is to report to its readers what is happening in the world of learning and human growth—now. But this magazine should also be a place wherein we might all discover some of education's frontiers. With this in mind, the editors invited a diverse group of leaders in the worlds of education, politics, and the humanities to speculate and dream about the future of child rearing. We asked them: "How will we raise our children in the year 2000?" Their answers are in many ways exhilarating. Almost unanimously, the participants chose to remind us of the positive directions toward which our future could, or should, lead Altogether, their statements reflect the diversity and vast sense of promise that we know as the very best of the American way. Whatever the year 2000 holds for our children, this symposium is an indication of what we, as citizens of the planet, have the potential to become.

A concerted effort to eliminate all the giant and subtle ways of determining human futures by caste.

Gloria Steinem

The year 2000. It has a hopeful, science-fiction ring, so perhaps we can predict that by then there will be an understanding of how caste functions in our child-rearing operations, that there will be a concerted effort to eliminate all the giant and subtle ways in which we determine human futures according to the isolated physical differences of race or sex.

That statement may sound simple or unnatural to many of us reading it now. Simple—to those of us who accept the fact that individual differences far outstrip the group differences based on race or sex. Unnatural—to those of us who assume that physical differences pervade and shape all human capabilities. But it seems to me that the problem of caste is the most profound and revolutionary of the crises we must face. Only by attacking the patriarchal and racist base of social systems of the past—tribal or industrial, capitalist or socialist—can we begin to undo the tension and violence and human waste that this small globe can no longer afford, and that the powerless, caste-mark majority of this world will no longer tolerate.

By the year 2000 we will, I hope, raise our children to believe in human potential, not God. Hopefully, the raising of children will become both an art and a science: a chosen and a loving way of life in both cases. Whether children are born into extended families or nuclear ones, into communal groups or to single parents, they will be wanted—a major difference from a past in which, whatever the sugar coating, we have been made to feel odd or unnatural if we did not choose to be biological parents. Children will be raised by and with men as much as women; with old people, as well as with biological or chosen parents; and with other children. For those children of single parents or nuclear families, the community must provide centers where their peers and a variety of adults complete the human spectrum. For those children born into communal groups or extended families, the community must provide space to be alone in and individual, one-to-one teaching. The point is to enlarge personal choice, to produce for each child the fullest possible range of human experience without negating or limiting the choices already made by the adults closest to her or to him.

It used to be said that this country was a child-centered one. Nothing could be further from the truth. Children have been our lowest priority, both in economic and emotional spending. They also have been looked upon as a caste, although a temporary one. And that caste has been exploited as labor by relatives as well as by business people. It has been used as a captive audience or a way of seeking social status. It has finally been reduced to the status of object—a possession of that caste known as adults.

By the year 2000 there should be no one way of raising children; there should be many ways—all of them recognizing that children have legal and social rights that may be quite separate and different from the rights or desires of the adults closest to them. At last we should be nurturing more individual talents than we suppress. □

Cofounder and an editor of Ms., *Gloria Steinem has participated in such educational undertakings as the recent National Education Association conference on sexism in the schools.*

The man in the story kept pushing the "Death Averted" button.... There is a message for all of us.

Nikki Giovanni

In a science fiction comic book a long time ago I read a story called "The Death Machine." A man stumbled into Doctor X's office and noticed a machine by an open window. He fiddled with the dials and put in his name and the year and day. The dials lit up, and the machine sent out a card that said, "You will be struck by lightning and killed at 6:00 tomorrow morning." The man was fascinated. He pressed a button labeled "Death Averted" and jumped five years in time. He saw that he would be rich and successful—but that he was going to be in an airplane accident. Then he pressed "Death Averted" and went ten

years ahead. This time he had a lovely wife and happy children—but there was going to be a business disaster and he would commit suicide. Again he pressed "Death Averted" and went ahead fifteen years. The man was so busy seeing what a wonderful, successful, happy life he would have that he didn't see that dawn was coming. He paid no attention to the open window and the rising wind. And then, suddenly, the man was struck dead by lightning. At 6:00 a.m.

There is a message for all of us in this story. We have the potential to create a comfortable world with justice and integrity as building blocks; yet we are unwilling to try. We have read of the fall of great empires, both Black and non-Black: still, we think we will somehow escape their fate. But all we are doing is pressing our own "Death Averted" button.

I will not be raising children in the year 2000. If America learns something about grace and mercy, perhaps I will be blessed to enjoy my grandchildren. This can happen only if, just as we have touched the inner realms of space, we seek the inner space of mankind. We do not need a power change, though that would be better than the situation we have: we need a change in the way we conceive of power. Most of us today are afraid—in our homes and on the streets—but instead of boosting the economy through our frantic purchasing of locks and bolts, we should learn that we cannot shut ourselves in or others out. We must try to get along.

We are no longer the young, innocent nation making honest mistakes on the road to greatness. We are an insidious group of power mongers who, through simple attrition, have won our way into prominence. Senility breeds corruption.

I can only hope that in 2000 some young couple still has enough faith in life to choose to affirm it. □

Nikki Giovanni's books of poems include Black Feeling, Black Talk/Black Judgment, *and* My House.

The bizarre and sensational make headlines, but the ancient virtues and the family will endure.

Billy Graham

About 3,000 years ago the king of ancient Israel wrote: "Lo, children are a heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of thy youth. Happy is the man who has his quiver full of them . . . ." (Psalms 127:3–5). If the core of truth in this quotation has remained unchanged for three millennia, there is no reason to believe that it will change in the next twenty-seven years. Children have always been the delight and joy of most parents, and they are still the symbol of the eternal marriage between love and duty.

The possibilities presented in some modern writings have given the false impression to many that the institution of the family is dead. The grotesque concepts of "purchased embryos," "bioparents," and "homosexual daddies" would lead some to believe that the ancient and time-honored life of the family is doomed to extinction. The bizarre and sensational make the headlines, but, thankfully, all the "way-out" experiments of our technological age are not always adopted by the masses.

In my opinion history has, for the most part, moved in a straight line. It is true that marriage is undergoing stress and strain today, but it will survive. The turbulence of a technological world will perhaps make for even stronger family ties. The family has historically been a refuge, a haven, from the stresses and strains of life—and, I believe, it will be strengthened and reinforced by the rigors, novelties, and transience of modern pressures.

Today's so-called generation gap is to some degree a figment of our imaginations, and I believe it will be somewhat closed by the year 2000. The extreme permissiveness so evident in the Seventies will be replaced by a more normal and proper discipline. We are suffering through a reaction to the Victorian Age; adults live under certain restrictions, and life is easier when these are learned in early life.

The word *love*, which has been bandied about a great deal of late and which means many things to many people, will become more important to the family of the future. And, of course, the family of the future must have faith. The pressures demanding an inner faith will not be lessened in the year 2000. In all probability they will be greatly increased.

Thus, the time-honored virtues, which have augured well for the family since the beginning of time, will not be replaced by startling innovations. They will endure with parents and children until the end of time. □

During the last year Billy Graham conducted evangelistic crusades in several American cities and in Nagaland, India, for a total estimated audience of 1,300,000 people.

The American family is changing.... What is also needed is a change in our patterns of living.

Urie Bronfenbrenner

The future of the nation's children depends on the future of the nation's families, and the American family is in a period of significant change.

- In 1971 43 per cent of the nation's mothers worked outside the home; in 1948 the figure was only 18 per cent. One in every three mothers with children under six is working today.
- As more mothers have gone to work, the number of other adults in the family who could care for the child has decreased. Fifty years ago about half of all households included at least one other adult besides the parents; today that figure is below 5 per cent.
- In 1970 almost a quarter of all children were living in single-parent families, nearly double the rate for a decade ago. Almost half the mothers who are single parents of children under six are now in the labor force, and a third of these are working full time.
- Among families that are intact and well-off economically, research results indicate that parents are spending less time in activity with their children. Although the rats are gone, the rat race still prevails. The adults, as well as the children, have become victims of the mounting pressures.

In today's world children are deprived not only of parents but of adults in general. The resulting vacuum is filled by the television screen and the age-segregated peer group.

What is needed is a change in our patterns of living that will bring adults and children back into each other's lives. To effect such a change will require profound modifications in our social and economic institutions. Among the most needed reforms are increased opportunity and status for part-time jobs; flexible work schedules so that one parent can be at home when children return from school; enhancement of the status and power of women in all walks of life—both on the job and at home; the breaking down of the wall between school and community so that children become acquainted with the world of work and parents and other adults besides teachers can take an active part in activities at school; the inclusion, as an integral part of the high school curriculum, of supervised experience in the care of younger children; and, above all, the provision of adequate health and child-care services, housing, and income maintenance to the millions of American families whose resources are insufficient to insure normal development for a growing child.

Whether we are willing to take such measures will determine the balance of inadequacy and competence, alienation and commitment in the next generation of Americans. If we fail, it will not be for lack of resources or of viable alternatives but for lack of will. □

Urie Bronfenbrenner, professor of human development and family studies at Cornell, recently compared child rearing in the United States and the Soviet Union in his book The Two Worlds of Childhood.

Sin, guilt, and repression will be obsolete along with the internal combustion engine.

Abbie Hoffman

By the year 2000 technology will have taken over so much of the stuff we now call work that the Protestant ethic—demanding postponement of pleasure and kowtowing to sin, guilt, and repression in order to keep the wheels turning—will be obsolete along with the internal combustion engine, two-dimensional television, and daily birth-control pills.

In times past people started developing careers at the ripe age of seven, married at twelve or thirteen, had kids, and died of the chill at twenty. People went from infancy to adulthood. In fact, the whole notion of childhood is a relatively recent idea. By 2000 the cybernetic revolution will be driving toward the discovery of the fountain of youth. Childhood will be increasingly prolonged. There will not be such pressure to abandon dreams, adventure, frivolity, idealism, and romance and "get down to business." Thus, more kids will be having kids. Information about contraception and a variety of scientific

advances in that area will provide humans with unlimited choices. A global consciousness will develop to keep the numbers down. Neither the species nor your Aunt Sadie is going to pressure you into making babies. Child having and child rearing will be more a part of the play sphere of life than the work sphere.

Since this will be a much healthier way to go about things, upbringing will be extremely permissive. Kids will be born out of love. It'll just be another way of making a friend. Laying your trip or your hands on the kid (adult chauvinism) will be frowned on by society.

Naturally, sex roles will be as blurred as age roles. There will simply be no need for sharp sex differences. The number of different styles of family situations available would boggle the mind of a present-day computer.

Advances in video-tape equipment and cable TV, especially the capacity to broadcast from the home to central "schools," combined with less-demanding work roles, will allow parents and children the opportunity to experience each other's education in the home.

Now, since sexual taboos are going to be reduced to a smidgen of psychic energy and since child rearing is going to be done for fun and since pregnancy might even be totally separated from the sexual act, we'll be ready for the culmination of the sexual revolution, namely "polymorphous incest." When the Oedipal conflict bites the dust, anything can happen. It'll seem quite natural for our kids to be making it with their kids. Isn't that what waterbeds are really all about? □

Abbie Hoffman is starring in the forthcoming movie Vas, *which will feature his own vasectomy, and is presently working on a sexual autobiography called* Kiss and Tell.

Child-care facilities where parents work; for children, work-where-you-grow-up.

Elizabeth Janeway

Some of the people who will be raising children in the year 2000 are already here with us. My grandson is four, and my granddaughter is two. It's a little early to say what their future plans will be, but if their childhood influences them, they will remember growing up in a supportive network of relationships with adults who are not their parents. By some quirk they possess an actual, if dispersed, extended family on both sides; just as important is the "Mothers' Mafia" of the neighborhood, which will take over an extra child when a parent is ill or away. The extended family may vanish, but the informal mothering (and fathering) by neighboring parents will, I suspect, grow stronger.

"The family," said Talcott Parsons, "is a sub-system of society." The family is not, and never can be, a unit complete in itself. But it is harder today than it ever has been for children to move from family base to an adult place in society, because the connecting links are so few. One reason is that the family has lost the vital economic role it used to have when it was the focus of much necessary work. For the first time in history no one, male or female, can make an adequate living at home. The factory system put an end to the economic function of the family group, and children now grow up without a clue as to the ordinary process of earning their keep.

A solution I would like to recommend is the establishment of enriching and exciting child-care facilities at industrial plants, commercial centers, educational establishments—everywhere that parents go to work. These would be *model* care facilities, cosponsored by unions and imaginative educators, with programs offered by libraries, museums, musical conservatories, and theater and dance groups, the inheritors of ethnic and cultural traditions. Directed by a professional core, these places should engage, use, and entertain a coming-and-going population of children of all ages, adults of both sexes and all the generations that could be called on, interacting, teaching each other, connecting. The separation of work life from actual living is taking a terrible toll on the workers of our nation. God knows, I don't propose the child care I'm talking about as a way to orient children to the drab, desperate, mechanized kind of work that is distressing us today. But I suspect that *reuniting* living and working is going to be necessary for all of us, and I think that children-where-you-work can be influential in humanizing work, just as work-where-you-grow-up can be informative and exciting for children.

Overall, my great hope for the year 2000 is the reintegration of the parts of our world that started to come apart when the machines moved in. We can't do without the machines, but we've been scared of them too long. Damn it, are we mice or are we men? Does it take a woman to ask that question? Then thank God the women's movement has arrived to stand up and shout for liberation for the human race—beginning with our children. □

A novelist and literary critic, Elizabeth Janeway recently branched out into anthropology and sociology with Man's World, Woman's Place.

School will be a concept, not a place...basic skills taught for only one-quarter of the day.

Catharine Barrett

At this critical moment no one can say with certainty whether we are at the brink of a colossal disaster or whether this is indeed mankind's shining hour. But it is certain that dramatic changes in the way we will raise our children in the year 2000 are indicated, particularly in terms of schooling, and that these changes will require new ways of thinking. Let me propose three.

First, we will help all of our people understand that school is a concept and not a place. We will not confuse "schooling" with "education." The school will be the community; the community, the school. Students, parents, and teachers will make certain that John Dewey's sound advice about schooling the whole child is not confused with nonsense about the school's providing the child's whole education.

We will need to recognize that the so-called "basic skills," which currently represent nearly the total effort in elementary schools, will be taught in one quarter of the present school day. The remaining time will be devoted to what is truly fundamental and basic—time for academic inquiry, time for students to develop their own interests, time for a dialogue between students and teachers. When this happens—and it's near—the teacher can rise to his true calling. More than a dispenser of information, the teacher will be a conveyor of values, a philosopher. Students will learn to write love letters and lab notes. We will help each child build his own rocket to his own moon.

Finally, if our children are to be human beings who think clearly, feel deeply, and act wisely, we will answer definitely the question "Who should make what decisions?" Teachers no longer will be victims of change; we will be agents of change. □

Catharine Barrett is president of the National Education Association.

A vast majority raising their children as they had been raised; a tiny group of innovators.

Bruno Bettelheim

It's always risky to try to peer into the future. But when one does, the more reliable estimates usually come from predicting on the basis of the past rather than extrapolating from the present.

In past centuries mankind divided itself into two distinct groups when it came to child rearing. The vast majority formed what can be called a traditional group—they raised their children in very much the same way they themselves had been raised. (This pattern still holds for much of the world.) In contrast to these was the tiny group of innovators who tried something different. The latter group's numbers began to increase somewhat in the last century and especially in the last few decades, but it still remains quite a small minority.

Using psychoanalytic terms, the overwhelming majority of parents identify positively with their own parents, whose ways of behaving they internalized as children. Hence, in all essentials they act toward their children as they were acted upon by their own parents. For instance, modern mores have it that teen-agers ought to be given more freedom to come and go as they please. And greater affluence has made it possible to spend more money on children. Here are two apparent great changes. But the parents' internalized values have not changed. So although modern parents let their teenagers act much more independently, they have severe private misgivings about it and in subtle ways they make the children feel guilty.

Distinct from parents who have internalized, and who reflect, their own parents' values, however indirectly, is that much smaller number of persons who negatively identify with their own parents. Deciding that they themselves were brought up all wrong, such parents become determined to raise their children better than they were raised. As youngsters, they were not permitted to do things their own way. So, as parents, they insist vigorously that their own child make his own decisions. But there's an irony here: the liberated

parents' insistence that their child make up his own mind is really just another way of saying that he must do as his parents think best.

After all this, what are my predictions? It seems clear that while there will be changes in the externals, things will remain pretty much the same as far as the most basic issues are concerned. The vast majority of parents will continue to bring up their children in more or less traditional ways. This conclusion is supported by the turning inward that characterizes many of our citizens today, the tendency to turn away from broader issues and toward the narrower circle of the family as a means to fulfillment. On the other side, the children who are brought up today in so-called freedom may, through negative identification with their parents, raise their own children quite strictly. To balance out matters, some of the youngsters raised quite strictly today will, again through negative identification, bring up their own youngsters in so-called freedom.

Ample lip service has been paid to psychoanalytic views on child rearing —views that could radically change attitudes toward bringing up children. But little real attention has been given them and even less implementation. The widespread popularity presently enjoyed by theories of behavior modification suggests that today, as in the past, most people are committed to the idea that some know best how others should act. "Acceptable" behavior is either forced onto individuals or indirectly induced in them through bribes —the token economy of behavior modification. All of this, unfortunately, makes it quite unlikely that an essential reform of child-rearing methods is close at hand. Much as reform might be desired, it's not knocking at the door in 1973, and I doubt it will be in the year 2000 either. □

Bruno Bettelheim is director of the University of Chicago's Orthogenic School and the author of Children of the Dream.

Perhaps the only required courses of the future will be dance and body-energy awareness.

George B. Leonard

We need no prophecy to inform us that many of the organizing principles of our present way of life have become outmoded and even self-destructive. The year 2000, if it is to come in peace, will see a gentler, more sensitive world. The technologically advanced nations will have stabilized the production and consumption of energy and will be seeking equitable means to distribute the stuff of a less-extravagant economy. The human urge to create and explore will turn from physical to spiritual frontiers, to areas we now term, for lack of a vocabulary, as mystical. Standardized, *dis-eased* human components will not be needed for this enterprise. Child rearing will be considerably altered.

Even today young children help provide a model for our transformation. Their multiple consciousness, their tendency to see life force in all things, their superb imagination and spectacular learning ability—these capacities will be valued, not crushed. The present socialization process serves primarily to force the child's perception into single vision, into our bizarre, historically aberrant Western consciousness. The process is so traumatic that it creates in almost every one of us the condition known as childhood amnesia. In transformed society we will be encouraged to remember, not forget, our own existence, to multiply and expand, not limit, our consciousness.

Drug abuse, a symptom of a society in its death throes, will no longer be a problem. Where heightened perceptions are sanctioned and reinforced by an effective social group, a drug generally can only get in the way of such perception.

Schooling will be different. No longer will we worry about teaching our children to read books, while totally ignoring their inability to read their own bodies. (Perhaps the only required courses of the future will be dance and body-energy awareness.) No longer will we blind ourselves with petty and generally fruitless manipulations of "achievement scores," while totally ignoring the skills of survival in a new world. We shall by no means ignore the cognitive material that today, ineffectively taught, makes up the bulk of schooling. But we shall start teaching our children to put themselves together rather than splitting mind from body, intellect from emotions.

The family of the future will be larger, less narrowly defined. No one will be childless; no one will lack for affection. The outworn roles of "man" and "woman" will be discarded. As high-pressure sex becomes less important, all of life will become more erotic. Indeed, as roles and classes and even separate nations fade in importance, we may see the emergence of a family as wide as all humankind, a family that can weep together, laugh together, and share the common ecstasy of a world in transformation. □

After writing about a prototypical school of the future in Education and Ecstasy, *George B. Leonard went on to include all of society in his recently published* The Transformation.

Our children are smaller people, not little objects...already they are teaching us many things.

Bobby Seale

I will not be raising children in the year 2000, but I am involved in how children are being raised now, and I can speculate about how they will raise *their* children in the year 2000.

The children in the Black Panther party's Intercommunal Youth Institute learn that the world—the universe—is their classroom. And we begin this learning process early—between the ages of two and a half and three.

We want our youth to understand and know the world as it exists. The best way to do this is to bring them into contact with the world in practical ways, working in their own community 60 per cent of the time and in their classrooms only 40 per cent of the time.

What each child learns is how to investigate the real world. We see our children as smaller people, not as curious little objects for our own pleasure and self-satisfaction. Truthfully speaking, the conditions of Black people are not like those of the people who exist in the mainstream of this society. We want to show our children *how* to think about the world around them, not *what* to think.

Our students participate in determining the policies that govern them. They criticize each other (and their instructors) in order to correct mistakes and mistaken ideas. If they violate the rules that they themselves helped to make, then they are criticized before the collective. All of this is done with the understanding that we criticize with love, never with hatred. Never are children called stupid, dull, or dumb. No one child is forced to make a better grade than another. There are no grades. There is no negative competition. There is only the competition that will produce enthusiasm and prove, through action, that our capabilities are endless.

Our children are now capable of thinking out problems that we were sheltered from at their age, and I am sure that they will be able to teach their children even more in the year 2000. Their exchange of information with us now is evidence of this ability. Already they are teaching us many things. Hopefully, the youth of today will help to lead us toward liberation and freedom. □

The Black Panther party, of which Bobby Seale is chairman, runs schools and children's breakfast programs in several American cities.

No more isolation in the nuclear family and monotonous suburbs... a relaxing of political frontiers.

Margaret Mead

Changes in methods of child rearing are important not only because they contribute to changes in the character of the future citizens of the planet but because making changes in the way children are raised affects the character of those who raise them—parents, teachers, physicians, legislators. How children will be raised in the year 2000 can only be a more or less informed guess by someone who has specialized in the relationship of child rearing to other aspects of culture. But how we should raise our children is necessarily a program for a better future and a citizenry that can better deal with the great issues of the next century.

I hope that they will be raised in neighborhoods where they have warm relationships with many older people—grandparents or surrogate grandparents, teen-agers, currently unmarried adults, who have time to teach children special skills. I hope that such contacts will mean that children will no longer be confined to the isolated nuclear family in suburbs and housing developments, where all of the families are of the same class and ethnic group and have children of approximately the same age.

I hope that we will have redesigned our cities and suburbs so that there is a real outdoors for all little children's play, so that they can experience the unpredictability and endless fascination of growing things and be rescued from their current boredom with only-too-predictable toys and school tasks.

I hope that men and women will have come to design their married lives as parents who share, in many different styles, both the domestic tasks of homemaking and the tasks that contribute to the public life of the country, with all division of labor based on temperament and skill rather than on sex membership. Providing such an upbringing for children is the easiest and most efficient way to bring up children who will be persons first—individuals able to use their full potentialities—and members of one sex or the other second.

I hope that children can be raised with the recognition that since war can no longer protect any country, it is no longer appropriate to raise boys who will someday be asked to kill and die and girls who will concur in these activities. If boys are not raised to be soldiers, it will be easier to relax those political frontiers that are now powerless to protect us against the new enemies: nuclear death, overpopulation strangulation, ecological death of sea and air. We can relax the lines around the small family and around the state and raise children in continually widening circles of affection for family, community, country, and planet—children who will care enough for each circle to be willing to make any sacrifice for its well-being and who will not find life stale and meaningless, as they so often do now, but will find it exacting, exhilarating, and significant. □

Margaret Mead will leave for New Guinea in April to continue work on anthropological studies she originally initiated there in 1932.

Closed-circuit television? Pills to increase learning ability? To some extent this is irrelevant.

Isaac Asimov

Let us assume that we still have a working technological society in the year 2000 (something that is by no means to be taken as certain). The price for that will be a nation (even a world, perhaps) that will have solved the population problem and that will recognize the necessity of achieving not merely a stable population but one that will decline to some optimum value.

Given such a policy, there will be far fewer children than there are today, and, therefore, each will be more individually valued. It should be clear, under those circumstances, that children are wards of society in general and not merely the property of their biological progenitors. Children, few in number and therefore not to be wasted, must be used wisely, as would be true of any resource that was at once crucially important and in short supply.

Nothing should then take precedence over effective and useful education; no talent should be more highly regarded than that of the great teacher; no money can be better spent than that which brings the teacher and the child together.

What is the mechanism by which children will be taught in the year 2000? Closed-circuit television? Teaching machines? Pills designed to increase learning ability? To a certain extent this is irrelevant. How we teach is unimportant if what we teach is all wrong.

But then what will we teach? Something that can be easily described? For instance, we could envision a totally computerized society and suggest that computer programing be taught from kindergarten on. Yet there is no point in listing subjects, for no such list is useful.

Suppose, for instance, that society *is* totally computerized, so that more and more work can be done without the direct intervention of the human hand or brain. Surely, it will not take the entire population to design and maintain the computers and to construct programs for them.

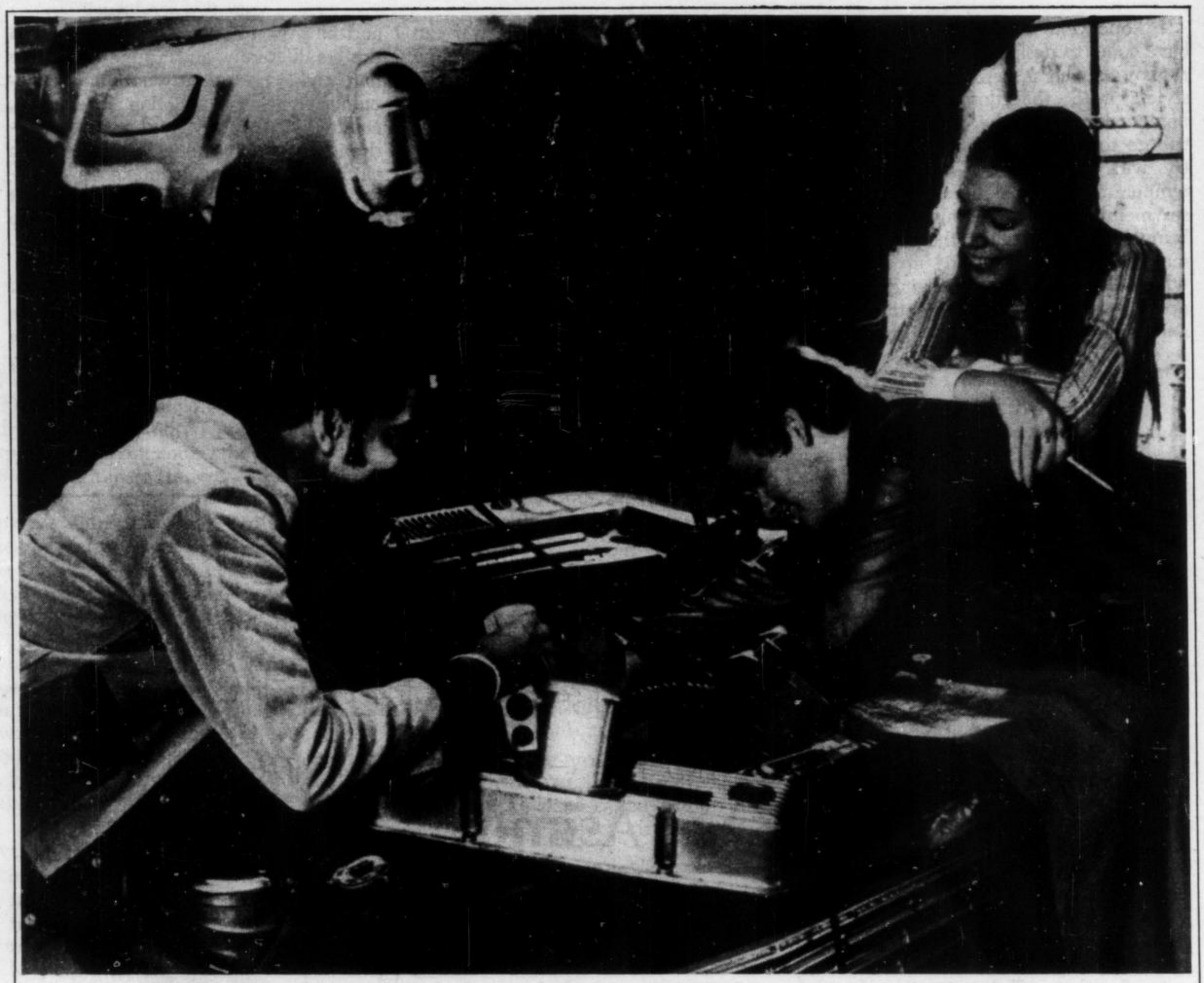
Indeed, we can easily imagine a twenty-first-century technological world that will be, in essence, a world of idleness. People will do what pleases them, and it will be the business of education to see to it that children learn their options, that each child has a chance to probe his own abilities and desires and find out what really will interest him most.

Ideally, we will have education for diversity, for clearly that child is most fascinating and valuable who discovers an unusual interest in himself, one that he can then share with a world that without him would be deprived of that interest. It may be the invention of a new branch of chemistry or of new games to be played with matchsticks—what's the difference? There will be enough children who will find the desire within themselves to play with computers and with the universe and therefore end by running the earth. They also serve who only play with matchsticks.

In the end, diversity rests on the human gene pool and the variety within it. The human gene pool is the ultimate resource, and the more diverse that pool is—the larger the number of individual gene-types for future combination and recombination—the better off humanity is.

Exposure to diversity, both cultural and genetic, is an absolute good and will, in time to come, be an integral and essential part of education. It is to be hoped that by the year 2000 we will recognize that nothing can be worse for the development of a child than to have him live in a world in which everyone is and does very much as he himself is and does. □

Isaac Asimov has written more than 130 books, at the last count, many of which are science fiction.



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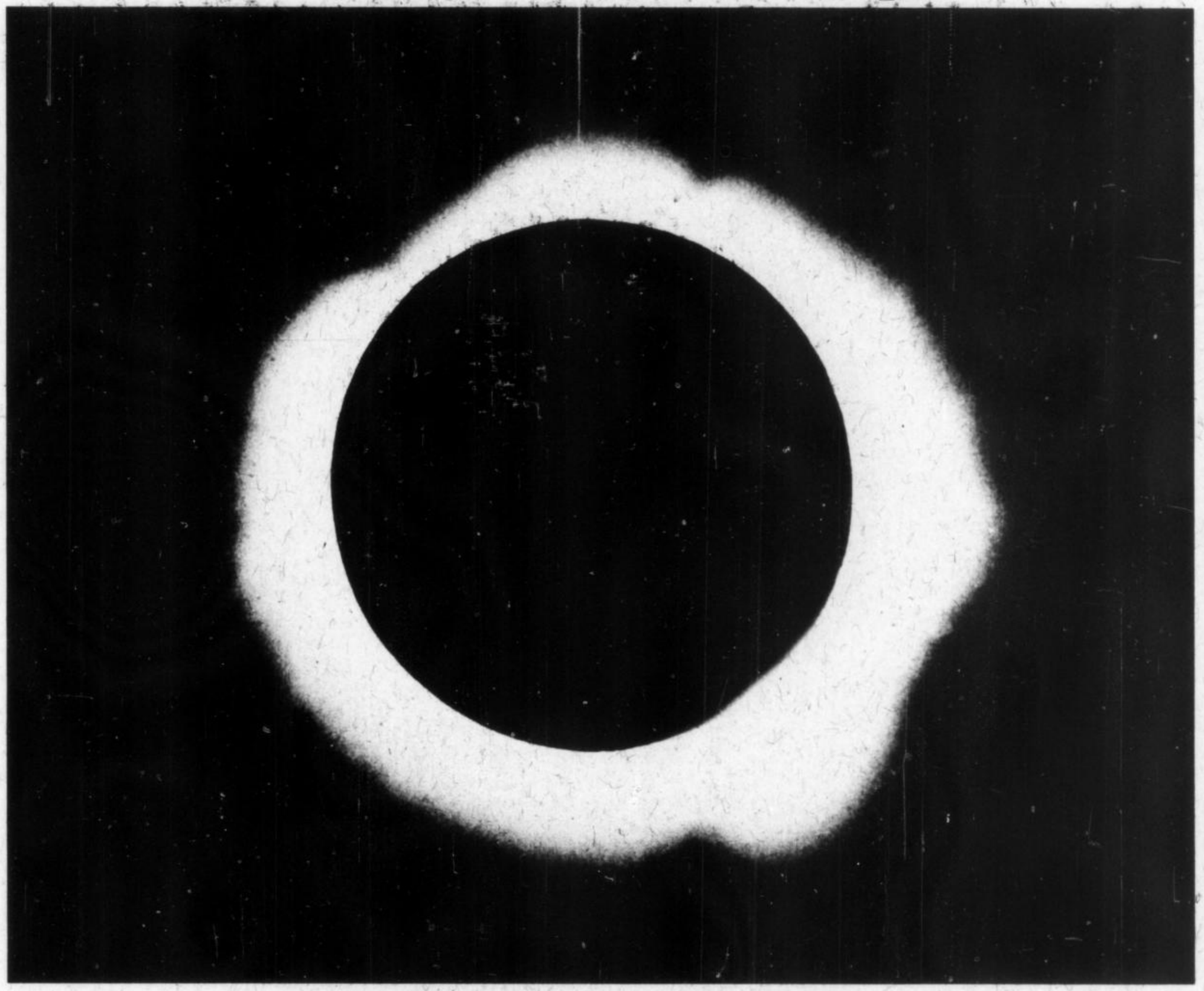


Darkness at Noon

Scott Carpenter and Neil Armstrong will visit Africa to see the eclipse. Will you?

BY ANN McGOVERN

Early this summer an estimated 7,000 travelers from all over the world, including students, scientists, and fascinated amateurs, will journey to Africa to witness a total eclipse of the sun, one of nature's rarest spectacles. This year's eclipse, the second longest in 1,433 years, and the longest anyone will see for the next 177 years, has already inspired the impressive growth of a new travel phenomenon—eclipse excursions, trips designed exclusively for those who worship the absence of the sun.

On the morning of June 30, as the moon moves in front of the sun, the moon's shadow will race across the earth, causing more than a 100-mile-wide path of totality—the condition of total eclipse—which starts off the South American coast, moves east across the Atlantic Ocean and the African continent (from Mauritania on the west coast to Kenya on the east) and comes to an

end somewhere over the Indian Ocean.

Those willing to travel great distances for the excitement and beauty of an eclipse can watch this one as passengers on a cruise ship or as part of a land expedition.

The largest cruise ship making the trip to Africa, the P & O Line's *Canberra*, is scheduled to leave New York City on June 23 with 1,800 passengers on board. The Cunard Line's *Adventurer*, with room for 700 passengers, has been booked for an eclipse journey to the coast of South America. Both cruises were organized by Eclipse Cruises, Inc., which last year sponsored the first eclipse cruise—to Nova Scotia.

The idea of eclipse cruises struck Philip Sigler, the president of Eclipse Cruises and an assistant professor of social sciences at New York's City College, after he and his wife Marcy had sought permission to hold a rock festival during the eclipse of March 1970. Two locations—Eclipse, Virginia, and Nantucket Island—turned them down. "We might as well use this ferry for eclipse watching," Sigler said on the ride back from Nantucket, and the plan was born.

They began planning immediately for the Nova Scotia eclipse but found that none of the first eight shipping lines they approached were interested in sailing almost a thousand miles into the cold North Atlantic. Only the Greek Line offered hope. Fill a ship in four months, they said, and the *Olympia* is yours.

The Siglers decided to try. "We scraped together our life savings," Marcy Sigler says, "and then we used my brother's. My paycheck went to *Sky and Telescope* magazine for an ad. Phil's went to *Natural History*." Finally, after more ads and a few radio spots, their gamble paid off. The Greek Line said afterwards that the *Olympia* had attracted record-setting revenues.

More than 300 students will participate in the shipboard program the Siglers have created this year, which includes more than 200 hours of courses and lectures given by scientists and others, some of which can be taken for credit at any of five cooperating colleges. Astronauts Neil Armstrong and Scott Carpenter will lecture on modern exploration, and Isaac Asimov will discuss the history and philosophy of science. Other courses range from "Architecture of the Universe" to "Anatomy of a Ship," a course taught by the *Canberra's* captain, Eric Snowden. During the eclipse scientists on board will study a variety of phenomena, including the reactions of plankton and other sea life to the midday darkness.

As one might expect, the desert camps will tend to be much more Spartan than the ships. Amateur Astronomers, Inc., has organized one of the largest land expeditions, so far signing up more than 175 people from thirty-two states. The coordinator, Roger W. Tuthill, of Mountainside, New Jersey, is an electrical engineer and amateur astronomer. He plans to jet the group out of New York to Dakar, Senegal, and fly, via two DC-4 shuttles, to within a mile of the viewing site in Akjoujt, Mauritania, on the western edge of the Sahara Desert.

The eclipse worshippers will be looking for evidence of a tenth planet, already named Vulcan, which, it is speculated, may orbit closer to the sun than Mercury. Others will be photographing and measuring the sun's corona, the glowing gases and particles of the sun's atmosphere that extend for millions of miles into space. Normally, the brilliant light of the sun's surface makes such accurate measurement impossible.

Jean Abdallahi, the Mauritanian chief of service for tourism, estimates that 3,000 visitors, including nine or ten groups of scientists from all over the world, are coming to her country for the eclipse, despite June temperatures that average 115 degrees. Never having coped with such an influx of tourists, the Mauritanian government has begun planning for the event months in advance. Concerned about the safety of visitors in the dangerous desert climate, the government is urging most of them to stay in the capital city, Nouakchott, until the morning of the eclipse. On that day the government will transport them by bus to the zone of totality.

Other land expeditions are considerably more comfortable, especially those going to Kenya, where travelers sacrifice nearly two minutes (of the total of seven minutes and four seconds) in exchange for cooler temperatures and more amenable surroundings. Orbitair's posh safari camp in Kenya, which includes servants and a resident astronomy professor, may be the most luxurious. After viewing the eclipse from the shores of Lake Rudolf, the group will depart for a two- or three-week safari.

The hot, dry desert climate may cause some travelers to languish in their tents and Land Rovers. But it almost guarantees that they won't have journeyed thousands of miles to stare hopelessly up at nothing more than a darkening cloud cover. Instead, they'll be part of the privileged throng witnessing one of the greatest astronomical events of this century. □

Ann McGovern is a writer of children's books who lives in Pleasantville, N.Y. This summer she and her husband, Martin Scheiner, will journey to Africa to witness their third eclipse.

Some Eclipse Expeditions

African Eclipse Safari, 6009 Independence Ave., Bronx, N.Y. June 25–July 15; sixty people; $2,150; young child's discount; viewing from Lodwar, Kenya, visits to Nairobi and game parks.

Amateur Astronomers, Inc., Union College, Cranford, N.J. June 24–July 4; 240 people; $575, food extra. Viewing from Akjoujt, Mauritania; tents, experiments.

Arnold Tours, Inc., 79 Newbury St., Boston, Mass. June 24–July 3; 550 people; $570–$1,140 air and sea. Student rate for ship only, $220; viewing off coast, Mauritania.

Astronomical Society of the Pacific, Calif. Acad. of Science, San Francisco, Calif. June 26–July 16; 240 people; $900–$950, including air fare; viewing from Atar, few days Canary Is. Following eclipse two-weeks tour based in Frankfurt, Germany. (Plans not yet firm.)

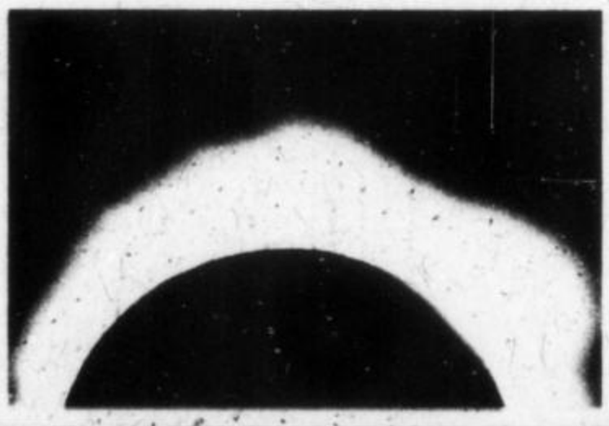
Boston Museum of Science, Boston, Mass. June 21–July 8; 60 people; $2,095; viewing from Lodwar, Kenya; lectures, experiments, followed by safari and tours.

Eclipse '73, Cunard Line *Adventurer,* 555 Fifth Ave., N.Y. June 23–July 4; $550–$1,450. Ship leaves from San Juan. Eclipse will be observed 700 miles off coast of South America. Full educational program.

Eclipse '73, P & O cruise ship *Canberra,* Cunard Line, 555 5th Ave., N.Y. June 23–July 8; 1,800 people; $450–$1,575; viewing off Mauritania; scientific and cultural programs.

Educational Expeditions, Int'l., 68 Leonard St., Belmont, Mass. June 15–July 3; 100 people; $1,490 (air fare extra); viewing near Akjoujt, Mauritania; tent city, assigned scientific tasks.

Orbitair & Cahill-Laughlin Tours, Inc., 20 E. 46 St., N.Y. June 23–July 7 or 14; 75 people; $1,750–$2,195; viewing from shore of Lake Rudolf, Kenya, followed by luxury 2- and 3-week safari. □



Bargains in the Sky

There is a blizzard of new air fares to London, Paris, and other places.

BY DREW OLIM

New York to London for $68? San Francisco to Amsterdam for $126? Incredibly low as these fares may seem, they have been seriously proposed in the last few months by major airlines. Recent rulings by the Civil Aeronautics Board (CAB) and rising competition among the airlines have so far produced a blizzard of new fare proposals—and great clouds of uncertainty.

There may (or may not) be a price war among transatlantic airlines this summer; international youth fares may become extinct; and student charter-flight programs may face stiff competition from the newly authorized commercial charters, available to everyone, with no requirement that passengers belong to an organization.

As of this writing, in late January, only one thing seems clear: the careful shopper should find a variety of new air-travel bargains in 1973.

In the past several years thousands of travelers have crossed the Atlantic without paying the $500-plus round-trip economy fares from New York to London or the $300-to-$400 round-trip excursion fares set by the International Air Transport Association (exact fares vary according to the season): Charter flights, with round-trip fares closer to $200, often have been the alternative. In 1972 charters carried approximately one-third of the transatlantic air passengers; their fares are lower because charters manage to fill most of their seats, while scheduled service includes the cost of many empty seats.

Yet the charter explosion created some unpleasant fallout. It led to a virtual collapse of regulations imposed on charters by the CAB. Under the regulations: (1) the only people who could participate in charters were members of groups organized for purposes *other than travel* ("affinity groups"); (2) the group had to travel together in both directions; (3) the charter flight could not be advertised in the mass media. Dishonest operators began finding ways to skirt the regulations. Falsified membership cards were pre-dated, phony "umbrella groups" were created to enlarge the pool of potential travelers, planes were oversold, and, in the more drastic cases, stranded passengers discovered they had purchased worthless tickets from fly-by-night operators.

To compete with the boom in charter flights to Europe, the scheduled carriers promoted low youth fares. These eliminated the planning required for charter flights and offered the added bonus of a choice among regularly scheduled flights. The drawbacks: fares were restricted to persons under a specific age, usually twenty-four or twenty-six, and, as promotional fares, they were not designed to last forever.

The airlines' international youth fares were a major coup. Some nonprofit organizations canceled whole programs of charter flights scheduled for last summer. But there were those who thought the scheduled airlines hadn't gone far enough. In a speech last month Secor Browne, the CAB's chairman, said that scheduled airline service would have to yield to an increasing demand for low-cost charter flights. Browne criticized the International Air Transport Association for failing to develop low fares for the growing travel market in the era of jumbo jets.

The CAB has itself sought to make more charters available to more people. The board has proposed a tentative plan to end affinity-group charters sometime after October 1, 1973—a proposal opposed by tour organizers and by the supplemental airlines, who have benefited from the charter boom. Another CAB ruling last September launched a three-year experiment for a new, non-affinity charter—called the Travel Group Charter, or simply TGC.

TGC's can be organized and advertised by commercial travel operators. Financial restrictions make it nearly impossible for fly-by-night operators to promote TGC's. Nearly all major airlines have committed planes to the new charters.

Unlike scheduled service, the TGC's require a minimum stay (seven days for trips within North America, ten days elsewhere); the TGC fares can vary by about 20 per cent, depending on the number of no-shows; and passengers must make deposits on their flights more than ninety days in advance. So far, the advertised fares for TGC's—including service charges—tend to be only a bit more than the old affinity-charter fares, while they tend to be about as low as the advance-payment plans and international youth fares previously offered by the scheduled carriers.

Of course, as of this writing, one cannot be sure what the scheduled carriers will charge for flights to Europe this spring and summer; in contrast to previous years the North Atlantic carriers have so far failed to agree on their fares (including youth fares).

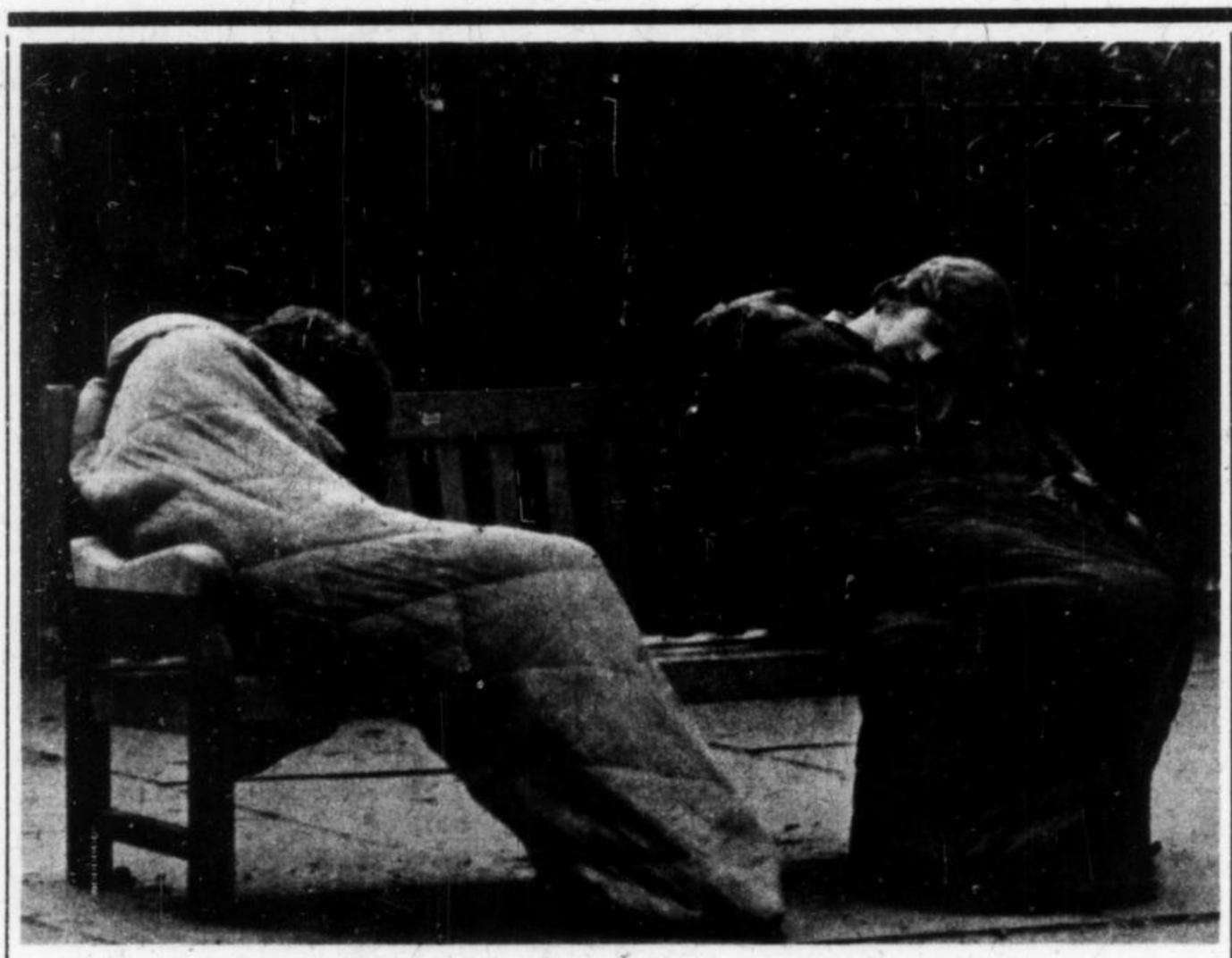
In the past, transatlantic fares have paid for planes that fly almost half-empty; the fares have been aimed at business travelers (although a variety of discounts are available for those, like vacation travelers, who stay abroad at least fourteen days, travel in families, or plan months ahead and pay in advance). Now the international airlines have found themselves in sharp disagreement over how low they must go to compete with charters on the transatlantic routes.

Whether or not a price war develops on the North Atlantic, the possibility of all these fares—the advance-payment, individual-excursion fare, the international youth fare, affinity charters, and travel-group charters—should make this year of fare turbulence a year in which careful shopping will be rewarded. □

Drew Olim is the executive director of the U.S. National Student Travel Bureau; the bureau is endorsed by the National Student Association.

The Student Identity Card

The majority of young people heading to Europe this summer will be students or recent graduates. If you have been a student within the last six months, you should purchase the International Student Identity Card (ISIC), made available by the International Student Travel Conference, a confederation of student-travel organizations from different countries. The card, which sells for about $2, serves as a nearly universal symbol of student status and entitles the bearer to substantial discounts at museums and other cultural attractions. The principal value, however, is that it allows very cheap travel on intra-European flights. The ISIC card is available at a number of outlets nationally; try Student Services West (San Jose) on the West Coast, Students International (Ann Arbor) in the Midwest, and in New York either the Council for International Educational Exchange (CIEE) or the European Student Travel Center (SOFA). □



Indigents Abroad

If you go broke abroad, help is available.

BY FAY MADIGAN LANGE

In certain primitive cultures a young buck at the presumed age of manhood would be given a knife and leopard-skin and sent into the wilderness to prove himself. (The females apparently stayed home and rinsed out a few things.) Today, young Americans of both sexes participate in the modern counterpart of that tribal rite—the trip abroad. The snares set for the young adventurer are such modern ones as loss of funds, loss of passport, and loss of cool. Young wayfarers and their anxious parents may be relieved to know that help is available to the traveling victims of highway robbery, sleight of hand, and plain carelessness; just what sort of help depends mainly on the remoteness of the victim and the magnitude of his loss.

Most travelers, unfortunately, like to carry currency, traveler's checks, airline tickets, credit cards, and passports in one convenient container, be it backpack or reticule. So, unless you are the cautious type who always knots a few francs in the corner of your handkerchief, you can easily find yourself not only penniless but passportless. In some countries there is a thriving black market in passports, especially American ones. Counterfeiters particularly want the passport covers, which are harder to fake than the photographs.

Only an embassy or consulate can replace a lost or stolen passport. None of the 300 U.S. embassies and consulates abroad are open for business twenty-four hours a day, but embassies do have a marine guard who will contact the proper diplomatic officials in an emergency. These officials can place collect phone calls back home and occasionally can find temporary lodging. In dire circumstances they may even provide cash for passage home. ("Dire" means no return ticket, no money, no resources, and no one to borrow from—completely wiped out.) Of course, this help is not free; the funds are loaned, and your passport will be invalidated until the money is repaid.

Assuming that you have not been disinherited by your parents, one of the best places to go broke is in front of an American Express office. American Express has 440 branches abroad and is affiliated with an additional 1,500 corresponding banks. If you know your account number, they will contact your hometown bank directly, so it helps to have the number tatooed on your wrist. The folks back home can also arrange transfers of funds through their bank or local American Express office. The charge is 1 per cent of the amount wired, the cost of the cable, and a $3 to $4 handling fee. American Express offices in the United States keep rather civilized nine-to-five hours and close on weekends. Banking hours—and days—vary abroad; airport banks tend to be open at odd hours.

Banks need cash before they transfer funds, but the funds can be received abroad either in traveler's checks or local currency. American Express tries to handle most exchanges within forty-eight hours, but it may take longer if you happen to be stranded somewhere during the local three-day Grasshopper Festival.

If you are fortunate enough to have a parent or benefactor with an account at one of the major international banks, you are home free. The Bank of America, for example, has 101 foreign branches, 28,000 banks carrying B. of A. traveler's checks, and their very own Telex transfer system. They will wire home and whiz the funds back to you in traveler's checks. The only charge—for the Telex—depends on distance, but usually costs no more than $3 or $4. The Bank of America says the transfer can be made in as little as twenty-four hours. (You'll be surprised also to find out how many local banks can offer similar services.) Banks will want identification, so if you've lost your passport, be prepared to give your mother's maiden name or your brother-in-law's shoe size.

If Mom and Pop are the type who travel only to the supermarket, choose a bank with no international facilities, and find their local American Express office closed for repairs, they can still rely on Western Union. There are offices everywhere, and those in major cities are open around the clock. The money to be cabled must be paid in cash, and a service charge of about 2½ per cent is made on this amount. The transaction may take from three days to a week, giving you plenty of time to starve.

Even so, it's harder to starve abroad than you might think. If you are stranded a three-day's camel journey away from embassies, American Express, and mother, there still may be CARE, or Red Cross groups, Peace Corps volunteers, or other local aid organizations that can help. In some countries there are churches and convents that care for lost lambs. In other countries the local gendarmes will provide a pad (nothing fancy, you understand). Remember, though, that nobody loves a freeloader. International charitable organizations and U.S. diplomatic missions are not in business to provide crash pads. The advice for young adventurers, present and prehistoric, is the same: plan ahead, count your kopecks, and use your ingenuity. But, remember, in the clutch you have more to count on than a knife, a leopard-skin, and a pride of hostile lions. □

Fay Madigan Lange is a freelance writer and worried mother.

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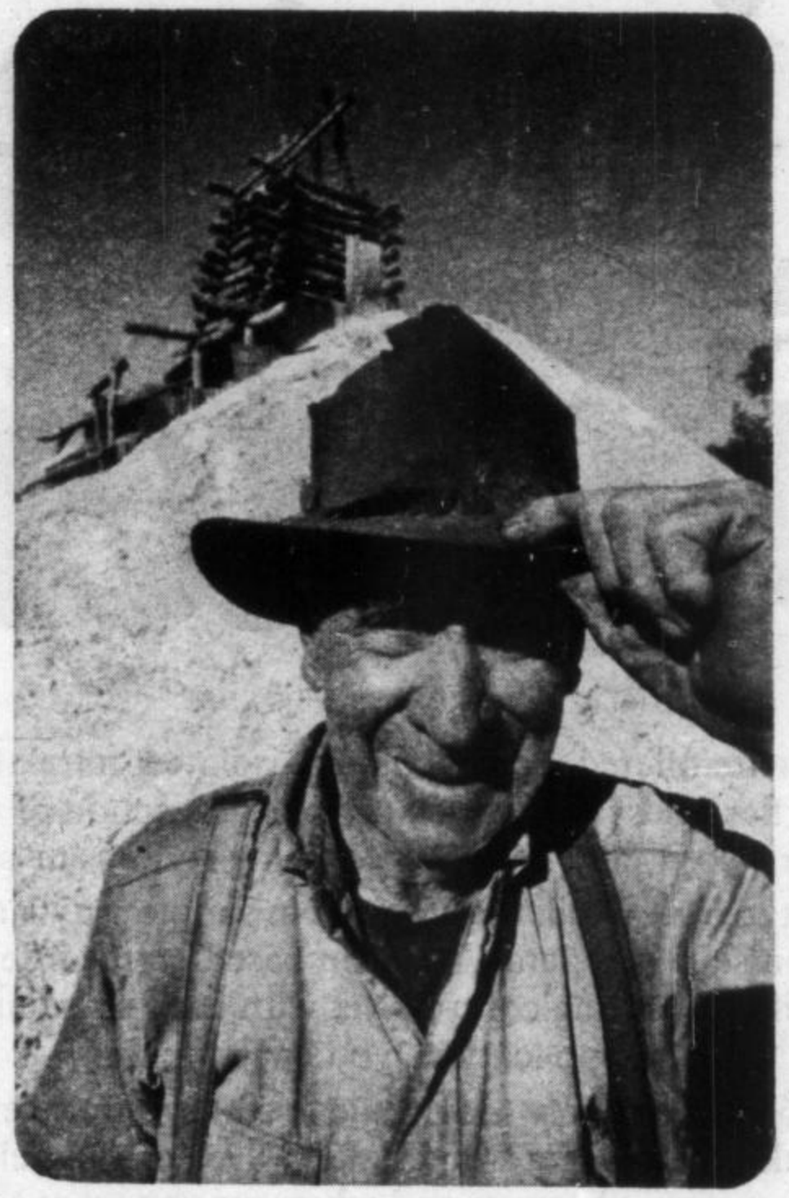

"Anyone can stake a claim for $1. Try Nine Mile or Money Gully at Glengarry. If you're not lucky, Horizontal George or Vertical Bill may give you a tip. We don't get many Yanks here, so we're all happy to help. Or try noodling the dumps for a nobby. Awhile back, a schoolboy found one worth $3,000. Good stake for a young fella.

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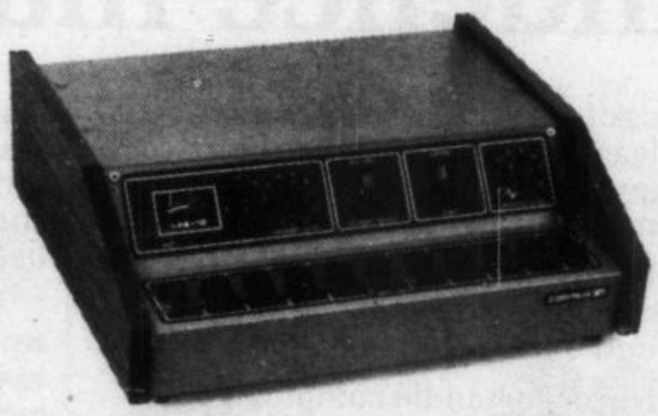

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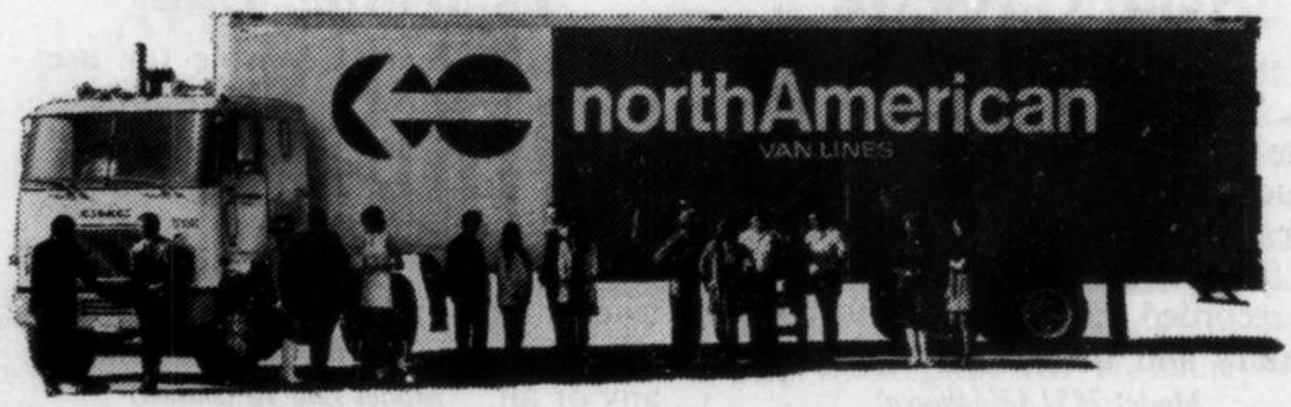


Foreign Study Sampler

Whether you study mosaics in Ravenna, law at The Hague, or film-making in Scotland, summer courses can enrich your travel.

A growing number of students each year combine study and travel by enrolling in summer courses abroad. Below we list only a small sample of the many summer courses offered by foreign schools and universities. A full listing of such courses is available in the booklet *Summer Study Abroad*, published by the International Institute of Education, 809 United Nations Plaza, New York, N.Y. 10017. The abbreviation "(L)" means lodging is provided; a bracketed number indicates the minimum age for listed courses.

AUSTRIA

Salzburg—*Internationale Sommer—Akademie Mozarteum* (Schwarzstrasse 26, A-5020 Salzburg). (18) (L). July 16 to Aug. 25, Conducting, Opera, and International Student Orchestra. July 16 to Aug. 4 and Aug. 6 to 25, Piano, Violin, Violoncello, Double Bass, Chamber Music, Lieder, Voice, and Wind Instruments. In German. Cost: registration $16; tuition $52 to $92; room and board $4.80 to $5.60 per day. Apply by July 1.

BRAZIL

Rio de Janeiro—*Instituto Brazil—Estados Unidos* (Rio Summer School, Av. Copacabana 690-10 andar, Rio de Janeiro, GB). (16) (L). June 28 to Aug. 5, Portuguese language, Brazilian history, geography, culture, education, and art. Portuguese and English. Cost: registration $20; tuition $150; room and board $6 per day; round-trip air fare from New York to Rio de Janeiro $400. Apply by May 15. For scholarships, apply by Feb. 1.

DENMARK

Arhus—*Århus University* (IMCC, Vilhelm Bergsoes Vej 17, 8290 Århus V). (L). Aug. 3 to 24, Medical Summer School in Denmark. Preclinical medical course. Prerequisite: one year of medical study. Cost: all-inclusive, $115. Apply by May 1.

FRANCE

Avignon—*Luberon College* (27 Place de l'Université, 13-Aix-en-Provence). (18) (L). June 28 to July 11, French Culinary Arts. Cost: $390. Apply by March 1.

Paris—*Le Stage Mondial de la Danse* (Studios Pleyel, 252 Faubourg, Saint-Honoré, Paris 8). (L). July 16 to 26, Dance at all styles and levels. Cost: $76. Apply to: Ginette Bastien, 17 & 19 rue de Verdun, 11000 Carcassonne, France.

GERMANY

Bonnigheim and Berlin—*Schiller College* (Summer Office, 7121 Kleiningersheim, Germany). (15-19) (L). June 18 to Aug. 2, German language; European political problems; theater arts. In German. Prerequisites: juniors or seniors in high school with C average or above. Cost: all-inclusive, $645. Apply by June 1.

Wuerttemberg—*Musikalische Jugend Deutschlands e.V.* (Hirschgartenallee 19, D 8 Munich 19). (16-30) (L). July 15 to Aug. 10 and Aug. 12 to 31, International Summer Courses at Weikersheim Castle. Opera course for first session, chamber music course for second session. In German. Prerequisite: for music scholars and young musicians only. Cost: tuition $60. Apply by June 1.

IRELAND

Dublin—*Trinity College* (The Registrar, Summer School, Dublin 2). (18) (L). July 5 to 20, Irish history and culture. Prerequisite: university student or degree. Cost: $160. Apply by June 30.

ISRAEL

Jerusalem—*Hebrew University of Jerusalem* (American Friends of the Hebrew University, 11 E. 69th St., New York, N.Y. 10021). (18-25). July 8 to 31 and Aug. 5 to 28, Archeology, Jewish thought, modern and biblical Hebrew, history and literature, Arabic, Middle East studies, modern Israeli politics and social studies, Yiddish language and literature. Prerequisite: one year of college. Cost: $700 to $1,000 (including transatlantic transportation). Apply by May 15 for July and by June 15 for August.

ITALY

Ravenna—*Centro Internazionale di Studi per l'Insegnamento del Mosaico* (c/o Azienda Autonomia Soggiorno e Turismo, Via S. Vitale 2, 48100 Ravenna). (14) (L). June 14 to July 7, July 9 to 28, Aug. 6 to 28, Sept. 3 to 22, Art of Making Mosaics. Cost: tuition $50. Apply by May 21.

Rome—*American Academy in Rome: School of Classical Studies* (101 Park Ave., New York, N.Y. 10017). (L). July 2 through Aug. 10, Roman Civilization from Early Times Through the Reign of Constantine. Prerequisites: B.A. in classics. Cost: tuition $200; excursions $35 including daily bus; room and board $60 to $65 per week.

JAPAN

Tokyo—*Sophia University* (Office of the Summer Session, 7 Kioi-cho, Chiyoda-ku, Tokyo 102). (L). July 7 to Aug. 15, Japanese language, literature, history, art, drama, government, and sociology; survey of India; survey of China. Cost: registration $10; all-inclusive $572. Apply by June 1. For scholarships, apply by Jan. 15.

MEXICO

Guadalajara—*University of Guadalajara* (Cursos de Verano, Belen 120, Apdo. 1-2543, Guadalajara, Jalisco, Mexico). July 9 to Aug. 11, Spanish language, literature, and culture; Latin American studies; Mexican history, literature, government, folklore, art; fine arts. In Spanish and English. Cost: $280.

Mexico City—*Ibero-American University* (International Department, Cerro de las Torres 395, Campestre Churubusco, Mexico 21, D.F.). (17) (L). June 18 to July 27, Spanish language; Mexican, Latin American, and Spanish culture. In Spanish and English. Cost: $350. June 18 to July 27, Graduate-level program: Spanish language and culture. In Spanish. Cost: $375.

THE NETHERLANDS

The Hague—*Academy of International Law* (Peace Palace, The Hague). (20) (L). July 2 to 20, July 23 to Aug. 10, Private and Public International Law. In French and English with translation. A law degree is preferred. Cost: registration $16; excursions $19; all-inclusive $186. Apply by June 1, March 1 for scholarships. *Netherlands Universities Foundation for International Cooperation* (NUFFIC) (27 Molenstraat, The Hague). (25-45) (L). July 16 to Aug. 25, International Summer

Course on Industrialisation. University degree is preferred. Cost: $620. Apply by May 1.

NORWAY

Oslo—*University of Oslo* (Oslo International Summer School, North American Admissions Office, St. Olaf College, Northfield, Minn. 55057). (20-50) (L). June 25 to Aug. 4, Norwegian language, history, literature, music, and social sciences. Special courses on physical education in Scandinavia, medical care and public health service, urban and regional planning in Norway, peace research, and industrial development. Prerequisite: two years of college. Cost: $700 for board, room, tuition. Special course registrations extra. Apply by April 1.

POLAND

Cracow—*Kosciusko Foundation* (1 E. 65th St., New York, N.Y. 10021). (18-30) (L). July 13 to 20, Aug. 20 to 27, Polish language; lectures by the Jagellonian University faculty on Polish history and culture, including tours around the Cracow area. Prerequisite: B+ average. Cost: all-inclusive, $650. Apply by Jan. 15.

UNITED KINGDOM

Bangor—*University of Wales* (Summer School Secretary, Dept. of Extra-Mural Studies, Bangor, Caernarvonshire, Wales). (17-60) (L). July 7 to 28, English Literature. July 8 to 22, The Story of Wales. July 14 to 28, Welsh Language. July 8 to 22, The Archaeology of North Wales. July 22 to 28, Music. July 8 to 22, Oceanography. Housing at university residence. Cost: approximately $64 per week for all courses. Apply by June 1.

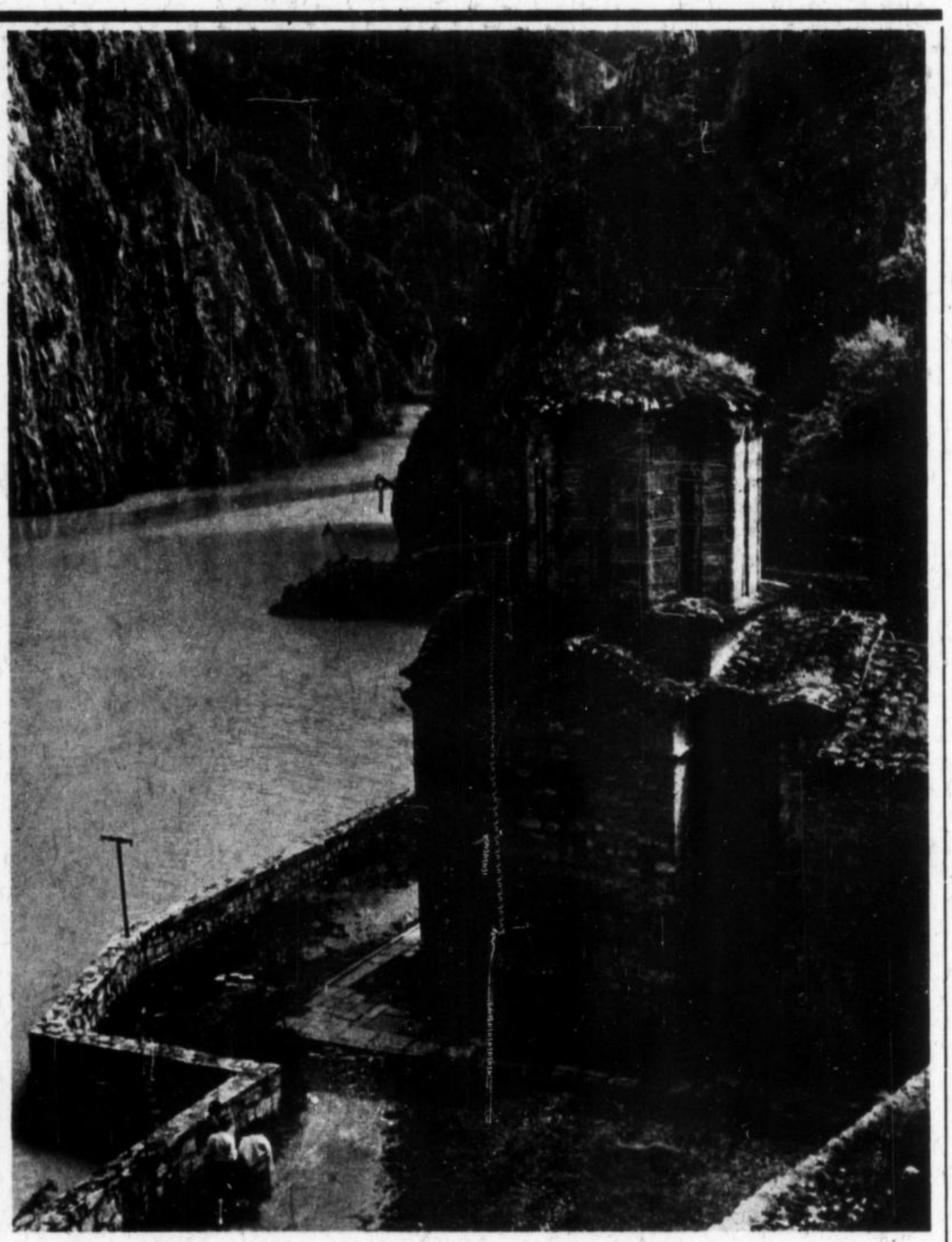
Cambridge—*University of Cambridge* (Board of Extra Mural Studies, Stuart House, Mill Lane, Cambridge, CB2 1RY, England). (20) (L). July 10 to Aug. 4, Linguistics and the English Language. July 11 to Aug. 8, Modern Britain. Opportunities for specialized work in literature, economics, international relations, social and political institutions. Prerequisite: for first program must be teachers or advanced students of English. Cost: registration and tuition $70 to $85. Room and board $50 per week for 4 weeks. Apply by May 1.

Edinburgh—*University of Edinburgh* (Department of Educational Studies, 11 Buccleuch Place, Edinburgh, EH8, 9JT, Scotland). (18) (L). July 7 to 28, Applied Linguistics in Language Teaching. July 7 to 28, The Phonetics of English. July 28 to Aug. 18, English Language and Literature. Aug. 18 to Sept. 8, Festival Summer School. Literature, music, art, Scottish history, social and political studies. Cost: $78 per week.

Stirling—*British Film Institute* (Course Secretary, Education Dept., 81 Dean St., London, W1V 6AA, England). (18). July 28 to Aug. 11, Film study. Held at Stirling University, Scotland. Cost: all-inclusive about $42. Apply by June.

YUGOSLAVIA

Ljubljana—*University of Ljubljana* (Seminar slovenskega jezika, 6100 Ljubljana, Askerceva). (20) (L). July 2 to 14, Slovene language, literature, and culture. In Slovene. Cost: $240. Apply by April 30. □



Students Discover Yugoslavia

Unspoiled beaches, rustic villages, and cheap accommodations draw student travelers to this Eastern European country.

BY SUSAN OKIE

The urge to explore new territory strikes at the heart of every traveler. Amsterdam, long the summer mecca for students abroad, has become more familiar—and less foreign. An increasing number of travelers eager for new cultures, inexpensive accommodations, and dramatic landscapes have discovered them in Yugoslavia. Last year 300,000 Americans visited Yugoslavia, according to tourism officials. The number has increased 25 per cent per year for the past five years. The newcomers are finding beautiful beaches, secluded islands, and a wide array of low-cost accommodations that Europeans have valued for a long time.

The American discovery of Yugoslavia began like the European discovery of America—the Europeans wanted a better route to China; the Americans sought a better road to Greece. Yugoslavia's Adriatic coast provided that road. Motorists can follow a well-paved (though sometimes alarmingly narrow) highway in and out of wonderful coves and peninsulas, from rocky Istria in the north to the lunar Kotor Fjord in the south and then over the mountains to Thessaloṇika. Or they can choose the sea route to Greece. Jadrolinija steamboats from Rijeka ply the coast, stopping in Split and Dubrovnik. The

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fare for the north-south passage is $5.40, and the daily ferry from Dubrovnik to Corfu costs $12. Staterooms and meals are also reasonable, but most students prefer to bring food and wine on board, stage an impromptu party, and sleep on deck under the stars.

The coast is very popular with tourists, and accommodations are plentiful. For years Germans and East Europeans have been flocking to the magnificent Dalmatian coast, lying on beautiful beaches, staying at cheap and charming hotels. Today parts of the coast are commercial and expensive. Dubrovnik, the exquisite walled port in the south, is as romantic as Venice but fully as crowded, especially during its July-August festival. Split, the emperor Diocletian's former hideaway, is too expensive for many students and a bit too exploited to be picturesque. There is overpriced charm also at the fortress-port of Kotor and at the jet-set village-hotel of Sveti Stefan (at least $60 per night). But usually, the villages have roomy beaches and hotels ranging from $2 to $10 per night.

Even in the resort centers inexpensive lodging is usually available. Dubrovnik, for example, includes inexpensive hotel-villas in the hills overlooking the harbor at Gruz; above the beaches there is a swinging student camp called Dvoric Rasica, located in a fifteenth-century garden.

Throughout the tourist areas of the country Yugoslavian families open their houses to visitors for $1 or $2 per person per night. Although hosts and tourists seldom speak the same language, a night in a private home is usually as warm as any an American can have in Europe. At one house in Kotor I was ushered by a round, beaming hostess into a snowy room decorated with her wedding picture and family portraits. While I washed with a basin and pitcher in the family bathroom (water is turned on only about six hours a day in Kotor), her children watched Italian TV in the living room. In the morning the wife and husband joined me in a toast of *vinjak* (Yugoslav brandy) before I left.

The well-traveled coast road is only the beginning of Yugoslavia. Territories that tourists have only begun to scratch extend in both directions. To the west are the hundreds of coastal islands; fabulous scenery and folk culture lie inland to the east.

The islands are surrounded by beautiful turquoise water crowded with swimming children and local fishermen. There are fishing ports, like Hvar, with ancient churches and almost no cloudy days, and gemlike villages such as Korcula, well publicized for its peasant wedding feast. But there are also uninhabited islands with limitless beaches and coves where a fisherman will transport you. With a food supply, you can camp out for as long as you choose.

Tourists who follow the coast always discover the islands, but they usually skip the rest of the country, except for cosmopolitan Belgrade. The capital has its attractions—a Turkish fortress at the meeting of the Danube and the Sava, broad streets with cosmopolitan cafes. On Skadarska Street students can sip Turkish coffee amid meticulous re-creations of the city's nineteenth-century Bohemian quarter. And yet Belgrade, with its hip young people and elegant shopping streets, is no more typical of Yugoslavia than is the coast.

The truth is, nothing is typical. Patched together under Marshal Tito after World War II, Yugoslavia combines extremes of religion, culture, language, and scenery. Croatia in the north was part of Austria-Hungary, and it abounds in chalets and sausage. Its tourist area, the Julien Alps, offers miles of breathtaking mountain hikes and such languid lakeside resorts as Bled and Bohinj. There is Macedonia in the extreme south, the birthplace of Alexander the Great. Here bronze-skinned peasants till a dusty, forbidding land and prosecute blood feuds with a will as unforgiving as the countryside.

With all their cultural diversity, Yugoslavians are uniformly friendly and curious about Americans. One man at a train station, eager to question me, hunted through the vocabulary list at the back of my phrase book, finding the proper Serbo-Croatian words and pointing to their English translations: "Student?" "Parents?" "Married?" Americans are sometimes asked to exchange money or sell clothes, but it is best to refuse, since there are stiff penalities for those who deal on the black market.

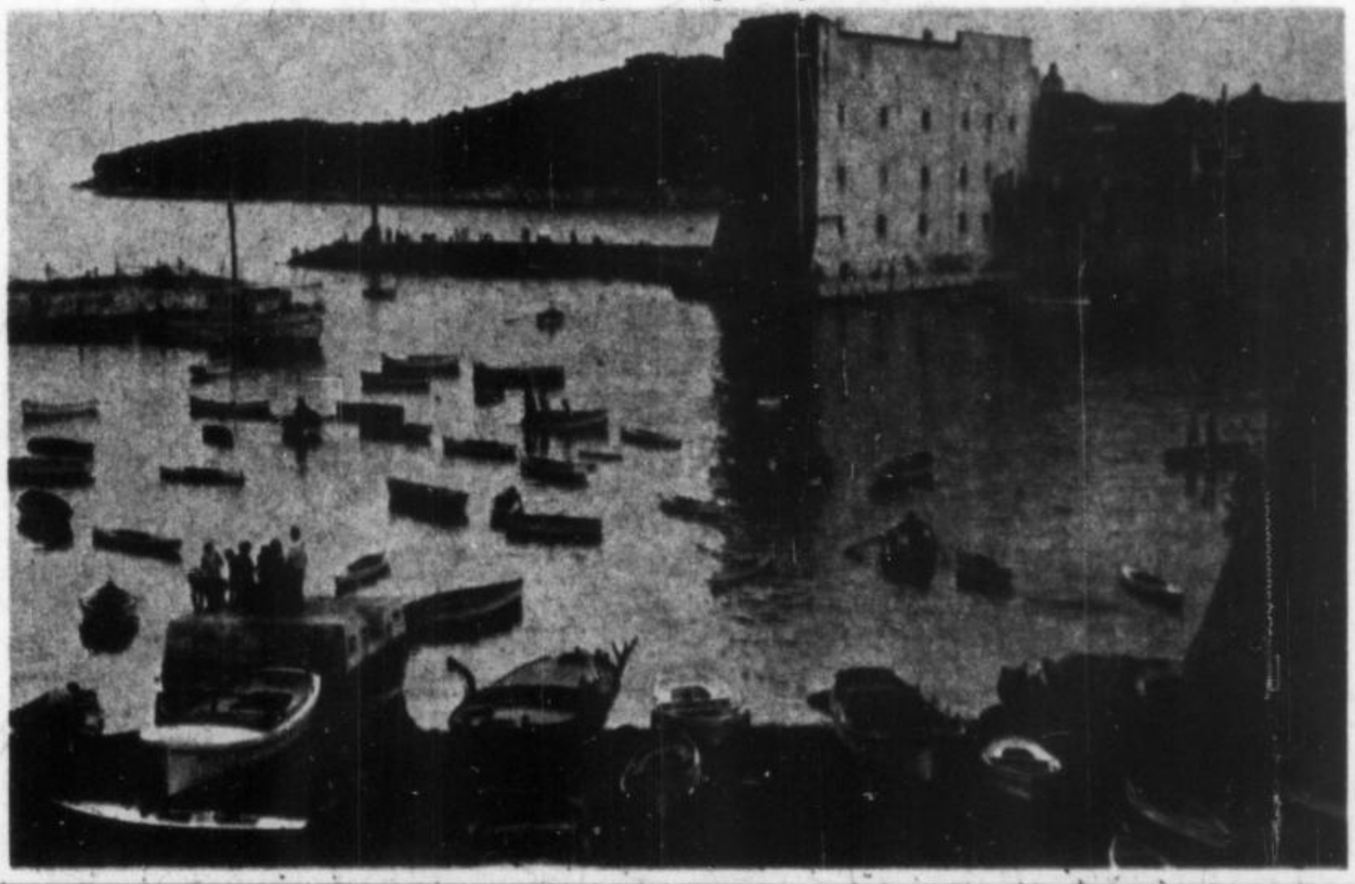
Wherever you go, you'll find that the food and drink are accompanied by Yugoslavian good cheer. *Slivovica* and *vinjak* (pear and grape brandies) are the national drinks. Turkish cooking abounds, especially kebabs and stuffed vegetables.

Folk costumes, music, and dancing vary from one valley to the next, but there are few European countries where they are so visible. Song-and-dance companies hold concerts all summer, but the most colorful ceremonies are performed by nonprofessionals at weddings or village celebrations. Traditional dress and culture are most obvious in the dizzying central mountains, my favorite part of Yugoslavia. A two-day bus trip from Belgrade to Dubrovnik via Sarajevo and Mostar is a cavalcade of oxcarts, steep farmland, old fortress towns, and fascinating people.

Finally, it is easy to travel through Yugoslavia. Frequent trains and buses and an inexpensive national airline facilitate connections. The crowded buses are inexpensive, colorful, and fast. Both necessities and souvenirs are easy to find. Money-changing and customs procedures are usually as simple as they are in the West. Putnik and Lasta, the national tourist offices, are eager to assist. Best of all, Yugoslavia's charms are still available for a song. My own Yugoslavian ramble took me to the Julien Alps, Ljubljana, Zagreb, Belgrade, through the mountains to Sarajevo and Mostar, to Dubrovnik and along the coast south to Kotor, then back over the mountains to Titograd and Skopje. I traveled by train and bus, stayed in hotels, hostels, private homes, and a student camp, and ate well. The price, *including* transportation—$6 a day. □

Some student travel guidebooks are reviewed in SR's Books section.

Dubrovnik, an ancient, walled port city, may be as romantic as Venice.



Jail and Other Bad Trips

These pointers may prevent your vacation from becoming a bust.

BY PAUL HOFFMAN

In Singapore, officials recently detained shaggy American males at immigration checkpoints—until the travelers agreed to submit to haircuts. In London, authorities have refused entry to students who failed to prove they could afford passage out of the country. In Casablanca, jail terms await those visitors who buy hashish from undercover narcotics agents.

These conflicts between student travelers and authorities abroad underline the obvious: foreign police may seem different, but they respond to the same signals in dress and behavior as their American counterparts. Most students abroad are not hassled by—and don't hassle with—authorities. But for a few, foreign adventure turns out to be—literally—a bust. Whatever your temperament, it's advisable to think about the ritual of cops and kids before you travel abroad.

A neat appearance will help you avoid hassles. A freak in blue jeans is far more likely to be detained or searched at a border than the boy who wears a suit and tie or the girl in dress and stockings. Officials in Greece, as well as Singapore, have refused to admit young people who didn't meet their standards of good grooming. And the natives (including the local constabulary) in rural Spain and Sicily have been known to take offense at youthful dress, deportment, and mores.

Of course, illegal traffic in narcotics has inspired much of the zeal among international lawmen. Two-thirds of the 1,585 Americans currently languishing in foreign jails have been charged with narcotics offenses.

Recent figures show Mexico leading the list with 323 Americans held on narcotics charges, followed by Germany with 122; Canada, 109; Israel and Britain, 50 each; Spain, 47; Greece, 34; Jamaica, Colombia, and the Netherlands, 31 each; the Bahamas, 30; Japan, 28; Morocco, 27; and France, 23.

Many countries, particularly in the East, are permissive about the personal use of drugs, and travelers who turn on for their own private highs aren't likely to get hassled. The treatment of drug users, of course, depends a lot on what is used. Many European countries will merely hustle an American student caught with pot across the nearest border. Holland, which has a reputation for being "wide open" on marijuana and where current drug prices are announced on the radio, may, perhaps, ignore the individual user. But in Spain anyone caught with hard drugs or more than 500 grams of marijuana can expect a mandatory six years in jail. Without exception, all countries are tough on narcotics traffickers, including the college amateur who buys in bulk for a few friends.

When it comes to minor traffic offenses, the worst that a tourist has to fear from a traffic cop is a brief warning in a language he probably won't understand. This is not because foreign countries are more tolerant toward traffic offenders but because it isn't worth their while to mail warrants as far away as Michigan or California. Summonses are issued, though, for serious cases involving personal injury or property damage, and the Europeans are particularly tough on drunk driving. In many places the amount of alcohol needed to classify you legally drunk is a lot lower than in the United States. In Norway, the automatic penalty for drunken driving is three weeks in jail. Being a foreigner won't help. As the chairman of the European Travel Commission, Max Patzak, put it, "They don't care if you're an American tourist or the king of Persia."

It's wise to be extra cautious in Eastern European countries. Avoid black-market-currency operations, however favorable the terms: the seller can turn out to be a police agent. Don't accept letters or packages to take back to the West, and don't photograph military installations, marching soldiers, or anything near them. At best, you'll have your film exposed.

Wherever you run up against bad trouble with the law, remember that the help American embassies can offer you is limited. Assuming you are able to find them, consular officials may be able to contact friends, relatives, or others who can help; they can refer you to local lawyers or doctors; they can try to make sure that you get equal treatment under foreign laws. But they can't post bail for you, pay your fine, lend you money, hire a lawyer, or get you off the hook. Though the message is muted, the advice from State Department authorities to travelers abroad is stern: if you break the law, especially narcotics laws, you're strictly on your own. Officials remind prospective travelers that pretrial confinement is often long and that on drug charges many foreign countries make no provision for bail.

If, as is likely, your vacation turns out to be free of hassles with customs officials, currency police, and foreign narcs, always keep in mind that you have to come home. Few authorities abroad give you as hard a time as your own customs officials. Immigration officers can insert a special color-coded strip into passports of "suspicious" arrivals; the marker tells customs officers to give a stripped-down search to arriving passengers.

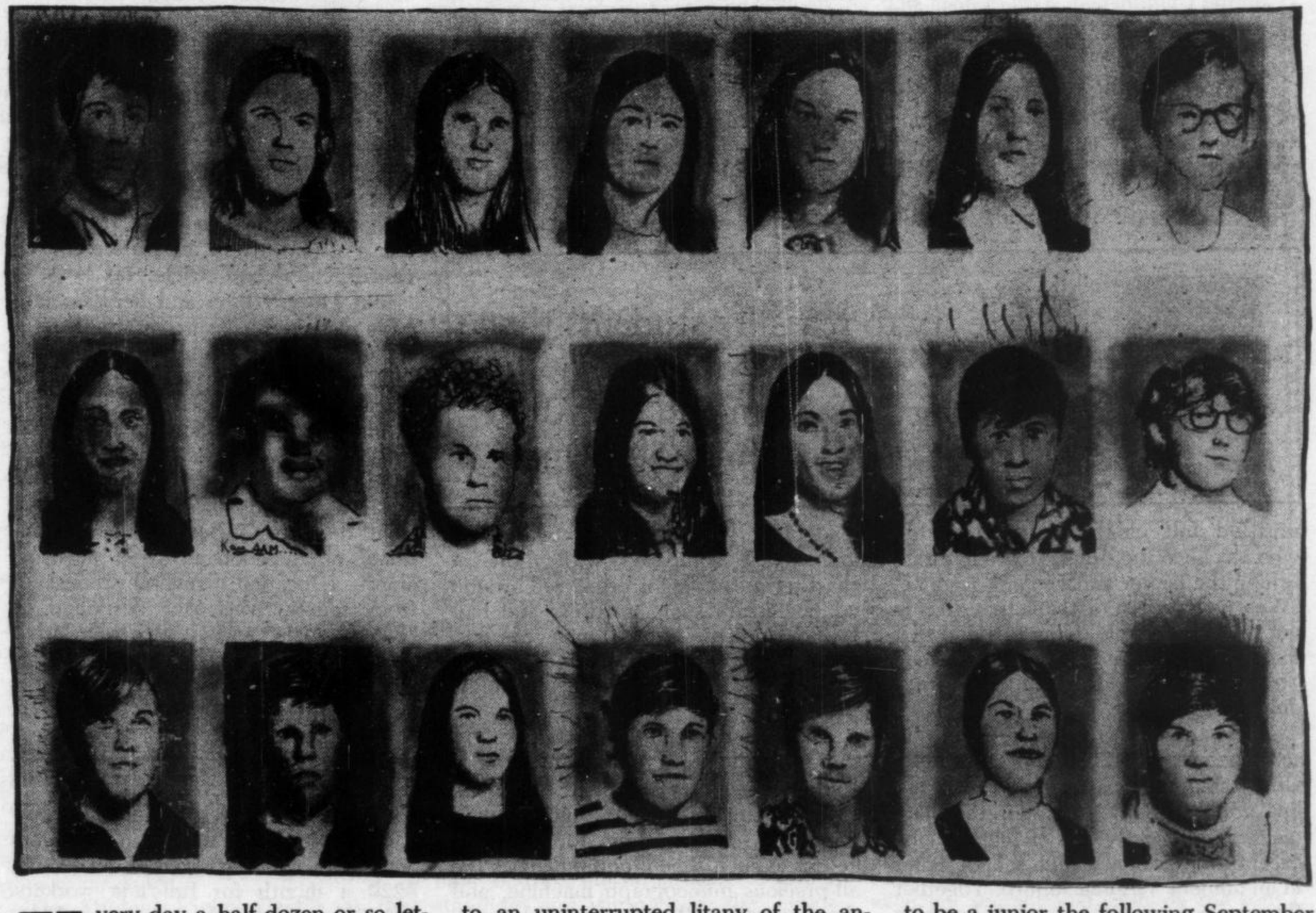
Customs officials at Kennedy stress that only about one in 20,000 travelers gets this sort of treatment, so even if you've come from Katmandu, the odds are in your favor, so long as you dress neatly. But even here customs officers sometimes employ a reverse psychology. One official tells of a group of student travelers returning from Europe, all of whom had long hair and beards, except for one, who wore a crewcut, jacket, and tie. The official decided that he must be the courier for the group and ordered a strip search. Not only was the fellow "clean"; he turned out to be the son of a high government official. The same advice applies on coming back as setting out: remember that the law at home is very like the law abroad. If you look guilty, make sure that when you're searched, it's the officer's mistake and not your own. □

Paul Hoffman is a freelance writer based in New York.

DEAR STUDENT INFORMATION CENTER: HELP!

Frustrated high schoolers seek the aid of this unique Washington-based organization, run by their peers. It's working now, but can it last?

BY JOHN MATHEWS



Every day a half-dozen or so letters are delivered to a Spartan office two steep flights above Ikaros-Airborne Hot Pizza, the popular carryout in Washington, D.C.'s Georgetown section of historic homes and teen rock-music emporiums. The letters are written by high school students from virtually everywhere, U.S.A., who somehow have heard of the High School Student Information Center, a unique consultant service created by high school students to help other high school students reform their schools.

The daily batch of letters amounts to an uninterrupted litany of the anguish, frustration, loneliness, and uncertainty faced by the relative handful of scattered and isolated students who want to change their high schools but don't know how to do it and aren't sure what they want as alternatives. A typical early stage of student disaffection, born of frustration, was expressed in a recent letter to the High School Student Information Center by the freshman editor of the *Peaceful Co-Existance* (*sic*), an unauthorized student newspaper in Irvington, New Jersey. He wrote:

"The major problem at my high school is the idiotic student council. You can't run for it if you are not going to be a junior the following September (this just for the lower offices), or a senior (you must be one by Sept. to run for president), and you can't be 'subversive' according to the administration . . . . Some students suggested holding elections in the fall; this would include the enthusiasm of the incoming freshmen and it would eliminate the apathy of the outgoing seniors. Mr. ———, our principal, said, 'Well, we'll take it into consideration.' That was in September; it's now June . . . ."

A senior from Lansing, Michigan, well beyond dealing with unresponsive principals, was operating at a higher level of discontent:

"I'd like to radicalize the high

John Mathews writes on education for the Washington Star-News.

schools. Something simple, right??? Well . . . let me tell you about it: The schools are divided between 'straights' and 'freaks.' The straights do dope, ball a lot, have sexist and money-oriented goals. Most of them resent their folks and school, but don't like to show it. Most 'freaks' are identical to straights, except they look freakier and make their dope and sex and resentments a lot more open. The 'straights' will end up just like their conservative parents. 'Freaks' will be as bad or worse . . . . I see the problems and I've got the resources (helpful people, freak newspaper, lots of fears and resentments to play on). But, I'm not sure what to do or how to do it. All I want to do is get kids to see the alternatives so they'll get off their death trips. Can you help me out?"

What the handful of young people at the High School Student Information Center try to do in response to such pleas for help is to "act as a personal support to people criticizing the system," says Mary Wilson, the group's untitled but clearly evident leader, who has been the driving force in establishing the center and keeping it going. "We try to reassure them that they're not the only people doing this and that the system is the problem, not them. You know," she adds, "it can help break down the isolation."

"We try to reassure students that they're not the only people criticizing the system and that the system is the problem, not them."

Mary and her colleagues—Pat Wilson (her sister), Steve Spector, Peter Grunwald, Susanna Lowy, Erik Phillips, and Greg Guy—are all in their late teens and recently out of high school, except for Susanna, a high school senior in an affluent Virginia suburb. Together they have served as a morale-boosting squad and an organizational resource during the last two years for hundreds of high school students. One of their main activities has been firing off personalized letters of advice to student "organizers"—the term they prefer—in a constant effort to establish a network of activist students in other schools and student organizations. They also place each newly formed organizer on the mailing list for their occasional newsletter, which is usually crammed with information about the latest hair-length and dress-code court rulings, the tactics of the opposition (for example, a National School Public Relations Association booklet citing one defense measure against student unrest is to "lock all restroom doors"), and the latest small gains in the struggle, such as more students on local school boards.

And, more important, the Student Information Center sends off packets the staff has written on subjects such as student rights, grading, curriculum (entitled, "Look What They Done to My Brain, Ma"), the draft, birth-control programs, and school-board elections. One of these pamphlets, a manual on high school organizing called "Sowing the Seed," deserves to become a minor classic when the chronicle of the liberalization of American high schools is compiled. Several thousand copies of "Seed" have been distributed in the past two years—not only to students but to school administrators, teachers, and counselors, who probably think it prudent to know what the enemy is up to.

In its twenty-five mimeographed pages "Seed" spells out in detail the techniques and tactics of high school organizing. The merits of long-term organizing through use of underground newspapers or the establishment of new student service organizations, for example, are compared with those of short-term campaigns organized around ad hoc issues such as "dress and hair codes, student rights, open campus, getting specific teachers fired, getting new courses, cafeteria food, discipline procedures . . . ."

The "Seed" section on tactics weighs the pros and cons of "taking over a student council." Control of a council, "Seed" counsels, means legitimacy, a source of funds, a room for an office, access to such school equipment as the all-precious mimeograph machine, and the unquestioned right to hold meetings. But on the debit side: "1) You couldn't win the election, 2) the administration would sabotage the election, 3) even if you won officer positions, the representative assembly would not cooperate with you, 4) philosophically you don't agree with the concept of student councils . . . 5) you view it as total cooptation . . . ."

As for the crucial area of negotiating, the "Seed" manual suggests that "when you go to negotiate, have a fairly long list of demands so that you have some to compromise on . . . Don't threaten or harass administrators too much. They cannot negotiate with you if it looks like they're breaking under your demands." And finally, "Never underestimate your opponents. They may be very skilled at using bullshit platitudes and evading issues. Keep them on the subject. Get your opponent's position in writing. Ask him to write out and sign any promise that he makes. Otherwise, he may deny ever having said what he did . . . . Use negotiating to get across to him/her what will happen if he does not come through on your demands. People act quickly when they are truly threatened."

The "Seed" manual also deals with money-raising activities for student activists, mentioning as one potential source the private foundations, which the High School Student Information Center itself has tapped with great success. "Foundations are non-profit corporations set up by people who have a lot of money that they don't want to pay taxes on," the manual says somewhat ungraciously. It notes further that foundations "are especially afraid, except for a few rare ones, of giving money to high school age people because of our lack of experience and because of new and stricter tax laws."

But Mary Wilson and her associates have managed to overcome the fears of foundations to the tune of about $65,000 in the last two years. The largest grants have been $20,000 from the Stern Fund in Washington, which kept the center alive for its initial two years; $10,000 from the JDR III Fund to initiate a new media project; $20,000 from the Drug Abuse Council, a national organization involved in drug-abuse education; several thousands from sources variously described as "Peter's uncle" and "a nice rich lady"; plus $7,000 from church groups to support the center's activities at the White House Conference on Youth, held in April 1971.

According to Mary Wilson, eighteen, the center's wide-eyed and exuberant cofounder and director, the center now has enough funds for about a year of activity, including salaries of about $220 a month for full-time workers. But, in her matter-of-fact manner, Mary adds, "I don't know whether we want to continue indefinitely. Maybe someone else should take over." Her doubts arise partly from a candid appraisal of the effectiveness of the center, partly from concern about turning twenty and losing credibility as an advocate of high school students, partly from personal skepticism about the long-range prospects for meaningful educational change.

Mary's view comes from a unique perspective on schooling. She has grown up in a family of seven children; her mother is a former teacher, and her father, Dr. Dustin W. Wilson, has followed the classic professional progression from teacher to principal to super-

intendent, then to a position in the U.S. Office of Education's Bureau of Education Personnel Development, where he is in charge of programs for the training of administrators for urban schools. "I've always been a type of critic of schools," he says, "and we have always tried to be honest with the children about schools, impressing on them that we are more concerned that they learn something than that they get grades."

Her father's peripatetic career brought Mary to three different high schools in three years: Dover High School, where Dr. Wilson was superintendent of the Delaware capital's public schools; prestigious Newton (Massachusetts) High School, when Dr. Wilson was a Whitehead Fellow at Harvard; and, finally, Walt Whitman High School in Bethesda, Maryland, a high-income suburb of Washington. At Whitman Mary succumbed to the typical syndrome of disaffection, exhibiting, as a former counselor put it, "a tendency to act as if she knew better than adults, telling teachers how to manage their classes."

As a fifteen-year-old junior in Sep-

OMBUDSMEN AT WORK IN DAYTON

BY WILLIAM A. SIEVERT

An elementary school teacher angrily asks her unruly kindergarten pupils, mostly black, whether they are persons or animals. "Persons," the children reply in unison. The teacher purses her lips and scolds them: "No, you're not. You're all animals." Some of the children return home and tell their parents that they are animals.

Between classes a high school student meets the campus football coach in a hallway. "Hi, Tom," the coach says. "Hi, Frank," the student replies. The coach grabs Tom, takes him to the principal, and has him suspended for lack of respect.

A young married woman is told she cannot attend her high school classes because she has become pregnant. School officials assign her to a special night school for pregnant students, maintaining that it is for the good of her health. The student objects.

All of these elementary and secondary school students—and their parents—feel that an injustice has been done. To seek redress, they turn to a unique service in their hometown of Dayton, Ohio: the Center for the Study of Student Citizenship, Rights, and Responsibilities.

In each case the center gives them satisfaction. Pregnant students in Dayton now may remain with their regular classes. Tom has been reinstated, and students no longer may be suspended from school without due process. Teachers who verbally abuse their students are subject to increasingly stern disciplinary measures.

The Student Rights Center, as the service is commonly known, has handled 560 similar cases in the last eight months alone, and according to the project coordinator, Maddi Breslin, "We've won 90 per cent of them." Set up in 1970 under a three-year grant from the Office of Economic Opportunity, the center is an experiment in improving education by advocating student and parental interest in educational rights.

From offices in an abandoned bowling alley in Dayton's deteriorating Germantown area, center staff members reach out to assist students in schools as far as seventy miles away. They also spend an increasing amount of time in answering requests from students and schools in forty-one states, Canada, the Netherlands, and several African nations.

The staff is small. Five "ombudsmen"—all of them parents of local school children—investigate complaints and make periodic inspections of area schools. They are assisted by a staff attorney and a supporting staff of a half-dozen.

The program's director, Dr. Arthur E. Thomas, a soft-spoken but controversial ex-schoolteacher, says that the center's goals are to "convince every student of the basic right to an education and to make youngsters believe in themselves—to develop a positive self-image."

Specific services offered by the center include:

- Defense of students who feel that their rights have been violated in some way. Although the ombudsmen often serve as mediators for bringing students, parents, and school officials together in such disputes, their primary task is to represent the interests of students. Among the basic student rights that the center defends are freedom of self-expression and the right to due process. This defense sometimes includes the services of the staff attorney.
- Conferences with parents. The five ombudsmen meet regularly with parents to stress the importance of understanding and supporting the educational and personal rights of their school-age children.
- Publications on student rights, the legal rights of juveniles in Ohio, and related matters, including a very popular primer on how parents can evaluate their children's education.
- Student boards of inquiry. Panels of students hold public hearings on matters ranging from curriculum to discipline. After they have listened to witnesses representing various viewpoints, including school officials and teachers, the students make policy recommendations. "With their rights come responsibilities," says Thomas, "and these sessions help the students understand the various sides to issues. They also get the opportunity to voice what *they* would like to see happen."

The center also is developing a liaison network in Dayton between youth gangs and the police. It is providing college counseling for black and poor white students who are told by their high school counselors that they are "not college material" or that they "cannot afford to go to college." In addition, the center currently is arranging tutoring for some high school graduates who cannot yet read.

Much of the center's work is with black students, whose complaints range from verbal abuse by teachers to discrimination in the selection of homecoming-queen contestants and the refusal of some schools to allow them to take college-preparatory courses.

Thomas, himself black, says that an important part of his work is to "encourage black students to stick with it—to learn to read and write, so they can survive. For these youngsters particularly, knowing their rights is vital. They meet so much opposition, but when they know what their rights are, they move with more assurance."

One of the center's most significant accomplishments, according to staff member Carol Towarnicky, is that it has "put student rights on the map as a major issue with the people of Dayton. The news media are full of it, the governmental agencies and board of education can't ignore it, and we've even got promotional spots on the soul radio station."

Despite the inroads the center has made, its research-and-development funding from the OEO expires in June, and Thomas is not particularly confident that another source of financing will be found:

"We realized from the inception that the program might not be able to continue a long time. That's why we've taken the approach we have. We're trying to communicate to the parents and students what the laws are—what their rights are. Hopefully, this will have a ripple effect that will carry on whether we're around or not."

William A. Sievert is a freelance writer on education and related topics.

tember 1969, Mary took advantage of a liberalizing trend at Whitman High School to begin her own work-study program, which allowed her and other students to attend classes part-time and find part-time jobs in the afternoons. With her collaborators, Mary got in touch with Toby Moffett, who had been brought to the U.S. Office of Education by its late commissioner James Allen to head a division on students and youth. Moffett referred Mary to an HEW task force on youth, which began an informal, unfunded student information center. Mary recalls that the center did rather distasteful things, such as compiling newspaper clips on student unrest.

At the time Mary and the handful of other students were hopeful that they would get an information center established on a firmer basis within HEW; but after Moffett quit, blasting the Nixon administration's attitude toward young people, and Allen resigned under pressure after denouncing the invasion of Cambodia, HEW made clear that potentially troublesome students were not wanted in their midst. Thus, Mary and her friends "went public" late in July of 1970. "In trying to work through the system," Mary was reported as saying in a news article at the time, "the members of the Student Information Center ran up against the massive bureaucratic inertia present even in the most 'liberal' of the government agencies, HEW. The disappointment we felt, especially in the light of recent statements by administration officials stressing the need for communication and cooperation with responsible activist youth, is acute." Mary then turned her considerable energies toward finding private-foundation funds to support the creation of a new student information center outside of government. In the process she failed that year to complete all the requirements for a high school diploma. She has not bothered since to get the credential and is somewhat proud of being officially a dropout.

With high school and two years' experience in running the information center behind her, Mary and her friends have developed into what amounts to a new generation of pragmatic, nondoctrinaire activists. Mary rejects as antiquated the tactics of the slightly older radicals of the 1960s, which she and other high school activists once espoused. "We went through a period of protest, saying, 'We demand you don't oppress us,' but we found out the power structure would not stop," she says. Generally, high school activists in the last half-dozen years have found easy acceptance of their demands for an end to dress codes and hair restrictions, for new liberalized curricula, for black studies. But, Mary adds rather ruefully, "There just hasn't been any really successful high school organizing, because the same student-teacher relationships continue." What high school activists have to learn, Mary continues, is that "you aren't done when you get rid of the dress code. Once you've organized against something, you have to begin organizing *for* something. The problem right now," she says, "is people really don't know what they want."

In recent months Mary and her young colleagues have been going through the complex process of moving from a posture of protest to one of program and of trying to spell out what they want in the way of reformed high school education. Mary gets into somewhat heated arguments with older radicals—people in their twenties—about such issues as free high schools. Some of them, she feels, have "taken on radicalism as a profession." In fact, the Student Information Center has taken a strong position against free schools. "People who go to free schools," Mary says, "are people who don't want to go to school but still think they have to. Free schools are nothing but another track of the existing educational system, which is proven by the fact that a lot of high schools now have what they call free schools. I think free schools are basically elitist. What is needed is free education for all the people, not a change in education for a few people. The work has to be done in public schools, because that's where most of the people are, most of the people being screwed by the system."

Recently Mary has been putting together her concept of what a public high school should be as the ultimate objective of reform. Ironically, HEW, which rejected Mary and her friends and their budding information center two years ago, is now paying the center $500 each for papers on a model high school, student rights, institutional change, and civic education. In an ideal high school, Mary says, there would be no compulsory attendance, no tracking, no age limits for enrollment, and no standard grades, although teachers should be able to work out systems of mutual evaluation with their students.

"In substance," she adds, "individuals would decide what's important for them to learn for their survival. Teachers would serve as resources, and students would make the major decisions as to who is hired and who is fired." The ultimate high school would exist in a decentralized system, Mary suggests, where the central office would be an "administrative facilitator." As administrative lines now exist, she says, "It all comes down from superintendent to administrator to principal to teacher to student. This has to be turned around so programs and policies come from below to the top. The important thing is not that kids make administrative decisions but that they be able to say a program must be implemented and that administrators respect their requests. They have to provide choices for people, real choices in the system."

As the High School Student Information Center continues into its third year, Mary Wilson candidly observes, "We certainly haven't changed secondary education in the country, but we have helped a lot of students battling the system. We've certainly had a belief in the power of information. We have assumed all along that students can use the support of a central organization." When it comes to determining how many toppled dress and hair codes or how many new curricula the center has inspired, Mary readily acknowledges that there are no hard data.

During this school year the information center has taken on several new projects, including journalism workshops in four states to develop more critical student newspapers, a media project aimed at producing radio and slide tapes on high school organizing, and an ambitious high school organizing drive in Maryland.

Using many of its existing student contacts, the center has identified ten student groups across the nation capable of carrying on local surveys of youth attitudes toward drug-education programs. The local groups are receiving direct grants of up to $2,500 apiece from the Drug Abuse Council. Pat Wilson says the center will evaluate, monitor, and assist the local groups in getting their investigations underway, then later hold a conference to assemble their findings. She hopes the project will give adult planners some sense of what young people think are the most acceptable and effective approaches to drug education.

Perhaps the center's most promising new attempt at bringing about changes in high schools is its work in nearby Maryland. At the state level and in up to ten counties, student researchers, aided by the center, will examine school-board and administration policies and practices that directly affect students. Reports with recommendations for changes will then be made public and be presented to superintendents and school boards at the state and local levels. "Students will then be better able to focus on issues around which to organize," says Peter Grunwald.

To Mary, Peter, Pat, and the other young people at the High School Student Information Center, the Maryland project seems to be a last major effort before they lose the credibility of their teens and pass into their twenties and other concerns. "The center or something like it will continue, even without us," says Mary, "because the business of changing high schools has barely begun." □

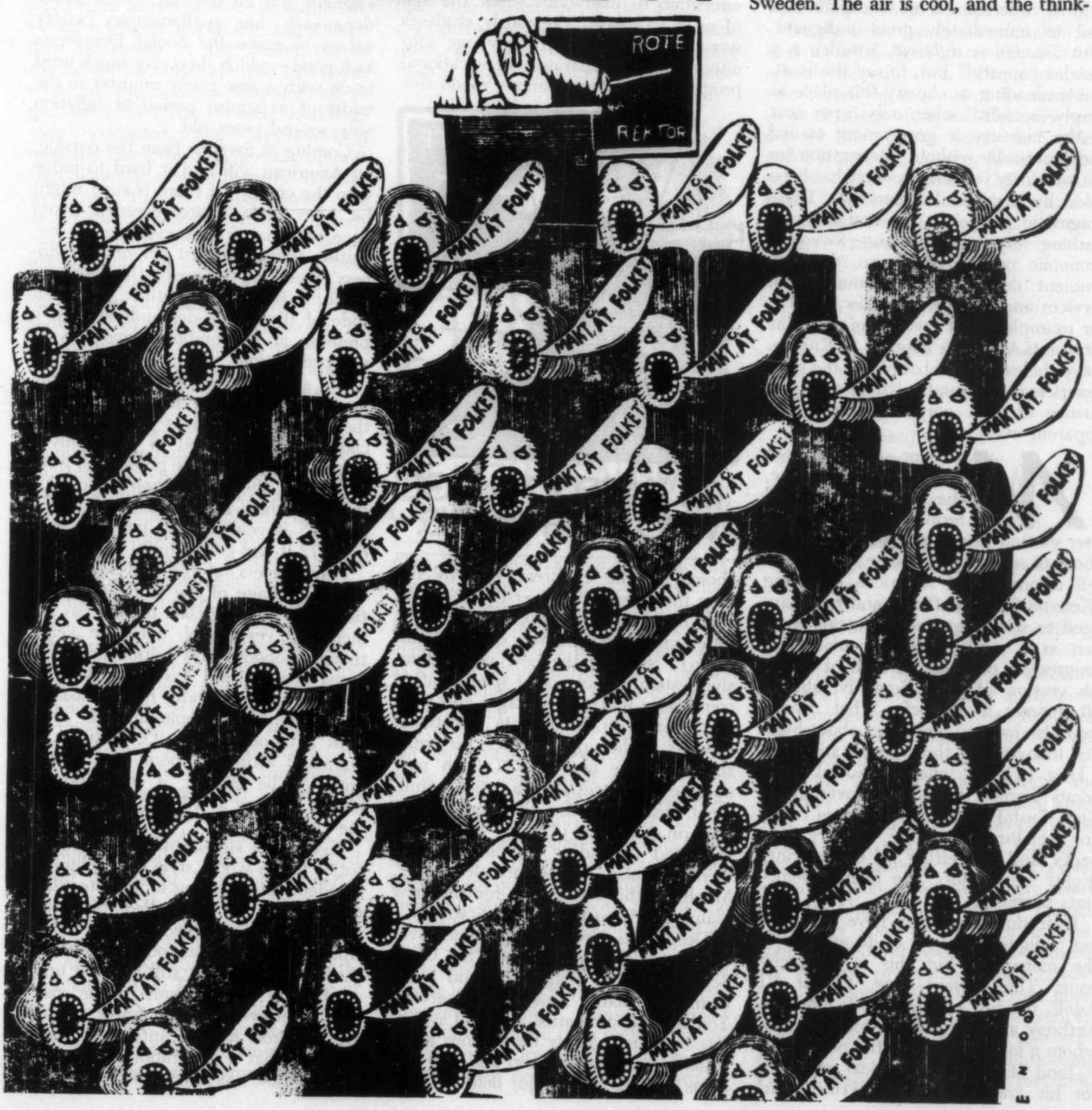
THE GREAT SWEDISH SCHOOL REFORM

BY VERNE MOBERG

CAN YOU REALLY MAKE SOCIAL CHANGE HAPPEN BY REMODELING THE SCHOOLS?

I keep going back to Sweden without really knowing why. The place certainly isn't what it's made out to be. The official P.R. image of an immaculate utopia, diligently dispensing social justice for all, is by now a cartoon: Marquis Childs's notion of Sweden as a "Middle Way," a cross between socialism and capitalism, was a tourist's tale.

But after having lived in the States, I always feel relieved to get back to Sweden. The air is cool, and the think-



ing is clear: people have an uncanny gift for gut-level common sense. Another awesome national trait of theirs is a sort of stolid, point-blank, flat-footed honesty—Swedes are pitifully poor at hustling but are good at hard work. (It is the same quality that has been caricatured in the classic Scandinavian stereotypes in the United States: the blue-eyed blockhead, the Dumb Swede you read about in Hemingway and Sandburg and Sinclair Lewis and Stephen Crane. What was virtue back home was the object of ridicule in America.) It is that quality of innocence, it seems to me, that explains how Swedes have been able to evolve the (relatively) enlightened culture they have today: they simply didn't feel in their bones that it couldn't be done.

Most Americans I try to explain this trait to immediately grow indignant. "But *Sweden* is *different*. Sweden is a socialist country!" But, to say the least, it is misleading to classify this place as simply "socialist" when only 5 per cent of the industry is government owned and practically without interruption for the past forty years the country has been ruled by the Social Democrats. These pragmatic politicians are certainly not pushing very hard to change Sweden's economic profile. Of course, the government does regulate a number of services and industries (radio and TV, for example), and Sweden may be the most anti-American country in Europe. Nevertheless, it's probably also the most Americanized country there—the influence of U.S. corporate strength is apparent everywhere.

Moreover, it does not look as if Olof Palme, the forty-six-year-old former education minister elected prime minister in 1969, is about to speed up the pace. He is himself a product of American schooling (Kenyon College, 1948) and has managed to win a reputation outside Sweden as a meticulously articulate and progressive politician, a kind of Swedish version of Jack Kennedy, shifted 40 degrees to the left. What Americans also have to remember about Sweden today is that these people still have a king. In 1920, when the Social Democrats formed their first government, King Gustaf V laid down certain rules: no socialism, no large military cutbacks, and no getting rid of the king. Right? Yes, right. The Social Democrats promised.

Ever since then they have been trying to figure out how to do away with the monarchy, but this is a touchy issue. The present king, Gustaf VI Adolf, has just celebrated his ninetieth birthday and is a terribly nice old man whom a large portion of the population is fond of. But the political prognosis for his grandson, Crown Prince Carl Gustaf, is definitely on the gloomy side.

One thing I was wondering about when I went back to Sweden this time was whether there is evidence there today that you can really effect social change by remodeling the schools.

Prime Minister Palme and an army of school-board bureaucrats claim that they are counting on schools to provoke social change, to restructure a small and rather monolithic capitalist country into a genuinely modern democracy. The comprehensive school reform that Sweden began planning back in the Forties and inaugurated in 1962 is designed, they say, to do just this.

What it boils down to is a total integration of the public school system into a single comprehensive system offering (theoretically) a good general, basic education to everybody from the age of seven to sixteen. Previously, students were channeled at an early age into either college-preparatory or vocational programs. In effect, parents made this

IT'S HARD TO JUDGE WHO THE ENEMY IS.

choice for the children, who by the time they reached university level had little opportunity to make up the work (often including a mastery of Greek and Latin). Now, in the new comprehensive system, the choice of specialization comes at a much later stage; and even if students do "major" in vocational subjects in the upper grades, they may still enter the university (which now operates on essentially an "open enrollment" basis). Under the new system uniform programs of study are closely regulated (including not only requirements but also "compulsory electives"). Much of the inspiration for the new plan came from the United States.

Despite its obvious advantages over the system that preceded it, the Great School Reform is apt to sound tragicomic to many American observers. You don't democratize a school system just by standardizing the various game plans for graduation. And allowing students to pick their major fields of concentration certainly doesn't mean that they're liberated from the high-power pressures of family or class or sex-role stereotypes.

According to critics on the right of the Social Democrats, the Great School Reform is indeed bringing change, but not in the direction of democracy: the school system is becoming increasingly centralized and homogeneous, they say, and there's no longer room for a variety of styles of education—including, for instance, *Christian* education. (Some people have even threatened to start, as it were, religious free schools for this purpose.)

In the view of the leftist critics, the name of Palme's game is repressive tolerance; the subsidies to student government and all the talk about school democracy are parliamentary safety valves to make the Social Democrats look good—which they very much need to do with a new prime minister in the midst of a painful period of inflation now several years old.

Coming to Sweden from the outside, an American will find it hard to judge who the enemy (if there is any) might be. After having visited Sweden, Lenin once said that if there ever were a revolution there, the first act of the winners would be to invite the losers to lunch. It is a national ethic: the honor code of the North demands at least a pretense at cooperation, regardless of party affiliation.

But surely the comprehensive school means considerable improvement. In the past schooling was determined by class in Sweden, and in 1930 only a small percentage of the population went as far as the *gymnasium* (the next stage in school for the college-bound). In 1945 it was only 13 per cent, and by 1972 it had grown to 80 per cent.

Nevertheless, at the university level the percentage of the student population with working-class origins has not increased very much over the years, though nobody pays tuition and generous financial aid has been available for decades practically for the asking. Class prejudice, apparently, is more than a money thing: it's centuries of ingrained attitudes about who is supposed to be inferior, a conception of higher learning as a luxury reserved for the rich.

Even more significant than these statistics is the whole style of teaching in Sweden: rote learning in a master-slave relationship, all controlled by a supreme sovereign called a *rektor* (principal). In many classrooms in Sweden the teacher's desk is still perched upon a platform at the front of the class, and whenever visitors enter, pupils are required to rise and greet them. I'm told that a generation or two ago the situation was much worse (students

did not even address each other, and never the teacher, with the informal *du* form), but by American standards it is abysmally authoritarian.

Few Swedes are pleased by the state of their schools, and no students I've ever talked with have been optimistic. But just now hardly anybody—with the exception of those few maverick rightists pining for Christian education—would think seriously of starting up free schools. In fact, many leftists will tell you that the idea is reactionary, because the government would never give you the money to run one and therefore a "free" school would be too expensive for anyone but rich kids to afford.

On Ascension Day (*Kristihimmelfärdsdag*; literally, Christ's Heaven Trip Day) in 1968, not long after the barricades had begun to rise around the Sorbonne, young rebels in Stockholm staged their own revolution at the university—to the delight of onlookers who had never seen one and couldn't take time off to go down to Paris. Several buildings were occupied, and weekend-long meetings were held in protest against Olof Palme's new university reform: word was that it would render the universities somewhat more "American." Up until then it had been possible to remain an undergraduate ("professional student") for years on end, but the new plan would change all that. Sequences of "requirements" would be standardized to track for more "efficient" job placement. In Stockholm, which had scarcely seen a demonstration for decades (the trade unions' ritual May Day festivities no longer counted), thousands of people were marching down the street, yelling, "*Makt åt folket!*" ("Power to the people"), demanding completely different conditions in the universities. Trudging along in that parade, I had a hunch that Sweden might really change.

It did, very slightly, in the following ways:

- The new university plan was processed through a number of further reforms until it emerged as a complex modification of the original plan, which everybody describes as even more hopelessly complex and unsatisfactory. So now not even the rightists are pleased with the universities, and nobody can do much about them.
- A few students (especially the ultramilitant "Double Maoists") dropped out of college to "join the workers," and these days it is considered chic among young leftists to study welding or other apparently useful skills.
- Anders Karlberg (Red Anders, Stockholm's Rudi Dutschke) led one of the movements to splinter the Communist party; he's since dropped out of sight, but cynics say he'll emerge at any time as a minor leftist bureaucrat.
- Participating in demonstrations has become a respectable way of life for thousands of Swedes, especially in Stockholm, and the May Day ceremonies have emerged as a meaningful platform for a wide spectrum of political groups, who turn out in large numbers.
- Education is established as a political issue, discussed as such even among students on the high school level—who are by now talking about striking for better textbooks. In 1968 Gören Palm, an important poet and activist, published a book analyzing the capitalist, pro-Nato content of textbooks, and when it became a best-seller, the journalists eagerly set to work criticizing what the Swedes were teaching their children in school.

By the time of my last visit to Stockholm the excitement of the 1968 student revolution had faded to fond memories, and the country was suffering from a surprisingly high level of unemployment, especially among teachers. Over the past decade, now that more students were entering the universities from the comprehensive schools, "too many" had majored in education, and, as a result, about half of all the Swedes who graduated from the pedagogical institutes (i.e., certified teachers) were out of work. Perhaps Palme's plan for the regimentation of university studies made some sense after all. Or, more likely, the crush of the present economic system had simply become intolerable: to expect humanistic educational reform at a time when teachers are begging for jobs—and housewives are picketing supermarkets to protest the constant inroads of inflation—would be simply absurd.

THE HIGH IDEALISM OF THE MASTER PLAN.

Moreover, the high idealism of the master plan (*läroplan*) of school reform, however elegantly phrased, seemed ridiculously remote from reality. For instance, one reform specified in the National School Board's detailed curriculum guide is the discussion of sexual stereotypes and sex roles in virtually all areas of the humanities, at all levels of elementary and secondary school. The sad fact is, of course, that extremely few teachers actually *know* anything about the history and politics of sex roles: there are no women's studies programs in the institutions of higher learning. One scholar, Karin Westman Berg in Härnösand, taught a course on the image of women in literature for five years at the University of Uppsala Extension Division, resulting in the founding of radical women's groups throughout the country. But credit has never been given for such courses. This year, because of budget cuts, Westman Berg is unemployed. Yet the government and education schools continue to require comprehensive school teachers to teach what they do not know.

On the other hand, sex *education* has had a full-fledged place in Swedish schools and education colleges for some years, and yet it remains the laughing stock of many students. This past year one of the popular songs in Sweden and Finland was a jazzy blues number called "What a Young Man Should Know," the lyrics of which are said to be quoted from a sex-education text. M. A. Numinen, a pop singer, crooned (literally):

The young man should keep in
mind that . . .
his wife may well require more
foreplay,
as well as verbal expressions of
endearment,
than he himself.
The woman may not be able
to experience entirely satisfying
intercourse until after months,
indeed, even years of marriage . . . .
What is crucial is that
neither partner place demands on
the other
but rather enter into the new intimacy
in as liberated a fashion as possible.

It boggles the glands to speculate what grotesque effects such sexist counsel must have when delivered from the podium of an authoritarian Swedish classroom.

As for textbook indoctrination, the situation hasn't changed much since 1968. During a visit to one of Stockholm's better schools, when I asked a group of students what they were learning about Vietnam, there were guffaws. One student eagerly opened his history book to the page on Vietnam: the photo showed South Vietnamese women protecting their babies from grimacing Liberation Front guerrillas, and the caption read simply, "The United States supports the government of Vietnam." Considering Palme's reputation abroad for mili-

tancy on the question of U.S. intervention in Southeast Asia, this, in the midst of the school reform, is pretty ironic.

The country's large and ubiquitous student-government organizations, subsidized by acts of Parliament, have taken positions on many general issues: there is much talk and writing about what is called "school democracy," as well as "family democracy" and "industrial democracy." Ironically, at the same time many Swedes are questioning whether the word *democracy* has any meaning at all.

Most of the cultural excitement in Sweden, it seems to me, comes from the writers and people around them. Of course, this trend may be true everywhere, but in Sweden people—and I mean all kinds of people—read a lot more. (According to UNESCO ratings a few years ago on the number of books published per capita, Sweden ranked near the top while the United States placed about twenty-third.) These days writers are trying hard to get in closer touch with the population, and publishers, in a financial bind, are naturally also eager to see more people read.

When you are printing books for a small population (eight million Swedes), editions are relatively small, no matter how much reading people do, and technical costs, proportionately, are therefore high. Hence, book prices in Sweden have always been astronomical, and at the end of the Sixties, when inflation caused them to soar even higher, authors started to complain. People, even poor people and especially students, they said, have to be able to afford books; also, writers have to live. So it was clear that prices had to drop at the same time as royalties were raised.

As a result of the debate over book pricing—and over "author power"—a new publishing firm was founded by the Authors' Union. It is called *Författarförlaget* (the Author's Publishing House) and is controlled by authors. Prices are about one-third to one-half of what other publishers charge, while authors get a royalty of 16 per cent (instead of the standard 7 to 10 per cent). Since 1970 *Författarförlaget* has brought out about a dozen books a year, including works by the very best writers—members of the union who have all agreed to offer a manuscript to *Författarförlaget* every once in a while.

Several Swedish publishers and especially the smaller ones have been promoting a new literary genre known as the political children's book, the product of an ongoing debate on the rights of children. The issue came up in the last half of the Sixties in a number of books: *Scrap-Culture for Our Children* by Gunilla Ambjörnsson and a manual on how to talk to kids, by Francis Vestin; the Danes' *Little Red Schoolbook* was also popular. At the same time other authors were questioning the entire idea of a separate children's culture: Why should books be categorized as juvenile or adult titles? Was this classification simply another dangerous by-product of capitalist publishing? Several writers suggested publishing "family books," and Clas Engström, the founder of the Authors' Publishing House, actually wrote one: his generation-gap comedy, called *Are Adults out of Their Minds?* (on youth and drugs versus middle age and liquor), was popular both in book format and on TV. And the children's books then available were raked over the coals: Astrid Lindgren's best-selling Pippi Longstocking series was charged with racism (remember her absentee father, the South Seas cannibal king?). Gradually, a number of new "political" books began to appear, including a kids' book on Vietnam and another on Cuba; *Why Chand Works*, about the exploitation of children in India; stories of single-parent families, children with alcoholic fathers, retarded kids, etc.

Siv Widerberg, the editor of the children's news page on Stockholm's largest daily, is my favorite author of political children's books. She writes poems and short stories for children, often with a kind of interior monologue. Usually there's a political point, and the pieces work so well they're just plain good reading—adults as well as children think so. Widerberg has also recently written a novel for retarded adults. One rarely thinks of it, but retarded children grow up to be retarded adults, and there are virtually no books for them.

In the past five years a number of other activist authors have been writing in an interesting new form: *skolteatern* (school theater).

Theater folks—actors and directors and producers—are increasingly interested in working for kids. Rather than putting on fixed performances in expensive metropolitan theaters that only affluent adults can afford, they are traveling about the countryside in very small troupes, giving little political plays in school gymnasiums, hospital waiting rooms, and library auditoriums. There is street theater as well, of course, and most of these groups (à la Open Theater) will get into discussions with the audience afterwards about the politics of the play. Sven Wernström's *Ett Spel om Plugget* (*A Play About School*) was one of the most popular works: it urged students to call their teachers *du*, among other things, and got banned by a number of principals.

One uniquely Swedish institution you hear a good deal about these days is *Författarcentrum* (the Authors' Center), founded by two radical poets in 1967 and now, of course, subsidized by the government.

The premise of the center was that artists, especially writers, were too isolated from the people and vice versa; there should be more firsthand encounters between writers and readers. So a kind of speaking bureau was set up to send writers out to meet people in hospitals, libraries, schools, nursing homes, and prisons, among other places. The center also printed pamphlets full of poems that sold for a crown (20 cents) each to try to get people to read more modern poetry. On several occasions a "culture bus" full of writers has toured the country, giving readings on highways and byways.

The Swedes love new ideas, the more radical the better, especially if they don't have to be put into practice. And if Swedes are not always so clever at making up their own ideas, well, they are superb at importing them.

A few days before I left Stockholm a friend of mine told me about a meeting she had been to where "some crazy Dane" had been talking up the idea of what sounded very much like free schools—or rather, deschools. The most intriguing things she said he talked about were some notions from a book called *Hvis skolen ikke fantes* (*If There Were No School*). Doing a little checking, I discovered that the author is Nils Christie, a Norwegian sociologist. His book has been written up in the papers and promoted by a number of radical school-reform people in Denmark. From their description, he sounds like a Scandinavian Ivan Illich.

According to Christie, there are two main reasons why we'd be better off without schools:

1) Even though schools systematically track students by economic status with startling efficiency, people still regard schools as a means to social mobility, and that illusion itself preserves the status quo.

2) Because the knowledge explosion is progressing at such a rapid rate, people know (relatively) far less about their world than ever before in history. By now no one can possibly get a good "general" education in either the natural or social sciences; moreover, all that we really need to know and are capable of learning are certain very basic humanistic principles.

Ideally, then, what we really require is a "school-less society"—or a world in which the society itself is the school and all its adults are the teachers.

I wouldn't be surprised if a number of Swedish radicals eventually do take Christie seriously. Meanwhile, there are many other exciting learning places for young and middle-aged and old people to be. In fact, as a country, Sweden is not a bad school these days. Even for foreign students. □

Verne Moberg has worked in publishing in both New York and Stockholm.

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EARLY CHILDHOOD

Mister Rogers' Letter

Sesame Street showed that the television set can do more for preschoolers than baby-sit. But just how and why children's TV works has remained a mystery to most parents. Now public television's other success story for kids, *Mister Rogers' Neighborhood,* is starting a newsletter to demystify the people and processes behind the program.

Unlike *Sesame Street,* which tries to give preschoolers a head start on reading and arithmetic, *Mister Rogers' Neighborhood* deals with human problems—the social and emotional development of children. Little understood by most parents but widely acclaimed by professionals, the series reaches some four million children, five days a week, over PBS stations. Fred Rogers received so many letters from viewers asking about his program that he decided to share the answers with them—through a newsletter. In addition to discussing the show itself, *Mister Rogers' Letter* tries to turn the passive art of watching TV into an active way that parents and children can play—and learn—together.

Mr. McFeely always seems to be in a hurry on Mister Rogers' Neighborhood.

The "letter" actually is a packet of materials about the show. Each issue contains a note from Mister Rogers himself and a large newspaper, *Around the Neighborhood,* with pictures and stories about the people on the program, plus parent-child activities. Each mailing also includes either a four-color poster about the show or a LP record of songs, stories, or games.

The first newsletter, for example, contains a story about an imaginative "Snow Opera" that appeared on *Mister Rogers' Neighborhood.* The article (written for both parents and children) tells how the idea for a snow opera developed among the staff and how the props were made. A regular feature called the Idea Box has a recipe for snow pudding and directions for making snow pictures with an old toothbrush and fingerpaint.

Mister Rogers' Letter costs $2 for a one-year subscription (ten issues) and is available from Family Communications, Inc. Dept. ER, 4802 Fifth Avenue, Pittsburgh, Pa. 15213. □

Working Mothers

More than 42 per cent of all mothers in the United States now hold jobs outside their homes. While the number of *working women* has doubled since just before World War II, the number of *working mothers* has increased eightfold, according to the Labor Department. Other facts:

- More than a third of the working mothers have children under six years of age and half of those have children under three.
- More than 25 million children have working mothers. About 5.6 million of them are under six years of age.
- The occupations of working mothers are similar to those of all women in the work force. Of every 100 working mothers there are 32 clerical workers, 22 service workers, 15 factory operatives, 16 professional workers, 8 sales workers, and 7 in other occupations.
- Only a small percentage of children under twelve with working mothers receive group child care. Most are cared for in their own homes.

Why do mothers with young children work outside the home? The answer, according to the Labor Department: because they need the money. □

Sesamstrasse

Big Bird is just as yellow, dumb, gangly, and lovable on Sesamstrasse, West Germany, as he is on Sesame Street, U.S.A. Except that on Sesamstrasse Big Bird is called Bebo and speaks German. He lives in typical German lower-middle-class housing instead of an American slum. And the jazz rhythms of Sesame Street are replaced by more melodious tunes familiar to German preschoolers.

Big Bird made his debut on Sesamstrasse in January. Since last October he has been seen by 11 million Brazilian preschoolers on Vila Cesamo. Big Bird began a Caribbean tour in November 1972 in Puerto Rico. His future travel plans include Colombia, Ecuador, Venezuela, Costa Rica, El Salvador, Guatemala, Honduras, Panama, and Chile. □

SCHOOLS

Planned Parenthood

Home, not school, has always been the place where mothers and fathers learned how to be parents—good or bad. Older children watched how their parents reared younger brothers and sisters. But as families grew smaller, less tightly knit, children spent more and more time away from home, and learning the task of "parenting" became increasingly difficult.

Recently the Office of Child Development and the Office of Education started a new federal program for training teen-agers how to be parents while they are still in school. Some 500 school districts are scheduled to start parenthood classes next fall. The program, Education for Parenthood, will try to make young people aware of how children grow; what their emotional, educational, and health needs are; and what role parents have in fostering a child's development. Some of the

curricular material will come from a federal grant to the Education Development Center in Newton, Massachusetts, which is creating a multimedia course for grades 7–12 called Exploring Childhood. In addition to classroom instruction, some students will work with young children in day-care centers, Head Start programs, and kindergartens. □

Four-Day in Week SAD, Maine

In School Administrative District (SAD) No. 3 in Unity, Maine, kids have fun on Fridays. They don't go to school.

Last year SAD officials started the four-day week in order to cut costs and to provide planning time for teachers. The problem was that for two years local taxpayers had voted to cut $100,000 from the school budget. Schools Superintendent Albert J. Brewster then suggested the four-day week for the six elementary schools and one junior-senior high school in Unity—and the proposal turned out to be a smashing success. Funded through Title III of ESEA, the program sets aside Fridays for faculty workshops to help teachers change from a highly structured to a more open system of education.

Unity is a rural district consisting of about a dozen towns, a large area with a small population whose principal means of support is poultry farming. A survey coordinated by Horace Maxcy of the state's Department of Education reported that the 2,000 students in SAD No. 3 liked the challenge of moving at their own pace (part of the individualized-learning aspect of the program). Their parents also liked it; they're happy to have the kids at home an extra day. About 60 per cent of the parents felt that the schools are even getting better because of the program. And the teachers are enthusiastic about in-service training, fewer teaching hours, and extra days off.

Finally, a study of achievement scores by the University of Maine found that the students were learning more—by going to school less.□

School Guard

New York City keeps 1,000 guards, or "special patrolmen," in its schools—and for good reason. Last year New York school officials reported more than 5,000 "acts of violence and disruption," including attempted rape, vandalism, holdups, gambling, assault, and bomb scares. School guards are expected not only to control but also to counsel students. "The best security is knowing kids," says a principal. Here is one such patrolman, the youngest of six black guards at Benjamin Franklin High School in East Harlem: a karate black belt, a Pentecostal "missionary," a veteran of the school he patrols.

Ronald Phillips, twenty-four. Slim, six feet tall, with a side-parted Afro and a moustache. Jaunty, with looks that the girls like. He's wearing a black sweater, black double-knit pants, white sneakers, white sweat socks.

"The parents, they don't like to see uniforms in school; it looks like a concentration camp. They never call us guards, either. Use the phrase and the kids get jumpy. So we're Student Service Officers, ssos."

Phillips stands outside the school door, leaning on a giant Corinthian column, and watches kids head noisily back from lunch. "This place is bad; a lot of guys carry weapons. Zip guns, 007 lockknives, 22s, penknives. It's slacked down, though—the fights, the drugs—because of us. There aren't many cutters and roamers now. Some guys belong to gangs—the Black Spades, the Satan Spades, the Bachelors—but they don't operate in school. There's not a lot of theft; only thing the kids swipe is food. Everybody's tough enough to defend himself. A barbarian is afraid to steal from another barbarian."

Phillips doesn't look worried about barbarians. He chats with students in blue jeans and knitted hats and platform shoes, then begins what he calls "mobiling" the clean pink and gray halls. He passes a display on how to make it in the business world ("put a tiger in your typewriter"), a larger-than-life-size poster of Angela Davis, a notice of Puerto Rican Discovery Day. "When you mobile, you check people's passes." "Where's your supervisor?" he asks two boys wearing coats. "Sometimes they're outsiders, looking for a sale. You spot-check the bathrooms, the auditorium balcony, behind the curtains, places where kids can

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smoke up a storm." Phillips says he learned to identify drugs ("I never did use them") and drug symptoms during his two months of training for the job.

Phillips helped make two citizen's arrests this fall. "One guy didn't have

a program card, so I stopped him at the door. He jumped over the table; I chased him. He hit me in the right eye and left cheek, gave me a roundhouse kick, aiming for my ribs. I parried his kick, grabbed him by the hair —he had a big Afro. We got that one on assault, harassment, and abusive language.

"The other guy came at me from behind while I was helping a cop. I made an undersweep, tossed him fifteen feet, against the girls' bathroom. 'Don't dig me in my back,' I said. 'I don't like it.'

"But I didn't take this job to bust heads. I wanted to deal with kids. I know what they're going through; I rap to them. Some of these kids—if their father's not drinking, their mother is, and they're all of them arguing. If you don't have a heart of flesh but a heart of stone, you go a little hard on them. Well, if kids can't win the victory too much at home, they should have someone to lean on here, don't you think?"

Phillips uses a lot of sharp, karate-like gestures when he talks. "I know what kids are doing here," he says. "I know what *I* was doing." He graduated from Franklin six years ago, a B student, one of a family of seven boys and three girls. "My father was half-Cherokee, half-Mohawk. He took off when I was three, so we went to the shelter. Then my mother met somebody else, who took us in." Phillips lived during his high school days on 117th Street, a mile and a half from Franklin. "It was a terrible neighborhood, gangs, cops getting shot. I saw too many excitements. I don't like violence; every time I see it, I get sick. But there comes a time," he admits, "when you got to use your hands."

After school Phillips usually heads for home (a modern apartment in a West Side project) to "rest." Sometimes he bowls instead. Once a week he teaches karate downtown. Weekends he spends with his fiancée in Jersey City, "seeing movies, eating dinner, window shopping. There's not much you can do. We're going roller-skating this Saturday in Bayonne, though." He smiles at the thought. "I want to see her bust her behind," he says.

Phillips nods to another sso, then looks idly at a stray graffito: "Dice 128." "My woman, she worries about this job. It's risky. This is Harlem, baby. You talk about Vietnam—it's like the Valley of Bloods. You're going to run into people who don't like you, who'll take potshots at you, put a blade on you. It hasn't happened, but it might. Otherwise, I like this job; it's pretty good."

Phillips collects $100.45 a week at Franklin. "Next year we're supposed to get $120.75. I won't believe it till I see it." But it doesn't bother him. He budgets. He arrives at Franklin at 9:15 each morning, straight from a night job as a computer programmer. He mobiles the four-story, two-block-square building, checks passes and cards, tries to get to know as many of the 4,700 students as he can (the school was designed for 2,400). "I try to talk nice to them. But you can't get too familiar, especially with the girls —some are nineteen, twenty years old. They expect too much if you're friendly too much of the time.

"Sometimes I get bored. There's nothing to do. You stand in the lobby, and it's too quiet. You want some action. When my time's up, I cut out of here. I'm gone."

MARIANA GOSNELL

The New Morality

For five years the California Education Code has required "instruction of pupils in morals, manners and citizenship." Last month the state's Moral Guidelines Implementation Committee finally decided what to do about it.

The committee came up with a handbook on morals—to be distributed to every teacher in the state. The handbook deals with, among other things, ethics, justice, patriotism, cheating, and the importance of law. The handbook was drawn up to recognize and respect the ethnic and cultural diversity of California students. David Hubbard, president of the Fuller Theological Seminary and a member of the state school board, said that the report puts California "miles ahead of other states in character development." And John Kehoe, the state's director of consumer affairs and a committee member, compared the handbook to the Declaration of Independence. □

Separate but Equal

Prisons	Schools
Authoritarian structure	Authoritarian structure
Dress code	Dress code
Pass needed for going from one part of the facility to another	Pass needed for going from one part of the facility to another
Emphasis on silence and order	Emphasis on silence and order
Negative reinforcement (e.g., solitary confinement)	Negative reinforcement (suspension, detention, low grades)
Walk in double or single file	Walk in double or single file
Emphasis on behavior	Emphasis on behavior
Extrinsic reward system	Extrinsic reward system
Loss of individual autonomy	Loss of individual autonomy
Abridged freedoms	Abridged freedoms
Little participation in decision making	Little participation in decision making

From a paper on "Discipline in the Schools," by Robert E. Weber, New Jersey Department of Education.

COLLEGES & UNIVERSITIES

Wanted: Women Engineers

The cover of a new recruiting booklet issued by Stanford's Engineering School is designed to attract women students. "The majority of engineering jobs," says William M. Kays, dean of the school, "are perfectly suitable for women." Only about 7,000 of the 760,000 engineers in the United States today are women; Kays hopes that more women will consider engineering as a career.

The Teaching Law Firm

For more than a decade pressures for change have been mounting in legal education. Everyone from Warren Burger to Ralph Nader, it seems, has called for reform of the legal curriculum, and virtually every law school in the country has students—and not a few faculty members—who find traditional methods insufficient and irrelevant.

The critics believe that law schools have been graduating superficially trained generalists who often require further "apprenticeship" after three years of preparation; they say that law schools have failed to prepare students for poverty law, public-interest law, and many other new areas of concern to young prospective lawyers.

Antioch Law School, which opened in Washington, D.C., last fall with 145 students, is designed to answer many of these criticisms. It rejects the traditional case-study method of teaching law and the traditional criteria for admission to law school. Instead, it has adopted a "clinical" approach, analogous to medical education, in which a "teaching law firm" provides students with on-the-job training.

The law school also accepted a first-year class with a wide range of academic, economic, and racial backgrounds. Included in it are twenty blacks, nine American Indians, eight Chicanos, two Chinese-Americans, two Puerto Ricans, and one Cuban. Thirty per cent are women. The students include the Rev. James E. Groppi, the civil rights activist from Milwaukee; five journalists; two former members of the Harvard crew; an architect; and a retired federal official.

The school's founders are husband and wife—Edgar and Jean Camper Cahn—who are known, inelegantly, as the school's "codeans." Graduates of Yale Law School, both have much expertise in poverty and public-interest law. Unlike many law school deans, they believe that law schools cannot remain morally neutral but must become active advocates for their clients—the "legally indigent."

Mrs. Cahn, a black alumna of Swarthmore College, is founder of the Urban Law Institute, a project funded by the Office of Economic Opportunity and designed to offer legal services to the poor and to reform the curriculum and teaching methods of traditional law schools. The institute now acts as the teaching law firm where Antioch students gain clinical experience.

For his part, Edgar Cahn is the director of the Citizens' Advocate Center, the oldest public-interest law firm sponsored by the American Bar Association. Together, the Cahns are credited with designing the basic blueprint for the Legal Services Program of the Office of Economic Opportunity.

Antioch agreed to absorb the institute—and expand it to a full-fledged law school—after George Washington University, its original home, had severed relations in a dispute over its activist tendencies. OEO then provided about $1 million for the school's development. (The law school also has received some private contributions, but the Cahns feel that far more private support is needed, especially to help poor students meet payment of the $2,900 tuition.)

The new school received more than

The 7-7-7-7-7-7 Plan at Racine

Ever since the Egyptians invented the calendar, people have been trying to change it. In recent years administrators of colleges and universities have changed the academic calendar with what appears to be a reckless abandon. They have created semesters, trimesters, quarters, and even 4-1-4 plans so that students can take off a month in mid-year to pursue special projects. Not satisfied with that, the College of Racine in Wisconsin will start a 7-7-7-7-7-7 plan next fall to offer its 700 undergraduates even greater flexibility.

Racine's new year-round calendar consists of six terms of seven weeks each. Students will be able to enroll in absolutely no courses at all or in as many as two, but no more than two in any term. They may skip as many terms as they like, contracting with the college for the exact pace that they choose.

Hard-working students will be able to earn a degree in two and one-half years by taking two courses a term, six terms a year. Others who prefer to graduate in four years can enroll in four terms a year—leaving five months free for vacation or jobs.

By providing discounts on tuition to those taking eight or more courses within fifteen months, Racine will encourage students to sign up for classes regularly. The discounts range from 5 to 10 per cent of the $220 "retail" price of a course.

"The whole idea of the calendar is to provide students the opportunity for intensive study while saving them time and money," explains one college official.

One possible drawback to the 7-7-7-7-7-7 system is that it means going through registration as often as six times a year. But Racine is attempting to minimize that problem. "We're going to work with the students to plan their schedules ahead," says the official: "fifteen months in advance." □

COLLEGES & UNIVERSITIES

1,000 applications for its first 145 places, and it expects to receive between 5,000 and 10,000 for next September's class. Edgar Cahn says that the law school has rejected several traditional assumptions. "One of them is that the LSAT and grade-point average in college are adequate or even accurate indices of a person's ability to function effectively as a lawyer." In fact, he says, Antioch assumes that many of the students who gain admittance on the basis of those scores "may not make good lawyers, or nearly as good lawyers as those who do not get in."

The school has a seven-page application that includes the following questions: "What aspects of American society do you feel are in the greatest need of change? How do you think these changes can best be brought about?" "Describe an experience in which you personally were subjected to or witnessed some significant form of injustice. How did you deal with it? Thinking back, how do you think you should have dealt with it?"

After they have enrolled at Antioch, the students are immersed in the problems of poverty and law. They spend their first six weeks living with an inner-city black family in order to "sensitize them and to remove perceptual blinders to injustice." During the first year students work in the teaching law firm, filing housing complaints and interviewing clients.

According to the school's catalogue, by the end of the first year students are expected to "provide tangible legal aid to clients" of the teaching law firm; by the end of the second year "they will be equal to a law clerk, able to serve as a junior associate to a senior lawyer in any type of firm"; and by the end of the third year "they will be able to provide actual representation to clients, where permitted."

So far Antioch has gained strong support from the legal profession. Chief Justice Burger has expressed his enthusiasm, as have the leaders of the American Bar Association and members of several prestigious law firms. Paul Porter, of Washington's Arnold and Porter, is heading Antioch's nationwide fundraising drive.

With such support the Cahns hope to produce a "new breed" of lawyer. Even if they don't succeed with every student, says Edgar Cahn, they will at least produce a graduate "with a decent traditional legal education, plus some minimum capability to file legal papers and perform other chores law schools don't normally bother to teach."

MALCOLM SCULLY

DQU: A New Breed

A group of American Indians and Chicanos are starting a new kind of college for new kinds of students on a former army radar base in the middle of California's Sacramento Valley.

The college, called simply DQU and now in its second year, has about 100 students and five faculty members. The students—half are Native Americans, and half are Chicanos—come from barrios and migrant-labor camps, from reservations and inner cities. Some come from prisons; some even come from other colleges. Once on campus, six miles west of the University of California, Davis, they can stay for a few weeks and a certificate, or two years and an A.A. degree. DQU offers the usual spectrum of undergraduate courses, but all emphasize Native American and Chicano culture. In addition, the college has developed its own brand of higher education: students learn history from medicine men, agriculture from ranch foremen, small-business administration from successful entrepreneurs.

The college grew out of discussions during the 1960s between Jack Forbes, a Powhatan Indian who was teaching history at Davis, and Carl Gorman, the Navajo artist. DQU took shape in the summer of 1970, when the federal government declared as government surplus a 647-acre former army base, which it put up for public bid. Davis wanted the site for monkey experiments, but Native American and Chicano professors and students at Davis organized as DQU and put in a bid, too. When talks dragged on, a group of young Indians "occupied" the abandoned site, Davis withdrew its bid, and after a few months the government gave the land to DQU.

The college originally was named Deganawidah Quetzalcoatl University. (Deganawidah was the founder of the Iroquois federation of nations, and Quetzalcoatl was the Aztec patron of the arts.) The name was shortened to its initials, however, when an Iroquois chief visited the campus to explain that it was sacrilegious to use the name of a deceased chief except in religious ceremonies or in times of emergency.

Tuition is $20 a unit, but students pay what they can afford. According to its plan, DQU will consist of four colleges with a total enrollment of 1,500 students in four years. The first, Tiburcio Vasquez, which emphasizes the trades, agriculture, forestry, and small-business administration, is already operating; the others are being planned. The only grades are "pass" or "superior."

One of the leading students at DQU is Mike Ginnett, a half-Indian former mountain pack guide who once spent a six-year "vacation" in California prisons after he had been convicted of burglary. He now takes some courses in Native American literature, helps out in the small day-care center for the children of students and faculty, and sits in on plans for Hehaka Sapa ("Black Elk"), the next of the four colleges. "DQU," he says, "is the best thing that's happened to me." □

A New Yale Tradition?

The first round of exams can be a real "downer" for a college freshman. Knowing this, Yalie John Andrews cooked up a treat to brighten the last day of a two-week exam period for his classmates. At his prodding, twenty members of the kitchen staff and fifty student volunteers awakened 900 students (most of the freshman class) to serve them breakfast in bed. The menu consisted of orange juice, cold cereal, scrambled eggs with home fries, sausage links, pineapple rings with maraschino cherry, bagels with cream cheese, butter, jelly, milk, and coffee. *Plus*: red carnations for the women, cigars for the men. Supervising the project in an ankle-length black cloak, Andrews said, "If it becomes a tradition, it becomes a tradition. But I doubt that it will." □

LIFE & LEARNING

Adventure Playgrounds

The two-year-old adventure playground in Milpitas, California, bears little resemblance to most American play areas—except for those all-time favorites, the junkyard and the vacant lot. Long popular in Europe, adventure playgrounds are frowned upon by most U.S. parks administrators, who worry about the mess, the difficulty of getting insurance, and the safety hazards involved. But it is just that element of danger that makes adventure playgrounds so appealing to kids. And Milpitas Parks and Recreation Director Robert F. McGuire decided to take a chance. When the local community college offered to lend him some unused land, he fenced in a 125-by-125-foot lot with an eight-foot-high chain-link fence and dumped twenty-six truck loads of lumber on it. Hundreds of children flocked in to build forts and shacks out of the rubble. The most ambitious builders constructed passageways to second or third stories. Some found old bits of carpeting to lay on the floor. Others made cloth doors for the entrances and scrawled "peace" and "love" on the outside walls. The children built a fire pit, where they could huddle for warmth on cold afternoons. And with the help of the telephone company, an eighty-foot-long cable slide was constructed between two telephone poles. "I think we could have the most modern playground in the world," says Milpitas Mayor Charles D. St. Clair, "and the children would still be out in that heap of lumber."

A Labor Union Goes to College

When New York's District Council 37 (of the American Federation of State, County and Municipal Employees AFL-CIO) teamed up with the College of New Rochelle last September to establish "DC 37 Campus," the union became the first in the nation to have a fully accredited college of its own. While adult evening programs in other colleges usually are secondary to daytime programs, the whole *raison d'être* of "DC 37 Campus" is to educate the full-time working adult who has been away from school for some time. Within three days of the announcement of the new college last September, 458 persons had applied for only 137 places.

Requirements for admission are minimal: an applicant must belong to a job category represented by the union, have a high school (or High School Equivalency) diploma, and pass a brief language-arts exam. By attending class two nights a week each trimester, even students with no previous college experience can garner the 120 credits required for a B.A. in less than three years.

"We wanted to redefine the B.A. in terms that would make sense to working adults," says director Tom Taffe, who taught philosophy at the College of New Rochelle for fifteen years. Accordingly, the curriculum revolves around four Core Seminars, which are broad enough "to give students the chance to find out what kind of courses they prefer." Seminar topics last term: The Human Body, The American Experience, Designing the Future, and The Urban Community. The six-credit seminars meet one evening a week for three hours; students may take a maximum of two per trimester. To give students an even more direct say in what they will be learning, Taffe is also running a special curriculum-development workshop on Saturdays.

A more unusual way to earn credits at DC 37 Campus is through "life experience" workshops. Based on the notion that adults have already learned a great deal just by *living*, the workshops provide a setting where they can reflect on and share their own personal and career experiences. Students may also earn "life experience" credit by preparing a portfolio showing what they have learned from career, community, and family experience. The portfolios are being assembled into a library, Taffe says, "in order to make people's life experience

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a learning resource for the college." A third component of the DC 37 campus program—Contracts for Independent Study—is getting under way.

Employees in job categories for which the union has negotiated education and training funds are reimbursed for their tuition ($33 per credit); about 60 per cent of the first-trimester students didn't pay a cent for their schooling. Others are eligible for State Scholar Incentive Awards.

As the students have a firm base in the working world, so do many of their teachers—like author Michael Harrington, *Dissent* editor Irving Howe, dancer Pearl Primus, and labor leader Gus Tyler. Even the campus—a drafty loft on Broadway in New York City—is a far cry from the ivory tower. □

Teaching About Babe Ruth and Model T's

At the Parkville Elementary School in North New Hyde Park, New York, grandparents are teaching in the classrooms. Six grandmothers and two grandfathers spend either a full day or a half a day each week simply doing the kinds of things with children that most grandparents enjoy. The eight volunteer grandparent-teachers read to children, listen to children read, sew, play instruments, tell stories, go on field trips, demonstrate hobbies, and cook. Samuel Krauz, eighty-four, Parkville's first grandfather in the classroom, likes to tell about his turn-of-the-century boyhood. And he keeps children spellbound with stories about his years in the film industry.

Edward Stone, principal of the 400-pupil school, started the Grandparent Program two years ago. He felt that children whose only family contacts were with their parents or their brothers and sisters were losing the sense of family tradition. Conversely, people like Mrs. Marion Connally, who has twelve grandchildren, have much to offer young children. Stone believes that grandparents can establish a particular rapport with young children. Because they have had the experience of raising children but are no longer involved in the daily problems of parenthood, they can teach children much about history, tradition, other countries, and other ways. After all, a grandparent over sixty remembers life before television, jet flights, and the growth of suburbs. He can talk about listening to his crystal set with earphones, riding in a Model T, and watching the immortal Babe Ruth.

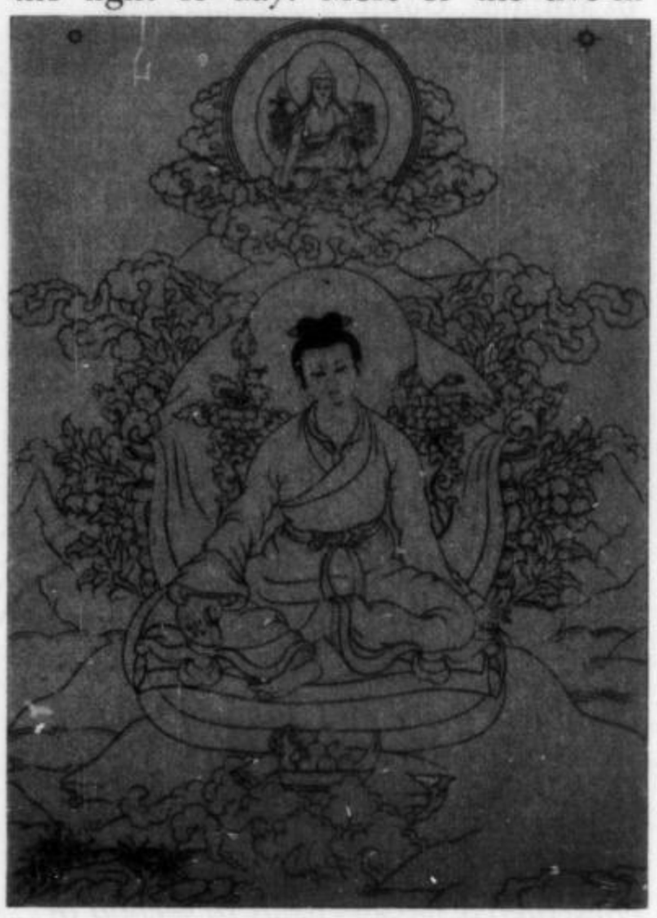
SUSAN MORGULAS

The Teaching Tulku

Even before the Incarnate Lama Tarthang Tulku was born in East Tibet some forty years ago, he was recognized as the reincarnation of the previous abbot of one of the largest monasteries in the land. Accordingly, he received special instruction from eminent tutors and gurus from early childhood. When the Chinese invaded Tibet in 1959, Tarthang Tulku fled to India, where he worked with other lamas to keep Tibetan culture alive. A member of the unbroken Nyingmapa lineage, he was chosen to transmit the teachings of the Nyingmapa school of Tibetan Buddhism—which gurus predicted would take root in the United States. A few years ago Tarthang Tulku traveled to California to create the Tibetan Nyingmapa Meditation Center.

Today some thirty students of all ages live and study with the lama, whom they call Rinpoche ("precious one"), in an orange-brick former fraternity house in the Berkeley hills; another 100 students live outside the center.

The center is not the usual cloistered monastery where ascetic monks shun the light of day. Most of the live-in



This drawing, by student Glen Eddy, appeared in the center's publication, Crystal Mirror.

students hold regular jobs to support themselves and the center's many projects. Fifteen students work at the center's Dharma Press—an autonomous corporation that publishes high-quality center publications and Tibetan texts translated by students.

The kind of training a student receives at the center depends on what he wants—and what Rinpoche advises. Indeed, the center is a model of "individualized instruction." Most students attend classes in philosophy, Tibetan language, meditation, and yoga. Most meditate for half an hour in the morning and an hour at night. Four times a month they take part in *pujas*—complex rituals involving chanting, meditation, and formalized eating and drinking. Most students also do 100,000 prostrations—the first of five traditional Buddhist exercises called *Bhumi*—stylized "bows" in which the student touches his forehead to the ground. How long does it take to do 100,000 prostrations? "Some take three years [an average of 91 a day]; some take three months [1,096 a day]," said Tarthang Tulku. "Americans, especially young, are very lazy. They need to wake up. Prostrations are like a cold shower."

Whether or not his students continue along the traditional path through four more *Bhumi*, plus a meditation lasting three years, three months, and three days, and other practices to become lamas, however, is not important to Tarthang Tulku. "I know all the conceptualized ideas of Buddhist philosophy, but I do not consciously follow them," he said. "I am not interested in turning Americans into Tibetans."

Tarthang Tulku, dressed in a black raincoat covering an orange ski jacket, said he is interested in what any good psychologist is interested in—helping people solve their own problems. "Americans have much suffering, much guilt, many complaints," he said. "We must search ourselves for answers to our problems—through meditation, discussion, writing about ourselves since childhood." Tarthang Tulku also holds private sessions with each student at least once a month or when emotional crises arise.

Because the lama's Nyingmapa school of Tibetan Buddhism emphasizes the study of human nature, it fits in nicely with the current "human potential" movement in the United States. The center, therefore, has extended itself into the community, offering weekend workshops for professional psychologists and psychiatrists and a series of seminars in Tibetan Buddhist practices for the general public. In fact, so much interest has been generated throughout the United States that Tarthang Tulku plans very soon to open the Tibetan Nyingmapa Growth Institute in San Francisco, where a staff of professional psychologists will help him teach seminars and classes.

The center also is looking for a site along the northern coast of California on which to establish a country monastery—where advanced students can retreat for intensive meditation and Tibetan refugees can come to live and preserve the religion, philosophy, and art of Tibet. □

MEDIA & MATERIALS

Learning to Read With the Monster

There will probably never be an end to the debate about the best way to teach young children reading—and what kinds of materials are best suited to the beginning reader. But Ann Cook, a New York City "resource person" who trains teachers and develops materials for open classrooms, has come up with a reading program and a set of related materials that have burgeoned, in the last year or so, into a miniature branch of the publishing industry. The program is somewhat imposingly called "Peer-Produced Learning Materials," but its avowed purpose is to be as unimposing and personal as possible: to produce and publish short, interesting, readable books created by the same children who will learn to read from them.

The Cook method is similar to the Organic Vocabulary that Sylvia Ashton-Warner developed in her work with Maori children in New Zealand, but there is an important difference: Cook's approach relies heavily on the likelihood that the books children write will eventually be published, usually in mimeographed quantities of 500 or so, and read, not only by themselves, but by their classmates and other children.

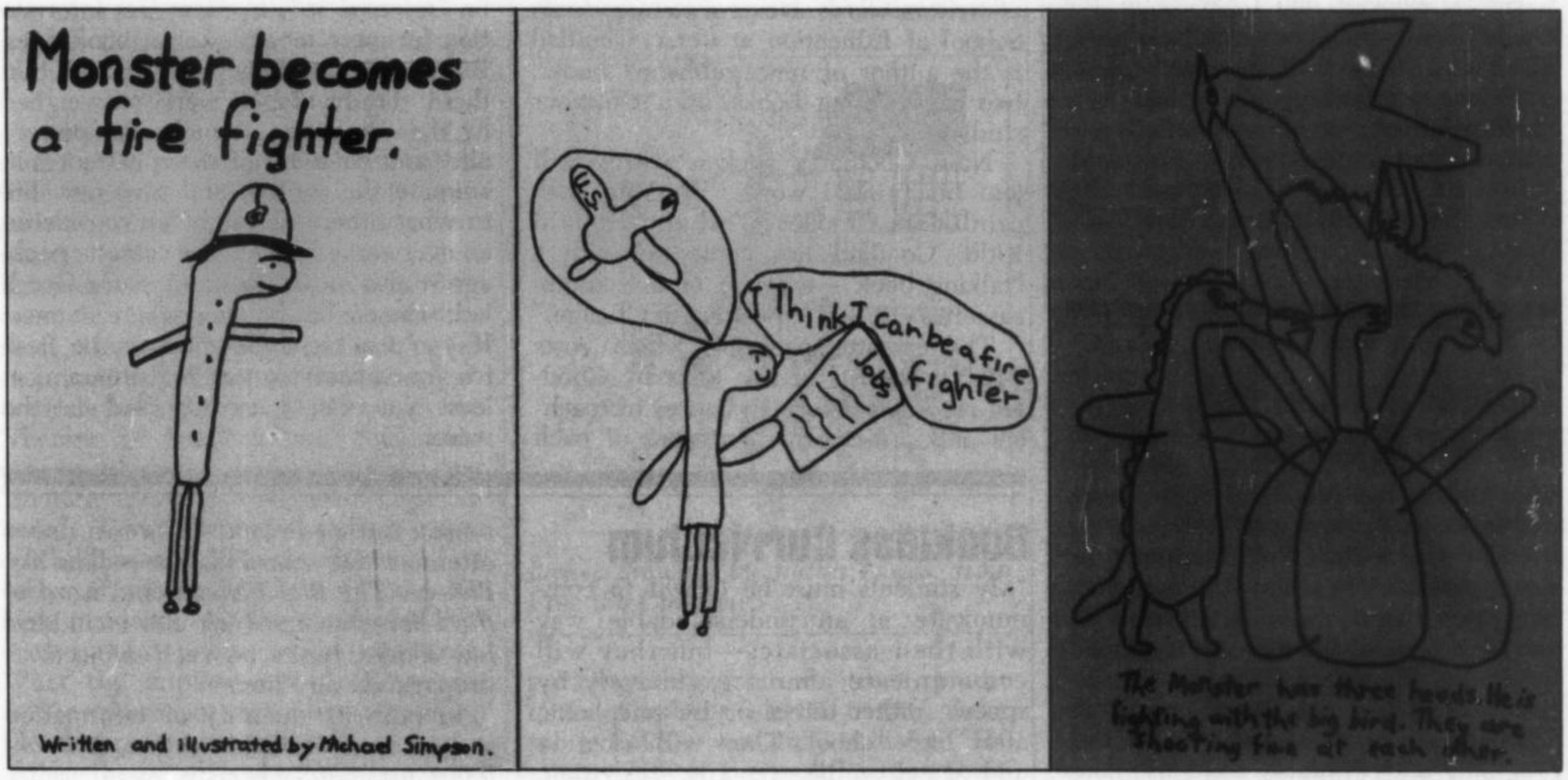
The program started about a year and a half ago, when Cook and colleagues from the Community Resources Institute, a center for open-classroom–oriented materials and ideas supported by the City University of New York and various foundations, wanted to develop a reading program for five-to-eight-year-olds. They discovered, however, that they couldn't find enough books geared to their students' interests and reading levels. They previously had introduced the earliest stages of reading through "shape books"—miniprimers consisting of silhouettes of familiar objects like dogs, cats, and children for which their students provided appropriate descriptions that were then written down by the teachers, providing a base vocabulary of fifteen to twenty words. And they had followed these with the English "Breakthrough" series, derived from a similar process with English children and soon to be published in an Americanized version in this country. But after that—no materials.

Cook and company then noticed that when their children weren't reading, they spent a good deal of time building houses out of blocks and filling them with various things, "especially monsters." Out of this evolved the first Monster series. The teachers sketched out twelve plots based on the children's play with monsters and drew pictures to illustrate them. But instead of writing the texts themselves, they got dozens of children they worked with in the New York City schools to dictate stories in their own vernacular and style. After being widely distributed in mimeograph form, this first series of Monster books has just been published by Bowmar, a California firm, in an inexpensive paperback edition.

The first Monster series was only the beginning. The children enjoyed the books so much that without prompting from their teachers they began making Monster books of their own, complete with drawings and text. The basic monster image had become so familiar that it could be copied easily and used as the central character of a story. "We sent the first Monster series out to the schools we work with," Cook says, "and when the kids found out that the books had been made by *kids*, they all wanted to do their own." Soon there were twenty or thirty Monster books created entirely by children.

Finally the children who had become involved through the Monster books began writing books about completely new subjects—the birth of a baby in the family, for example, or a favorite teacher. Some eighty books by children have been published so far by teachers who have worked with Community Resources Institute, and most of these have been distributed to a variety of classrooms and school libraries for other young children to read.

"The critical thing is that kids are writing about things that interest them," says Cook. "And these things will probably interest other children.



MEDIA & MATERIALS

Also, it gives them a sense of how to develop and edit a story. We're not running off just anything a kid produces; we're developing an idea of quality."

Cook and her colleagues have found that the process works equally well with other parts of the curriculum. One of the main activities they have developed in their work in open classrooms is cooking, and they've learned that their students are just as eager to record recipes for posterity (including such quasi-scientific experiments as how to determine the nutritional quality of hot dogs) as they are to write stories.

For information about the Breakthrough series and the first Monster series write to: Bowmar, P.O. Box 5225, Glendale, Calif. 91201.

The entire reading program is described in a forty-five-page booklet, "Reading in the Open Classroom," available from the institute, which publishes a similar booklet on "Cooking in the Open Classroom." The price for each is $2. The institute will also send on request one sample copy of a typical peer-produced book; copies are limited, and editions tend to go rapidly out of print. Write to: Community Resources Institute, 270 West 96th Street, New York, N.Y. 10025. □

Sourcebook From the Far West Lab

Bewildered by acronyms like DUSO, OCCUPAC, RUPS, and SCIS? Wondering how to get a listing of computer-assisted programs in schools? A new 518-page paperbound volume attempts to answer questions like these. Developed by the Far West Laboratory for Educational Research and Development, *A Sourcebook of Elementary Curricula, Programs and Products* contains more than 300 reports in esthetics and the arts, affective education, career education, drug education, early-childhood education, English-language arts, environmental education, ethnic education, foreign language/bilingual education, health/sex/family-life/physical education, mathematics, reading, science, and social studies, as well as general resources. Each entry covers such points as target audience, subject area, sample topics, student's role, teacher's role, program evaluation, distributor, and cost. To obtain a copy of the *Sourcebook*, write to the Superintendent of Documents, Government Printing Office, Washington, D.C. 20402 (stock number 1780-1072; price $5.75). □

Goodlad on Cassette

John Goodlad's written words have pervaded our homes, schools, and libraries for many years. Hundreds of thousands of written words. Dean of the Graduate School of Education at UCLA, Goodlad is the author of nine published books, two forthcoming books, and numerous studies.

Now Goodlad's spoken words will join his printed words. Working with producers Charles Wall and Ronald Kidd, Goodlad has come up with a "talking book"—a series of five audio-cassettes entitled "Speaking of Change."

The cassette package, which costs $42.50, consists of five talks by Goodlad recorded before audiences of teachers and principals, discussions of each talk by another educator, and a pamphlet containing discussion questions and suggestions for additional reading.

The five talks replow much familiar Goodlad territory—the nongraded school, individualized instruction, team teaching. But Goodlad—perhaps because he is speaking informally before a live audience—is angrier and more disillusioned than usual. Having visited and studied sixty-seven schools in fourteen major population areas during the Sixties, he is able to speak firsthand about the difficulties involved in changing the schools: the resistance of the schools themselves, inadequate models of the change process, America's disillusionment with education, and the struggle for power within education. The most "crucial finding" of the studies, he says, is that only four of the sixty-seven schools he visited were actually working on the problems that they said existed in their schools.

The "talking book," of course, has all the shortcomings of the audio medium: it cannot be "skimmed"; it cannot easily be "referred to"; it offers less information for more money than a book does. But Goodlad and his producers felt that these disadvantages were outweighed by the advantage: namely, the personality and emotions of the speaker could animate the content and give new life to what otherwise might be considered an overworked topic. The cassette package is also meant to stand in for Goodlad, who cannot be everywhere at once. If you can't get Goodlad in the flesh for your in-service training program, at least you can have Goodlad in the voice. □

Bookless Curriculum

"My students must be taught to communicate in an understandable way with their associates—but they will communicate almost exclusively by speech, either direct or by telephone, after high school. They will listen to and watch radio, records, television, and films for the rest of their lives. From those audio-visual media they will gain all the information and entertainment they want or require. They will seldom read or write."

This is hardly a statement designed to comfort most English teachers, not to mention educational policy makers; nevertheless, coming from an experienced high school English teacher in a "middle-income, blue-collar" town in Pennsylvania, it deserves attention. And it forms the basis of *A Bookless Curriculum* (Pflaum/Standard, Dayton, Ohio, paperback $3.96), a nuts-and-bolts guide, replete with forty-six detailed lesson plans, for teachers who want to use mass-media resources in their classrooms. Author Roland G. Brown draws often on high school classics—films like *Phoebe*, *The Red Balloon*, and *Lord of the Flies*—but the book also includes a few filmless units on such subjects as propaganda and humor.

In both its quantity of information and its level of sophistication, *A Bookless Curriculum* seems a mere primer when compared with a similar work, Richard A. Maynard's *The Celluloid Curriculum* (Hayden, New York, $7.95), which highlights several hundred films and—with more than a passing nod to the values of the written word—also cites books and articles related to each. Maynard's book is divided into two main approaches: film as literature, with dozens of films recommended for such themes as "ethics" and "marriage"; and "Film as a Historical and Social Object of Study," in which he draws on an extensive filmography to illustrate perceptions of important themes in history and the social studies. Maynard's book leaves the lesson plans to the teachers, but it's a gold mine of ideas. □

BOOKS

Testing Time

BY MARIO D. FANTINI

FREE THE CHILDREN: Radical Reform and the Free School Movement. By Allen Graubard. 306 pages. Pantheon. $7.95

Can a mere handful of recently formed schools—dedicated to a philosophy of freedom in learning—constitute a movement for radical reform of American education? To answer this and related questions, Allen Graubard, former MIT philosophy professor, spent the past three years as a participant observer of "free" schools in the United States, compiling a wealth of detailed information about them. *Free the Children* represents the results of his semiformal analysis; it is the most comprehensive and penetrating review of the free-school movement to date and a valuable contribution to contemporary school-reform literature. While obviously sympathetic to the aspirations of those connected with free schools (i.e., love, independence, self-direction, flexibility, creativity, tolerance, social responsiveness), Graubard succeeds in making his examination hard-nosed. He presses particularly hard on the gap between the "rhetoric of freedom" and the actual accomplishments, and concludes that "rhetoric projects unrealistic expectations": "Given the very optimistic image of children and schools that underlies many of the reform conceptions, the high incidence of disappointment and even painful failure is not surprising. What the implications of failure are *in theory* are not clear, however sharp the disappointment in fact."

The theory of free schools is rooted in large measure in the writings of people like A. S. Neill, author of *Summerhill,* the name of a resident school in England. For Neill and other so-called educational romanticists, freedom works because the child develops best "naturally," that is, when left to himself without adult intervention. Initiated as an antidote to the "oppressive," "authoritarian" public schools, most free schools are dedicated to "doing away with all of the public school apparatus of imposed disciplines and punishments, lock step age gradings and time-period divisions, homework, frequent tests and grades and report cards, rigid graded curriculum, standardized classrooms dominated and commanded by one teacher with twenty-five to thirty-five students under his or her power."

Freed from such a structure, these new school alternatives (from nursery to high school) take on diverse forms, all intending to develop self-directed learners, and there is no doubt that the flexible, spontaneous nature of many free schools does provide a refreshing change from the conventionality of traditional schools. For instance, Graubard tells about how, in one San Diego school, financial difficulties prompted a move into a public park. The facilities of the

Jacket drawing by Judith Leeds, from Free the Children

park—grassy grounds, trees, picnic tables, fireplaces, electric outlets, sinks, sports fields—were fully utilized. "The great virtue of the park," writes Graubard, who participated in the school, "has turned out to be its openness, which has greatly improved communication among and between the teachers and the students. Everyone can see everyone else; we know where the students are and what they are doing and they know where we are and what we are doing. This has eliminated the need we felt last year for schedules. Furthermore, the teachers, instead of each being sequestered in his or her room, with his or her group of students, are now all together, in the equivalent of one big room with all the students. The result is that we tend to work more closely together, to plan together and coordinate our efforts much more than we ever did before. We don't, moreover, have to pay the price usually paid by large groups of people together in a big room: noise. The children who want to run can run, the children who want to be noisy can be noisy. . . ."

In another new school in Vermont, Graubard reports, "the people involved in the school any given year determine what the curriculum will be." For example, some of these child-initiated activities included the production of such plays as *Oedipus Rex* and *The Tempest*, the building of a pond, the construction of a bridge across a brook, the preparation of an opera, and dance recitals. Children could study Russian or Chinese or Egyptian writing. If several children were interested in studying something in particular, a course was promptly organized. In another free school the main curriculum during the first few months was "how to make your own school." In sum, many free schools emphasize non-Western culture, community participation, and town-meeting-type governance patterns.

And yet—despite their diversity and openness (and granted the few exceptional successes and glimpses of exciting learning in many other settings) —Graubard concludes that these schools reveal a less than optimistic picture. It is estimated that approximately 200 new free schools have been developed during the past five years. The life span for these schools is now judged at just about two years. The average enrollment of free schools is about thirty-three students, and the turnover rate among both students and teachers is high. Many students, Graubard reports, are just as turned off in free schools as they were in public schools. Most of the free schools are facing fiscal problems despite rising tuitions and the willingness of many committed teachers to work for subsistence wages.

Why is this? How can a humanistic, learner-centered philosophy so eloquently enunciated by such contemporary writers as John Holt, Jonathan Kozol, Herb Kohl, George Dennison, Sylvia Ashton-Warner, and Paul Goodman be faced with such problems?

There are several possible reasons that go beyond the gap between rhetoric and performance emphasized in *Free the Children.* For one thing, this youthful activity has attracted many well-intentioned people who, nonetheless, really want to use freedom-in-learning for their own ends. Some want to use it to "get themselves together"

Mario D. Fantini is dean of education at the State University of New York at New Paltz. His latest book, Public Schools of Choice: Alternatives in Education, *is being published shortly by Simon and Schuster.*

BOOKS

and see free schools as therapeutic communities. Others want to develop an "alternative life style." Still others want to create a counterculture school with a radical political orientation. This "mixed bag" not only fails to encourage a productive orchestration of the many unglamorous administrative and management tasks necessary to support any new organization but invites divisiveness and dissipates reform energies. In brief, those within the free-school movement do not agree with each other; it is difficult, for example, to reconcile the differences between those who would pursue the self-centered interests of joy and ecstasy and those who would emphasize political action against social injustices. Also, many of the older students who choose these alternate schools expect too much from them. Free schools, like most schools, cannot hope to deal with deep-rooted youth problems of alienation and confusion.

Graubard rightfully reminds us all—and especially the free-school people—that John Dewey said it all before. In fact, Dewey's educational philosophy integrated the objectives of individual freedom and social behavior that would support democracy; he also anticipated some of the flaws of the pre–World War II progressive-education period, as well as those being experienced by the current free-school movement.

Graubard, however reluctantly, accepts the growing realization that schools and schooling cannot generate the radical restructuring necessary to affect the fabric of society itself. Certainly, a handful of free schools cannot generate a more equitable distribution of wealth. Yet it becomes apparent that this, or some revolutionary change akin to it, is what is called for. "It becomes reasonable," he writes, "to consider the notion that the problems don't arise primarily from some ascertainable malfunction of the particular institution, but from deeper social conditions; and that real reform will necessitate fairly radical changes in the basic structures and values of the society."

Free the Children leaves us hanging so far as implications are concerned. The fireworks of the free-school movement are largely over; we are, as Graubard makes clear, in a holding action. But where do we go from here? Can the philosophy of free schools be adopted by our public schools (which 85 per cent of the nation's children attend)? Not likely, for radical reform in American education means, first, politicizing our public schools in the direction of socialism—something our public schools are not prepared to do—and, second, adopting a policy of free learning that the structure of education cannot now support. At best, Graubard seems resigned, almost by default, to the gradual reform possibilities available within our public schools.

For Graubard and the other radical reformers, not only is the likely incremental pace of reform within public schools too slow and too late, but any attempt to incorporate free schools within the system seems virtually predestined to result in a serious compromise with their true value. Structured public schools continue to transmit the dominant culture of American society—a culture that for radical reformers is not worth transmitting. Increasingly, therefore, he sees the mission of free schools becoming more and more political. Ultimately, under radical reform terms, what is necessary is the halting of the operation of existing public schools and the substitution of politically oriented free schools—a revolution that clearly has all the odds against it.

It would have been far more reasonable if Graubard had underscored that both the rhetoric and practice of free schools have, in fact and already, begun to stimulate alternatives within the monolithic public schools. This new alternative movement within the public schools can, in my opinion, lead to significant achievable reform, reform that does not scrap everything nor needs to impose a new orthodoxy on others. Free schools have also provided the training ground for much of the current leadership necessary for a new public school alternative reform effort that is only now beginning. Alternative public schools—by teacher, student, and parent choice—appear to be a far more promising and plausible approach to school reform than is the radical conception projected by the free-school push. Thus, while free schools have not generated a massive radical reform movement, it can be said that they have influenced a progressive change process within public schools. This stimulation alone justifies the existence of free schools and establishes their role in the history of American education. □

Horror Story

OUR CHILDREN'S KEEPERS. By Larry Cole. 139 pages. Grossman. $6.95.

BY JONATHAN KOZOL

Throughout the 1960s the serious radical movement was plagued by its own fear of expertise. There has always been a common, comprehensible, yet enormously debilitating presupposition among radical organizers that, being decent, wise, and noble, they need not be *effective* also. The choice of goal, or

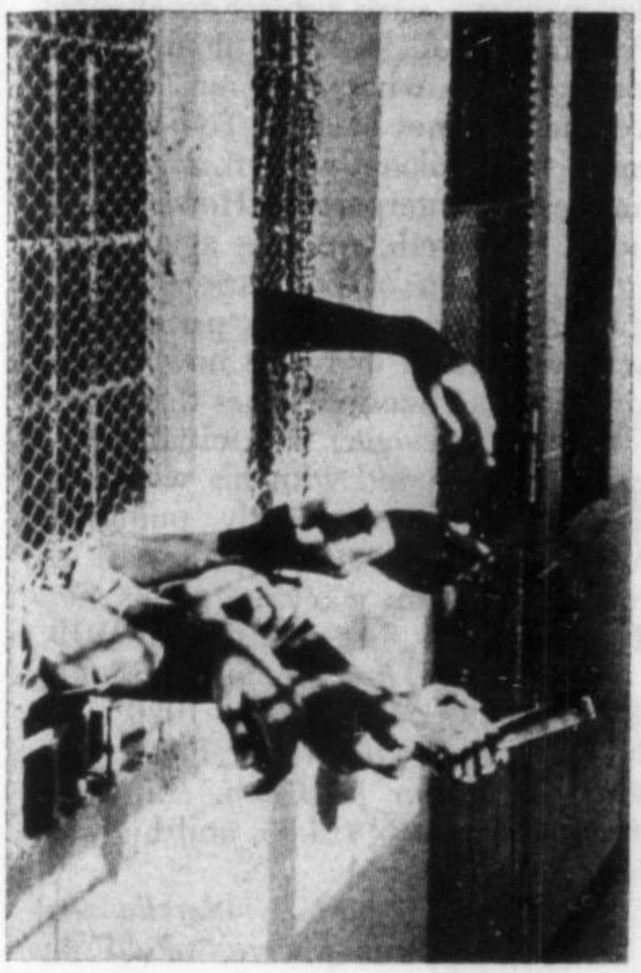


Photo from Our Children's Keepers

style, therefore—for too many earnest but bewildered young men and women—appears very often to be narrowed to one of two equally distasteful options: competence that appears to be contaminated, on the one hand (war planners, think tanks, missile industries); a benign sense of beatific uselessness, on the other.

Larry Cole and his wife and close coworker, Michelle, are two very rare impassioned and unbroken radicals who never have been scared of power, competence, or confrontation. Well-known for several years among men and women working in the field of children's rights in Boston, New York, and Chicago, the Coles are practical activists who struggle at the close circumference of a sick, dehumanizing system.

The system, in this instance, is that crumbling and destructive institution known, in various states, as "training institute," "youth house," or "reform school." Working since 1962 out of a storefront center in New York, where they offered judo lessons to young black and Puerto Rican street kids in the neighborhood and on the block, the Coles went on to build and to ensure the survival of LEAP School (Lower Eastside Action Project)—one of the first, and best, of the poor people's free schools in the nation.

The kids at LEAP School were perpetually in trouble with the legal system: the cops, the truant officers, the social workers. Many were in and out of New York's Youth House, a morbid and depressing place on Spofford Avenue in the Bronx. It is out of the repeated and frustrating battles waged by Cole against the overseers of Youth House, and out of a series of visits to a number of its cheerless counterparts in several other major cities, that the present book emerges.

Our Children's Keepers is an almost uninterrupted horror story. The tough, head-on, journalistic narrative descriptions, tapes, and testimonies that are offered here read like the most unsparing pages out of Upton Sinclair or Charles Dickens.

The book pinpoints and targets children's prisons in five states: New York, Louisiana, Colorado, California, Massachusetts. The worst situation Cole encounters is, by all odds, a nightmarish "school" for girls called "Mount View," outside of Denver. The best and most hopeful situation is the one he finds in Massachusetts. In all areas, however, Cole reports that children's prisons (or "kids' prisons," as he calls them) are not only unenlightened, underfinanced, and dysfunctional but are often openly sadistic.

All are bad; those for women are, in certain ways, the worst. Children once labeled delinquent have, it seems, no legal rights at all. They are promised therapy but are given punitive incarceration; they are labeled "wards" or "patients" but are locked up and brutalized like adult prisoners. In Colorado teen-age girls are physically and sexually mistreated by incompetent, and possibly criminal, custodians. In San Francisco abandoned infants—sometimes, with supreme egalitarian justice, the lost children of rich people as well—are locked up in bare metal cages known as "isolation cubicles." In Louisiana black teen-agers are sedated and controlled by means of forced ingestion of high-powered tranquilizers.

The book would be haunting and unsettling simply by the power of the documented data and the long-suppressed material it presents in detail. It stands apart from other horror stories of this kind, however, in at least three ways.

First of all, Cole refuses to accept the comfortable notion that the "institution" in itself is the sole evil. Although offering serious and insightful institutional condemnations, he nonetheless insists that adults who are present at, and salaried by, these institutions must be held accountable, both morally and legally, for what goes on. (Some of the data in this book should lead to important legal actions. If it does not, the Bar Association of the State of Colorado must be classified among the dead or sleeping.)

Second, Cole writes of the grim conditions he has found in a voice of passion equal to the pain that he describes. He chooses heroes, praises by name those he admires, and condemns those

Jonathan Kozol is the author of Free Schools *and* Death at an Early Age.

SR. RECOMMENDS

A rotating selection by the book review editors of ten particularly notable new and current books of general interest, arranged alphabetically by title.

AMERICAN MISCHIEF. By Alan Lelchuck (Farrar, Straus & Giroux, $8.95)—An eastern college campus in riotous upheaval (radical politics, sexual anarchy) is the setting for a clever, comic (but lengthy), and much talked-about first novel.

COLLECTED POEMS: 1951–1971. By A. R. Ammons (Norton, $12.50)—An important and absorbing collection by a poet just now being recognized as a renewer of the central tradition of American poetry.

THE COLUMBUS TREE. By Peter S. Feibleman (Atheneum, $8.95)—A lush new novel about beautiful people at a fashionable resort in Spain losing whatever innocence they had.

DEEPER INTO MOVIES. By Pauline Kael (Atlantic–Little, Brown, $12.95)—This huge new collection of movie reviews (1969–1972), by a critic whose writing combines intelligence, enthusiasm, wit, and clarity, serves also as a record of current interaction between movies—our national theater—and our national life.

THE FRED ASTAIRE & GINGER ROGERS BOOK. By Arlene Croce (Outerbridge & Lazard, $9.95)—An intelligent text and nostalgic photographs combine in an act of homage to the team whose grace and style have become film landmarks.

THE GREAT BRIDGE. By David McCullough (Simon & Schuster, $10.95)—The fascinating story of the construction of the Brooklyn Bridge, whose dramatic engineering was matched only by the melodrama of political chicanery that attended it.

HARRY S. TRUMAN. By Margaret Truman (Morrow, $10.95)—A frank and openly affectionate biography of the former President by his daughter.

NOBODY EVER DIED OF OLD AGE: In Praise of Old People, In Outrage at Their Loneliness. By Sharon R. Curtin (Atlantic–Little, Brown, $6.95)—A powerful, personal, and affecting essay about how this country regards (and treats) its elderly, how they regard themselves, and what they might do about it.

THE POLITICS OF A GUARANTEED INCOME: The Nixon Administration and the Family Assistance Plan. By Daniel Patrick Moynihan (Random House, $15)—This well-written, detailed account of the fate of the most far-reaching social legislation proposed since the New Deal provides a rare inside view of the workings of government and the pressures of politics.

THE TAKING OF PELHAM ONE TWO THREE. By John Godey (Putnam, $6.95)—The "impossible" hijacking of a New York subway train is the chilling event from which all else follows in this first-rate, crackingly paced suspense.

BOOKS

he does not. He identifies people he considers brave, enlightened, and intelligent: Jean Jacobs, for example, an impressive and immensely energetic woman working for reform in San Francisco; Jerome Miller, fighting a lonely and, at length, victorious battle to close the children's prisons in the state of Massachusetts. He also identifies and condemns those he considers cynical, corrupt, and dehumanizing. In an age of genteel, liberal dissertations and pipe-smoking seminars on the "interesting problem" of starvation and the "fascinating data" regarding heroin addiction, it is a great relief to come upon a tough, nonalienated book that constitutes an *outraged* commentary on *outrageous* data.

And finally, Cole goes beyond the point of condemnation. He proposes a detailed and persuasive plan for the virtual abolition of the ersatz-professional known as the "youth worker" and for the creation, instead, of a new variety of antiestablishment professional: the "child advocate." In his familiar hard-nosed and pragmatic fashion he details the plan, names several of its boosters, then gives his readers an address for information on how to join him in this campaign (540 East 13th Street, New York 10009).

This eloquent, fiery, and intensely moving book—one of a series written by Cole (his last book, *Street Kids*, was about conditions on the Lower East Side of New York)—is going to make people in the schools of social work indignant and defensive. If they are aware of the deep and serious crisis that they already are in, then they may have the sense to read it anyway. If not for their own sake, then for that of their prospective wards and victims, one can only hope and pray that they will. □

BOOKS FOR CHILDREN

BY KARLA KUSKIN

And where is the use of a book, thought Alice, without pictures or conversations?—Lewis Carroll, *Alice's Adventures in Wonderland.*

I can only say that I firmly believe in the greatest stimulating and educative power of imaginative, fantastic and playful pictures and writings for children in their most impressionable years.—Arthur Rackham.

It seems sensible that a country that produced such a great share of the world's excellent storytellers should also have bred some of its finest illustrators. Arthur Rackham, a successor to Randolph Caldecott, Walter Crane, and Kate Greenaway, and a contemporary of Beatrix Potter, was born in South East London in 1867, the grandson of a dry goods dealer and the son of a law clerk. By the time he died in 1939, he had become one of the best-beloved illustrators of his time.

As a young news artist for the *Westminster Budget*, Rackham saw his livelihood threatened by the then up-and-coming process of photography and soon turned his talents to book illustration. Gifted early with great facility and imagination, he created a style as individual as it was expressive of the era. His work was rooted in the wood-engraving tradition, and there is in much of it a devotion to form composed of line; his color was often subdued and used for tints and patterns. The details of a scene delighted him; wonderful fabrics, intricate woodgrain, an elf's worn slipper, a lusterware tea set—all became the solid furnishings for fantasies. As Derek Hudson said in his biography *Arthur Rackham, His Life and Work* (1960), "Whether an artist believed in his fairy or not, Rackham knew that he must make it as real as if he did, as real as the tree the fairy is sitting on, or the mist around the tree." That is what Rackham strove to do in pictures for *Gulliver's Travels, A Midsummer Night's Dream, Undine, A Christmas Carol, The Wind in the Willows,* and more, many more. The majority of these Rackham-illustrated books have gone out of print over the last thirty years. Illustrators, even more than painters, seem subject to changes of fashion. But, with an almost gravitational pull, what goes out of style eventually comes back in. Today Rackham's work, along with that of such American counterparts as Howard Pyle and N. C. Wyeth, are once again basking in the sun of popularity. A first-edition Rackham that was priced originally at a dollar or two is now hunted down for one hundred times that price.

"*'It wasn't very civil of you to sit down without being invited,' said the March Hare." Illustration by Arthur Rackham for* Alice's Adventures in Wonderland, *1907, from* Once Upon a Time. *The accompanying Rackham silhouettes are from* Cinderella *and* The Sleeping Beauty.

To please devotees and initiate those not yet acquainted with his work, the Viking Press has recently published three volumes containing the art of Arthur Rackham: a reissue of his *Cinderella* ($5.95), first published in 1919; a reissue of *The Sleeping Beauty* ($5.95), first published in 1920; and *Once Upon a Time: The Fairy Tale World of Arthur Rackham*, edited by Margery Darrell ($14.95, and high for the quality).

The texts of both *Cinderella* and *The Sleeping Beauty* were "retold" by C. S. Evans, who must have been a verbose but pleasant gentleman. While he took the long way around in telling these stories, his words, like the pictures, have stood the passage of time gracefully. Like Rackham, Evans realized that a good story is woven of colorful details, not generalities. He lists the whole of the christening menu from *The Sleeping Beauty*—"Birds' nests made of spun sugar (and in the nests were eggs of marsh-mallow, and in each egg was a tiny chicken made of caramel!)"—and it is nice to know that when the visiting magicians (in this same story) failed to undo the curse of the thirteenth fairy, they "departed, having first asked for their traveling expenses."

A full-color portrait on the cover of *Cinderella* shows her barefoot and charmingly ragged as people are only in fairy tales (and musical comedies). Otherwise, the illustrations are entirely in black silhouette, with some decorative additions in handsome shades of rose and olive. *The Sleeping Beauty* is almost identical in format and design. I now remember once reading a carefully documented survey dealing with the types of book illustration that, the survey said, children prefer. For instance, rounded elephants were preferred to cubist elephants, and red to blue. Another dull conclusion was that children don't care much for silhouettes. Possibly. At first glance such pictures are harder for the eye to take hold of. They are not as easily varied by color and detail, nor as quickly intriguing as a complete rendering of the same scene might be. But in this art, which depends on refinements, there is so much to study and see if one takes the time to look. Rackham excelled within the discipline it imposed, finding it the

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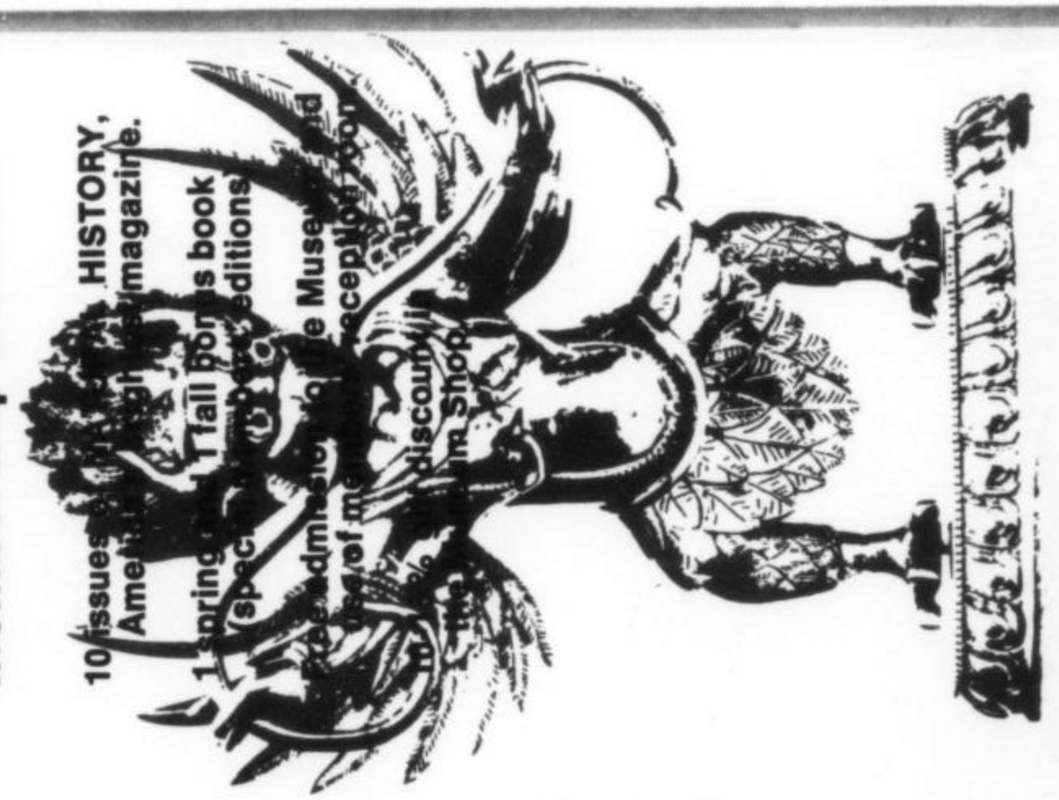

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perfect form for dramatizing nuances. The subtleties of an upturned nose, drooping hand, wayward curl, etched pure black against the white page, were all nourishment for his pen.

The third book of this trio is the most ambitious. *Once Upon a Time* presents Rackham's illustrations in the context of stories that are reprinted unabridged. Not all the original pictures are included, however, and the type is small and tightly set to accommodate the limitations of space. The book contains Washington Irving's *Rip Van Winkle, Seven Fairy Tales* by the Brothers Grimm, *Alice's Adventures in Wonderland, Three Tales by Shakespeare* by Charles and Mary Lamb (which I would gladly have traded for additional illustrations), *A Christmas Carol,* some Aesop, and J. M. Barrie's

Peter Pan in Kensington Gardens, which was a forerunner of the *Peter Pan* we are familiar with. This last stars a bevy of Rackham fairies, tiny Pre-Raphaelite snobs whose elegant costumes could light fires in the greedy hearts of queens. They deserve a book of their own bound in reinforced gossamer. Rackham was a master of all flying creatures. They float, flap, soar, and glide through the air with an ease that no common, earthbound artist could capture. Once he drew a self-portrait on a bird's body. Perhaps it was a hint.

Derek Hudson refers to Rackham's sphere as "that of the loveable grotesque." Like Dürer (a strong artistic influence), he relished gnarled and knobby things, whether ancient faces, knees, gnomes, witches, or those particular Rackham trees that look as if they are just about to grab you. In contrast, the young women and fairies who fluttered from his pen are melting beauties. There is an illustration for *Rip Van Winkle* in which two "good wives" stand side by side. One is a distortion of age, beak-nosed and weathered as a tree; the other is simply young and lovely. They do not seem to belong to the same race. In fact, they hardly appear to have been drawn by the same hand.

When Rackham illustrated *Alice's Adventures In Wonderland,* some forty years after Sir John Tenniel had done the original, and for many, definitive version, it was this disparity within his style that often worked against the story. Surprisingly, he stayed close to the pattern Tenniel had set for scenes and characters, right down to the Dodo's cuffs and hands. However, the drawing styles of the two artists are as unlike as the techniques they employed: wood engraving (Tenniel) and pen and wash (Rackham). The other striking difference in their approaches can be seen in their renderings of Alice. Rackham chose to make her a real English child surrounded by grotesques. In contrast, Tenniel's Alice is never so realistic that she looks odd cradling a pig in a bonnet, and the pig is not so unappealing that it looks out of place in Alice's arms. Rackham's tendency to exaggerate the old and unlovely while idealizing youth and beauty made his "Wonderland" more of a nightmare and less of a dream.

At times his great skill allowed him to be an artistic chameleon. *The Arthur Rackham Fairy Book* (Lippincott, $5.95) is not so much a collection as a conglomeration, in which the line drawings, especially, are poor and poorly reproduced. But the Lippincott edition of *Rip Van Winkle* ($4.95) is a lovely book designed and printed with faithful care. It would please Rackham, who was a perfectionist about the reproduction of his art. Derek Hudson wrote that "he would often send the proofs back and forth many times. He studied the technique [four-color pho-

SOLUTION OF THIS WEEK'S KINGSLEY DOUBLE-CROSTIC (No. 2026)

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Budgies, those pert and perky little cage birds known as one of the world's most popular and pampered pets because of their gaudy plumage, their gregarious personalities and their ability to mimic the human voice in everything from the Twenty-third Psalm to bawdy limericks.

to-engraving] with deep seriousness and would even alter his own use of colour in an attempt to limit himself to those colours which reproduced most faithfully." That is where *Once Upon A Time* lets Rackham down. It is unjust that books meant as a tribute to his art should fail him (and us) where an illustrator is most vulnerable and dependent: in the printing. The black is so heavy that much of the delicacy of line and color disappears. Luminous skies are blotchy, and tones that were deep and glowing are lifeless. Many plates originally in color have been converted here to black and white. This has not been done well, and the line is blurred and lost. Yet, despite these defects, enough of Rackham remains in these books to recommend them to you. His art is worth pursuing, as are the assorted arts of Aesop, Irving, Carroll, Dickens, Barrie, the Brothers Grimm, and that longiloquent Mr. Evans. □

SHORTER REVIEWS
Books for Student Travel

FODOR'S EUROPE UNDER 25. Edited by Eugene Fodor and J. Marks. Illustrated. 712 pages. David McKay. Paperback, $4.95.

Fodor got into the youth travel business last year with *Europe Under 25*. This revised and expanded 1973 edition, again edited by Eugene Fodor and J. Marks ("Youth Editor"), opens with the usual pitch to youth language ("We have tried to avoid stuffiness and have stuck to your idiom") and contains some predictable excesses ("But something's shaking down in that wondrously shabby Latin District of Barcelona where you'll find along the ancient *Ramblas* the most startling array of Moors, Whores and Freaked Out Young American Carnivores! What it is, is Alice B. Toklas in Wonderland"). But don't be put off—this is a first-rate guide, probably the best student guide to Europe around. Cute language extends to the categories—"Crash Pads," "Feed Bag," "Jock Talk," etc.—but the information within them is thorough and to the point, often including places of genuine interest unavailable elsewhere. Hotels are typed as "Rock Bottom," "Inexpensive," and "Moderately Posh," with more emphasis on good, rather than copious, selections. The quality of the maps varies but is usually excellent (a welcome surprise), and there are any number of extra added tips listed, from late-night pharmacies to underground newspapers available. And, heaven knows, there's something for everyone: London hospitals offering heroin cures and the going rates for the classier Parisian prostitutes (ordinary streetwalkers, alas, are "generally dogs running 50F to 250F depending on the model of body they drive"). Twenty-six countries are covered, including Eastern Europe and Turkey, with good data about provincial sights as well as the capital cities.

BICYCLE TOURING IN EUROPE. By Gary and Karen Hawkins. 184 pages. Pantheon. $8.95; Paperback, $2.95.

Cyclists are rigidly fussy about weight, but *Bicycle Touring in Europe* would be so useful to have along (actually, at home as well as abroad) that this book more than justifies the extra ounces in a pouch. The authors themselves have toured often and seem to have considered everything: equipment, diets for maximum energy, clothes to take, organizations to join or consult with, and ways to cope with just about anything else from bicycle repairing to climatic conditions. There are nine suggested tours (England, Holland, Portugal, France, etc.) across distances of up to 265 miles and lasting from five to seven days, here arranged according to difficulty. There's so much information on the ins and outs of cycling that it would be a pity if the title put off beginners with nothing more ambitious immediately in mind than a day's jaunt to the country.

WHOLE WORLD HANDBOOK: Six Continents on a Student Budget, Travel-Study-Work. By Marjorie Adoff Cohen. Edited by Margaret E. Sherman. 311 pages. Council on International Educational Exchange/Frommer/Pasmantier. Paperback, $2.95.

Since 1947, when it was known as the Council on Student Travel, the Council on International Educational Exchange has been arranging transportation, working up orientation programs, and providing information to student travelers. This handbook, its first, is published in collaboration with the Arthur Frommer people, and, while it appears in the same comfortably disposable paperback format of the $5 A Day guides, it differs from the usual travel guide in that it concentrates on educational tours, academic programs, and employment possibilities abroad (eliminating the familiar lists of hotels and restaurants). The purpose seems to be to act as a clearinghouse of information for students planning a year (or, at the least, a few months) abroad. The editors are properly cautious about working abroad ("washing dishes in any country is not much fun") but a good deal more enthusiastic about studying—the variety of courses and programs covered is impressive. There are lists of agencies to contact, addresses to have, publications that might help, fellowships, and course offerings ranging from decorative arts in Scandinavia to hiking safaris up Mount Kilimanjaro. The book was not written by students—they are occasionally quoted for authenticity—and whenever it deviates from the straightforward data-feeding approach, the brisk but cheerfully muddled prose style reminds one of a Helen Hokinson garden club cartoon (words like "hassle" or "downer" are used in such well-meaning good faith that the effect is rather endearing). When the authors tell us, "You'd have to be crazy to try to bring drugs into the country," there is a definite closed-case ring to it. But at the opening of their section on the Middle East, they lean more toward the open-ended: "And what about Turkey—with no chapter on Asia Minor, where should Turkey go? We decided that this would be the best place." Occasionally, their distance from their potential readers produces an odd effect. One wonders how students will react to this introductory sentence on Southeast Asia: "This is a part of the whole world that only a few of you may get to, but those who do will find that a whole new set of sights, smells and tastes have opened up to you."

LET'S GO: The Student Guide to Europe 1972. By Harvard Student Agencies, Inc. 702 pages. E. P. Dutton. Paperback, $2.95.
LET'S GO: The Student Guide to the United States and Canada 1972–73. By Harvard Student Agencies, Inc. 704 pages. E. P. Dutton. Paperback, $3.95.

The Harvard Student Agencies have been putting out *Let's Go,* their guide to Europe, for thirteen years now, and, like Ol' Man River, it just keeps rolling along, a standard in the trade. The 1972 edition (soon to be superseded by a 1973 edition—in time for the charter exodus) is the same mixture of dependability, archness, and maddening cover-up. There are the usual observations about any country's landscape offering "contrasts" and "extremes," the usual terrible maps, and the usual good tips

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about hitching and black-market exchange. Recently *Let's Go* has been including more material about areas peripheral to the Grand Tour (Eastern Europe and Morocco), some of it close to, if not adapted from, their 1968 *Let's Go II: The Student Guide to Adventure,* probably the best thing they've ever done and now sadly out of print. But even these additions are a hit-or-miss affair. Surprisingly, Morocco gets a breezy four pages with very little useful information, while Iceland becomes the subject of a rhapsodic essay ("you can see creation in Iceland") and as comprehensive a coverage as anybody could reasonably expect. Still, *Let's Go* is the standard student guide to Europe—at least one gets the impression the authors have been there. Their new guide to the United States and Canada is another matter, however. The authors evidently have not decided whether they're writing for foreign students on a first visit or roommates about to backpack to Montana, so they strike a middle course somewhere between familiarity and alarmism. Perhaps because they still believe, charmingly, that small towns and cities express "the more natural character of America," they are severe indeed with our metropolises. Chicago comes off as little better than an armed camp under siege. The chapter on New York (written at least in part by someone from out of state; surely there was *someone* at Harvard from New York) begins with paragraphs about power failures, water shortages, dirt, and air pollution, as if for all the world these were the reasons people wanted to go there. (The general impression is that one would have to be a very odd sort of person to *enjoy* New York.) Air pollution, in fact, seems to be a key index—a good many cities are given ratings, and poor Pittsburgh produces this extraordinary comment: "Pittsburgh is one of the most polluted cities in the United States. For the traveler with an interest in ecology, that would be sufficient reason for paying a visit." States with minimal urbanization seem to get the best write-ups (Alaska, for instance), either because of this concern over the air or because they are more economical (not Alaska this time, alas). The question of money raises its own confusions. At one point we are told that "food is one of the big reasons for coming to San Francisco in the first place" and then are presented with a list of hamburger stands and hash houses. This American edition of *Let's Go,* said by the authors to be the only student guide to all fifty states and Canada, is strongest when it is providing simple information on transportation costs, hitching codes, and money-saving tips, but weakest in those areas where specifics are needed most: where to stay, where to eat. Perhaps it is caught square in the dilemma of writing about cheap travel in what is, after all, a very expensive country. There does seem to be one bright spot: "*Anyone* can get a room in Berkeley for free." Given the gaps, cross purposes, and missed potential of this guide, one sometimes gets the feeling that, having found the room, the authors never left it. □

SR. RECOMMENDS

SR of Education *recommends the following five recently published books in the field of education as being, in the judgment of the editors, particularly worthy of attention.*

BLACK ENGLISH: Its History and Usage in the United States. By J. L. Dillard (Random House, $10)—An important study of the roots (from Africa), development, and style of Black English, showing it to be a living and sophisticated language, together with an argument for its recognition and acceptance, alongside Standard English, in our schools.

FREE THE CHILDREN: Radical Reform and the Free School Movement. By Allen Graubard (Pantheon, $7.95)—A valuable and illuminating critical guide through the free-school movement—its theories and practices, its successes and failures, its relation to politics, culture, and the public school system, and its future limitations and possibilities.

INEQUALITY: A Reassessment of the Effect of Family and Schooling in America. By Christopher Jencks and associates (Basic Books, $12.50)—This important three-year study, conducted at the Harvard Center for Educational Policy Research, concludes, among other things, that greater equality of education will not necessarily result in greater equality of social and economic conditions.

THE IRRELEVANT ENGLISH TEACHER. By J. Mitchell Morse (Temple, $6)—A sparklingly articulate defense of coherency and precision in language and thought and its necessity for both art and political freedom.

SPEARPOINT. By Sylvia Ashton-Warner (Knopf, $5.95)—The New Zealander author of *Teacher* gives a penetrating and disturbing report on a year of teaching in an experimental school in Colorado and offers some important insights into the disconnection of our children from themselves, each other, and the world around them.

Answer to **Wit Twister,** page 19: acres, serac, races, scare, cares.

Answer to **Literary Crypt,** Page 19: *If the grass is greener in the other fellow's yard, let him worry about cutting it.*

Fred Allen

FILM

The Way of the Western: More Mire Than Myth

BY ARTHUR KNIGHT

One of the trendier turns that movies have taken in the last few years has been a demythologizing of the West. Just why this approach should prove so attractive to producers is a bit mystifying, especially now when naked nostalgia is unashamedly rampant.

One would expect more Tom Mix and less Clint Eastwood, more Lone Ranger and less Lee Van Cleef, and perhaps the return of that classic finale in which the cowboy hero stands nuzzling his horse with one hand, holding his girl with the other, while all three gaze earnestly into a Technicolored sunset. The Westerns devolved a formula that worked flawlessly for almost fifty years, with plots as predictable as a ballet and characters as precisely set as those of a fairy tale. No less rigid was their morality. The code of the West (or, at least, the code of the Western) demanded scrupulous honor for its heroes, an unsullied virtue for its heroines, and a nasty death for its villains.

Maybe it was their morality that finally did them in. Audiences today are no longer interested in black blacks and white whites; they feel more comfortable with shades of gray. And while this preference may be a mark of growing sophistication on their part, its effect on Westerns has been disastrous. For a time the studios shunned them altogether, sensing that the heroic West of John Ford and Howard Hawks had gone out of style.

This hiatus apparently was confirmed for them by the unanticipated success of the Sergio Leone "spaghetti Westerns," in which heroism was equated with sheer survival and whose only discernible code seemed to be to shoot first before being shot. Since that time this unrapturous view of the West has been reaffirmed by such masters as Sam Peckinpah and Don Siegel, as well as by scores of less-talented money scroungers—and always in the name of "realism."

Dirty Little Billy is the latest, although, alas, certainly not the last, to adopt this approach. Dirty is the understatement of the year. Coffeeville, Kansas, toward the end of the last century, is a filthy, scabrous cesspool flanked by hideous raw-planked houses. No less filthy or scabrous are the inhabitants of Coffeeville, both physically and spiritually. Physically, because there seems to be a lack of soap and water, and spiritually, because that seems to be the outlook of writers Charles Moss and Stan Dragoti.

Dragoti, who also directed the film, explained after a preview screening that he had been brought up in the slums of New York and wanted to convey the impact of another, earlier slum upon the character of young William Bonney, better known as Billy the Kid. Even though Dragoti stressed that an enormous amount of research had gone into his script, the film, by its very excesses, fails to convince. There may be a special irony in the fact that his script trips over the movie-bred myth that he is consciously trying to lay to rest.

But that is only part of it. Another part must be credited to the greasepaint dirt so liberally—and noticeably—applied to all the members of his cast. Or to Billy's family, newly arrived in Coffeeville, slogging through the mud of its main street while firmer, drier footing is clearly visible off to the right. It is as if the filmmakers deliberately went out of their way to muck up the images (all pointed up, oddly enough, by Sascha Burland's wistful, nostalgic, and tender score).

What *Dirty Little Billy* succeeds in doing, and that only partially, is to suggest that somewhere between the myth and the mire is a middle ground that was for real, a place where the courage and the fortitude of our country's pioneers had meaning and value. And just as one can (and must) discount the white-hatted, whitewashed Billy the Kids of the past, so must we take with a ton of salt this grimy interpretation by a dim-witted Michael J. Pollard. Dim-witted Billy may have been, but this tendentious account of his early, formative years is hardly the stuff of which mythology is made.

Nor is *The Train Robbers*, even though it puts forth sturdy John Wayne as its hard-riding, hard-fisted protagonist. What is interesting here is that Wayne himself produced the film through his own Batjac Company but seems no more convinced of the viability of the time-tested Wayne heroics than are any of his money-grubbing contemporaries. To be sure, the old conventions are observed. Wayne fearlessly leads his small band of gold seekers on an expedition into Mexico, swinging at those who question his wisdom, tenderly protecting Ann-Margret, who (for tediously spelled-out plot purposes) accompanies the expedition. As anyone might have guessed, Wayne is overwhelmingly successful in accomplishing his mission, with only a nick in the leg suffered by one of the minor characters.

What comes as a shocker is the last-minute switch in the character of Ann-Margret, which turns the law-abiding Wayne into one of the train robbers of the title. The shock arises primarily from the realization that Wayne has cynically turned against his own long-established character to provide his movie with a snapper ending calculated to make a fast buck in the current Western market. □

MUSIC

A New Quartet by Elliot Carter

BY IRVING KOLODIN

The name of Elliot Carter may not be known to as many Americans as Tennessee Williams's, Saul Bellows's, or Arthur Miller's—a way has yet to be found of making a movie out of a string quartet—but he is as consequential a figure in the world of tones as they are in the world of words. Thus, the first performance by the Juilliard String Quartet of Carter's new quartet (No. 3) was not only the first major musical event of 1973 but could well be remembered at year's end as its most important.

It is a dozen years since Carter last wrote a quartet (his second), also commissioned and first performed by the Juilliard ensemble, and it earned a Pulitzer Prize. Since then Carter has written, with all deliberate speed, a succession of other works of equal individuality —and no less magnitude—in various other forms. He is a man who writes from compulsion as well as conviction. Consequently, the Third Quartet merited the kind of consideration it received: a prepublic hearing for the musical press in Paul Hall of the Juilliard School.

Those acquainted with the Second Quartet will need no reminder that it is cast in the form of a conversation among the four instruments (an uncommon, if not unprecedented, gambit that had been pursued by Charles Ives, among others). The Third Quartet delves even deeper into the permutations possible with four performers. The group is divided into two duos, mating one violin with cello, the other with viola (in this context each performer is of equal importance, hence neither "first" nor "second"). They begin together and end (approximately) together, but in the 478 measures between the first and the last they function apart as often as they do together.

It is clearly Carter's conviction that there is a place in the new world of sound for such a mating of likeness-in-opposition. But it is the compulsion with which the idea is pursued that drives through to the listener a sense of purpose and communication, even when the symbols and the sounds are strangely new and difficult to grasp. The score is as liberally sprinkled with directions for the players to put down their bows and play pizzicato as it is with passages in which triple stopping produces twelve different bowed sonorities. Remarkably, both are productive of the atmospheric and the evocative, because Carter uses them not as "devices" but as facets of a continually evolving aural image.

Like most multifaceted objects, Carter's Third Quartet shows different aspects depending on the individual point of view. Historically, it moves forward the sonorous possibilities for which Beethoven was striving in his "Grosse Fuge," through the further realizations of Schönberg and Bartók, to a new dimension of his own. Technically, it puts the same order of challenge to each performer, thus erasing any distinction between the "leader" and his three associates. As Claus Adams remarked to the audience that greeted the "dress rehearsal" with warm applause: "We had to forget everything we ever learned about playing together and perform in a new way."

Fortunately, Adams and his associates remembered well their excellence as musicians and their individuality as artists. The Juilliard standard prevailed on every level with results that may be unique in the annals of such premieres. No doubt the interpretation will mature as the performers become more saturated with the work's spirit. But the letter was so marvelously realized that Carter's purpose was all-pervasive.

The first performance was a Juilliard event all the way, with the concert under the school's auspices in Alice Tully Hall, a physical part of the institution's building. It will be followed by another premiere later in the season, when Beveridge Webster joins the Juilliard ensemble in a performance of the Bartók Piano Quintet, a work of the composer's twenty-third year, only recently published.

Four in a Row by the B.S.O.

On its most recent visit to New York, the Boston Symphony Orchestra performed on four successive evenings, which may have happened before. But the conductor on all four occasions was Michael Tilson Thomas, something rather less common. In addition to the usual Wednesday-Friday pair at Philharmonic Hall, he led the orchestra in another pair as well—the Thursday and Saturday night appearances at Carnegie Hall.

The most unusual of these was the Thursday night program, which duplicated the events he has been directing in Boston under the title of Spectrum concerts. The gambit here was "Multiples," which included such familiar specimens of divided ensembles as an overture (or symphony) for double orchestra by Johann Christian Bach (in E-flat), music by Gabrieli for brass choirs on opposite sides of the hall's second tier, and Bartók's Music for Strings, Percussion, and Celesta with its subdivided personnel. For a rousing finale Thomas offered a rare hearing of Liszt's *Hexaméron*, with a relay of pianists playing variations by Thalberg (Virginia Eskin), Johann Pixis (Marilyn Neeley), Henri Herz (Craig Sheppard), Carl Czerny (Peter Basquin), and Frédéric Chopin (Antonio Barbosa). Raymond Lewenthal had the honor of leading off by impersonating Liszt. It was clear that a good time was had by all, especially the several pianists.

Between the Bartók and the Liszt, Thomas indulged his sub-Bernstein gift for linguistics and his own passion for the innovative, however banal, in Steve Reich's *Four Organs*. This is an exploitation of the rock organ, an instrument of the electronic family with keyboard, amplifier, and oversized loudspeaker. Thomas's dissertation on the possibilities of four such instruments and a quartet of maracas aroused an interest singularly unfulfilled by twenty minutes' repetition of a single chord sequence. Its blurrings, overlappings, and twitterings combined a maximum of insolence with a minimum of ingenuity.

The massive sonorities generated in the Reich and Liszt pieces were harmless in themselves, but they may go a long way toward explaining one of the loudest performances ever heard of Beethoven's Seventh Symphony, in the first of the Philharmonic Hall programs. It did not respond so well to Thomas's current commitment to decibel impact as the Third Symphony of Copland, which followed. The volume tapered off somewhat in the Saturday night program, devoted to Prokofiev's *Scythian Suite*, Stravinsky's *Les Noces* (only four pianos), and Ravel's *Daphnis et Chloé* (with chorus). I. K.

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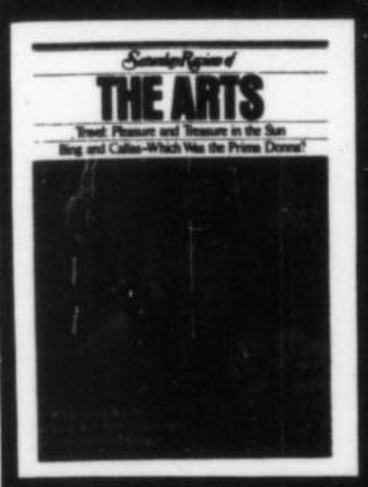

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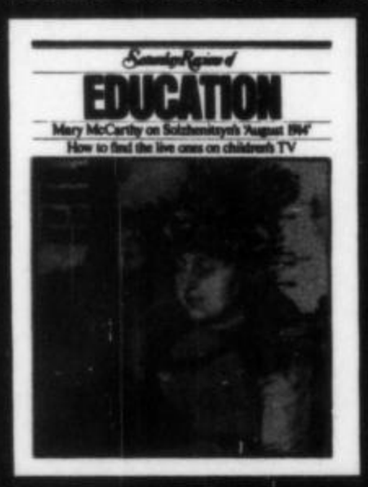

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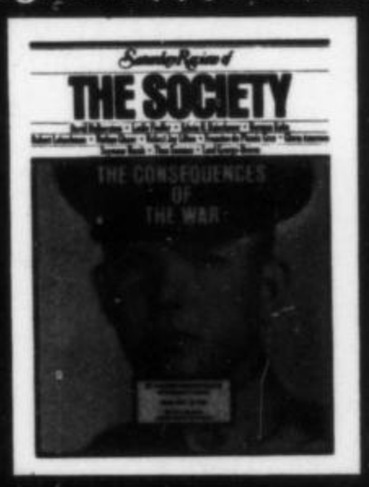

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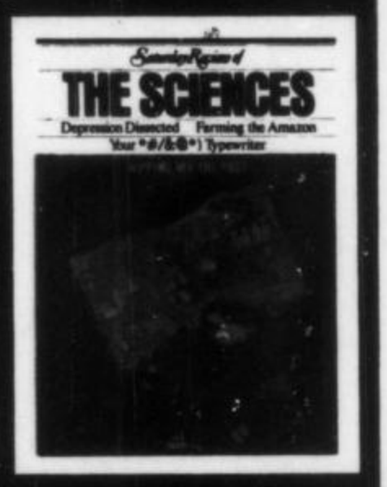

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A RECESSED LIGHTED TENNIS COURT with dressing rooms is located a short distance from the house and to the south are stables large enough for boarding three horses but which are readily expandable.

THERE IS ALSO A SMALL HOUSE consisting of 2 bedrooms and a bath, which could be either servants' quarters or a guest house with certain renovations.

THERE ARE 17 ACRES which would be difficult to surpass in beauty and strategic location because of the magnificent view of the ocean and the mountains, along with a rolling green lawn and beautiful gardens with towering eucalyptus trees. This is a truly unforgettable estate in which the owner's investment is $585,000. The asking price is $495,000. Liberal financing is available.

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(Continued on page 84)

(Continued from page 83)

SPECIAL CAMPS

BRONCO JUNCTION—A kid can forget about asthma when he's too busy having a great summer. All activities and fun of normal camping life geared to individual needs of asthmatic children. Complete medical-allergy care. Set in the West Virginia mountains. Nonprofit. A.C.A. 8 weeks. Coed 6-15. Allergy Rehabilitation Foundation Inc., Atlas Building, Charleston, W.Va. 25301. 304-343-5472.

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116 61 206 178 148 163 103 100 87 17 213

69 12

21 13 9 81 109 180 117 70 209 5 64

217

63 145 10 181 85 207 223 101 166 154 14

3

DIRECTIONS

Don't let the definitions scare you. If you can guess five or six of these WORDS correctly, you should be able to solve the Double-Crostic . . . . When you've guessed a WORD, fill in the dashes, and also write each letter in its correspondingly numbered square in the diagram. When all the squares are filled in, you will have a quotation from a published work. Dark squares indicate the ends of words. If there is no dark square at the right side of the diagram, the word carries over to the next line . . . . You should be able to see words and phrases begin to form in the diagram on the basis of having just a few letters. Enter the letters you can guess into the diagram and the blanks in the defined WORDS, and you'll find yourself working from WORDS to diagram and back, solving the puzzle. . . . The initial letters of the defined WORDS spell the name of the author and the title of the work from which the quotation was taken. This acrostic feature can be very helpful to the solver.

1 N	2 P	3 U	4 R	5 T	6 O	7 M		8 O	9 T	10 U	11 P	12 S		13 T	14 U	15 M	16 Q
	17 S	18 N	19 Q		20 R	21 T	22 N	23 H	24 E		25 F	26 L	27 A	28 B	29 H	30 I	
31 F	32 G	33 H	34 I		35 K	36 L	37 B	38 H	39 A		40 N	41 P	42 R	43 J	44 K		45 A
46 B		47 F	48 H	49 K		50 L	51 F		52 I	53 B	54 D		55 K	56 F	57 G	58 I	59 A
60 P		61 S	62 N	63 U	64 T		65 M	66 H	67 N	68 Q	69 S	70 T	71 O		72 L	73 B	74 I
	75 D	76 J	77 F	78 M	79 H	80 O	81 T	82 K		83 P	84 M	85 U	86 D		87 S	88 D	89 H
90 B	91 F	92 A	93 N		94 K	95 Q		96 L	97 F	98 B	99 A	100 S		101 U	102 M	103 S	104 N
105 Q		106 P	107 Q	108 N	109 T	110 O	111 B	112 F		113 C	114 G	115 R	116 S	117 T		118 B	119 K
120 G	121 F	122 C	123 D	124 A	125 H	126 J	127 L		128 A	129 N	130 F	131 M	132 K	133 G	134 B	135 C	136 D
137 J	138 I	139 H	140 P		141 F	142 B	143 M		144 K	145 U	146 F	147 B	148 S		149 B	150 O	151 Q
152 M	153 N	154 U	155 R		156 F	157 H		158 D	159 C	160 H	161 F	162 N		163 S	164 P	165 R	
166 U	167 K	168 L	169 F	170 I		171 D	172 J	173 Q	174 R	175 P		176 M	177 L		178 S	179 C	180 T
181 U	182 M	183 N	184 O	185 P	186 H	187 R		188 Q	189 R	190 K	191 J		192 F	193 N	194 I		195 B
196 H	197 O	198 C	199 G	200 L	–	201 N	202 F	203 D	204 R	205 A		206 S	207 U	208 I	209 T	210 H	
211 J	212 G		213 S	214 C	215 K	216 E	217 T		218 M	219 B	220 K	221 A	222 E	223 U	224 Q	225 R	226 D

Solution of this issue's Double-Crostic will be found on page 76.

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