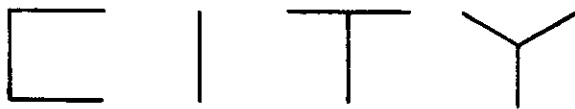


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Community Improvement Through Youth, Inc.

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## CITY in Education

### About CITY...

This is CITY's first newsletter, published for students participating in our programs.

CITY is a non-profit group working for reform in higher education and involving students in community action. Our first effort---a community internship program---began in September with 55 students working with 26 community groups.

The students are from American, George Washington and Catholic universities. Three of the students are working on a research project concerning jury selection in the city of Alexandria.

In this and succeeding issues of the newsletter, we will keep you informed about what CITY as an organization is doing and try to let you know what is happening in the world of higher education reform and in the community in which you are involved.

We also will try to give you some food for thought on education and what it is supposed to be all about. We hope that you will find these articles challenging and, in turn, will challenge them.

We welcome your comments and contributions of articles.

We know that college education is not what it should be for today's world.

It is a complex world. It is a world where our technical ability exceeds our ability to be human. It is a world where critical decisions must be made constantly.

Our most pressing problems seem almost to defy solution. Our values and institutions are in a state of flux and are questioned at every turn. Scientific and technical advances pose grave moral dilemmas as well as offer hope for a better life.

In this kind of world, we as students need an education which prepares us to deal with these questions. We need an open university. One which allows us to interact freely with the total spectrum of experience which modern life has to offer. One which recognizes few limits to the learning environment. One which brings the school into the community and vice versa and which sees the community as part of the learning environment.



We need a college which helps us to grapple with the questions facing mankind by teaching us the skills of questioning and analyzing. A college which provides the opportunity to put forward and test our own ideas and solutions. One which allows us personal growth and fulfillment--- both as individuals and as members of a learning community of students and faculty---to make life as meaningful and beautiful as possible. One which looks at education as a whole-istic experience which looks at all the dimensions of problems--- social, economic, physical, cultural, moral, religious--- and attempts to integrate all disciplines in studying the problems.

In short, what we as students need is an education which teaches how to live, how to interact well with people and our environment, how to deal with the problems which this entails.

What we have, however, is something far different. Instead of an open education, most universities perpetrate the traditional system of formal classroom instruction almost totally isolated from the community surrounding the campus.

The primary purpose of higher education as it has operated in this country has been to prepare students for a career --- so they can get "good" jobs.

A career is part of life, but it is not life. Scant attention is paid by the universities to other aspects of life, such as personal growth as human beings and the study of human values.

Colleges encourage students to get a "well rounded education", but never really define what this means or why it is valuable.

A minimum amount of humanities and other liberal arts education generally is required, but is conducted in such a way that non-liberal arts majors view it as a nuisance. Its content is seldom related to current problems and issues, and it is presented as something completely separate from professional studies so that students cannot see any relation-

ship between the liberal arts and professional or technical fields of study.

In addition, each academic discipline still tends to regard study of itself as an end in itself, with little effort made to integrate many fields of study into a multi-disciplinary educational experience which would expose students to many more of life's dimensions.

There is little wonder, therefore, that a basic humanness is lacking in many of the aspects of living today.

The purpose of CITY, therefore, is to restructure higher education so that it can begin to offer an open education capable of preparing individuals for the complexity of modern life and of bringing a new humanness into society.

Essential to achieving this is the breaking down of the artificial barriers which currently exists between the university and the community. Our program, therefore, has the twin goals of education reform and community action.

CITY's first effort, begun this fall, is a community internship program in which students receive academic credit for working with a community group or doing investigatory research on a community issue. Fifty-five students from American, Catholic and George Washington universities are participating.

But CITY is much more than an internship program. The internships serve as a vehicle to bring university and community together, to prove the value of the community as a learning environment and to demonstrate to the universities the ability of students to learn on their own.

Once this viability is established, CITY will develop other programs which we hope will lead to more basic structural reforms of the university.

CITY represents students, and students therefore will be central participants in all of our efforts. A chapter of CITY will be established at each college in the Washington metropolitan area which will be a vehicle for educational reform and involvement in the surrounding community.

CITY will work with each chapter to provide information, research and resources to help develop student-initiated programs in educational

reform and community action. For example, we are now attempting to find money to enable students to start day care centers at American, George Washington, and Catholic universities.

The end result of chapter activities, we hope, will be a consortium of students from all institutions of higher learning in the area working for educational and community change.

## Welcome to Univer-CITY

Getting into an experimental education program can have a significant effect on college undergraduates, but it should be understood, if this is your first such program, that it takes more than passive participation to make up for over 12 years of indoctrination.

It is important to realize that if education is to mean anything it must be directed by the specific needs of the student as he/she is trying to relate to self and to the overall society. We learn from the first grade that school is someplace where we have to rip-off our grades and sneak through, put something over a professor. In essence we are taught how to "make it" in the educational system.

The same patterns which emerge in the educational system are also supposed to carry over after school to the job, and to the very way people carry on their lives. Thus, it is no surprise that students develop the attitude that their goal is to get away from as many "responsibilities" as possible, to take courses which will be relatively "easy" and to escape from the drudgery of academic trivia. It is quite possible that the reason that you are in the program is this one.

If so, don't blame yourself. The academic community really is a stultifying experience for most people who are forced to go through it. As Jerry Farber so aptly points out in "Student as Nigger," we are forced fed... so it is no wonder that many people find the need to escape and some carry that one step further, finding the need to rebel.

It is that latter act, the act of academic rebellion, which will eventually distinguish the passive students, trying to just get by, and see if he can beat the system, from the student who will seriously grapple with what is wrong in the educational system and try to break down that system, while at the same time, building an alternative for him/herself and his/her brothers and sisters.

Academic rebellion can take on many forms. For some it will begin by requiring a re-education project to find out what Education is really about. It will require looking very closely into the relationships between students, faculty and trustees or regents (generally a ruling elite of the college), and to examine the ways in which education has not only bored you for these past years but worse than that, has indoctrinated you with mis-information about yourselves, your heritage and your potential as agents of real change.

Women and non-white people have been subtly put in their place. Beginning from the day when you entered kindergarten and the teacher set up a boy's line and a girl's line and gave the girls dolls and the boys baseball bats to the writings of Dick and Jane which teach the man's place as bread winner and women's place as in the home, the schools are inherently sexist. If you are at one of the "white" colleges, you need only look around to see what racism is all about.

The importance of CITY's program is not simply your work in the community but rather the context of that work and your realization that you are finally doing what education should be about. The tragedy is that CITY is an exception rather than a rule, and as long as it is simply one program surrounded by an otherwise irrelevant University then it is a program which is vulnerable to attack and/or isolation from the rest of the university. CITY was not given to you as manna from heaven but rather you

was eked out by some dedicated educational organizers. It is the manifestation of the contradictions within the educational system, the contradictions which have caused the most reactionary educators to tighten up their security programs while the more

enlightened of their brethren allow reform--- both security and reform are for the same end, the continuation of the University as a major institution.

This shouldn't be condemned, merely understood, because when all if the contradictions within a University community are fully understood by its students (could that read subjects?) then those students are on the way to really challenging that institution for some real reform.

As much as you may learn this year about the community that you are working in, you must never forget the community that you come from. At this moment that community is the University community, and regardless of what you used to call home, the University is now your home. As enlightened members of that community it is your responsibility to continually work on that institution until the day when it truly serves your needs, the needs of your brothers and sisters throughout the Washington area, whether or not they are attending the University.

Sure, you always have to remember that this city is 70 percent black, but you're not a missionary and won't be able to organize those people unless you are from their community. You too come from an oppressed community-- it's a different kind of oppression but in the long run it victimizes you in terms of your options and life style. You may not go as hungry as a welfare family (then yet, the way things are going, you may), but certainly you will suffer from the mediocrity of your life if you simply assume that because you have the privilege of white skin you are going to "make it." Look at your parents. Are they really making it?

Whatever your dreams of the ideal society and your thoughts on the urban scene, you are now a student and as such you better start relating to that fact--- not as a consumer of education, but as an active organizer in the student community dedicated to not only improving the lot of your fellow students but to using that status as a student to create change first in your University and then in the rest of society. It's a long agenda and will take a long time. That's good, because we're not going to win it in

the next couple of years. Educational reform isn't the kind of practice which simply lets you off the hook as soon as you've won one small victory. Rather it is addicting, it leaves you with the feeling of frustration because you know that no matter how far you've gone, there's still a hell of a lot more to do and farther to go. As frustrating as that may seem, it's beautiful once you see your life as a full time agent for change. In this world it's what keeps many of us alive.

Good luck,  
LARRY MAGID

Larry is director of the Center for Educational Reform. The Center publishes a magazine, Edcentric, which is available at the CITY office.

## Student as Nigger

Students are niggers. When you get that straight, our schools begin to make sense. It's more important, though, to understand why they're niggers. If we follow that question seriously enough, it will lead us past the zone of academic bullshit, where dedicated teachers pass their knowledge on to a new generation, and into the nitty-gritty of human needs and hang-ups. And from there

we can go on to consider whether it might ever be possible for students to come up from slavery.

First, let's see what's happening now. Let's look at the role students play in what we like to call education.

At Cal State, LA, where I teach, the students have separate and unequal dining facilities. If I take them into the faculty dining room, my colleagues get uncomfortable, as though there were a bad smell. If I eat in the student cafeteria, I become known as the educational equivalent of a niggerlover. In at least one building, there are even rest rooms which students may not use.

At Cal State, also, there is an unwritten law barring student-faculty lovemaking. Fortunately, this anti-miscegenation law, like its Southern counterpart, is not 100 percent effective.

Students at Cal State are politically disenfranchised. They are in an academic Lowndes County. Most of them can vote in national elections--their average age is about 26--but they have no voice in the decisions which affect their academic lives. The students are, it is true, allowed to have a toy government of their own. It is a government for the most part run by Uncle Toms and concerned principally with trivia. The faculty and administration decide which courses will be offered; the students get to choose their own Homecoming Queen. Occasionally, when student leaders get uppity and rebellious, they're either ignored, put off with trivial concessions, or maneuvered expertly out of position.

A student at Cal State is expected to know his place. He calls a faculty member 'Sir' or 'Doctor' or 'Professor'--and he smiles and shuffles some as he stands outside the professor's office waiting for permission to enter. The faculty tell him what courses to take (in my department, English, even electives have to be approved by a faculty member); they tell him what to read, what to write, and, frequently, where to set the margins on his typewriter. They tell him what's true and what isn't. Some teachers insist that they encourage dissent but they're almost always jiving and every student knows it. Tell the man what he wants to hear from you or he'll fail your ass out of the course.

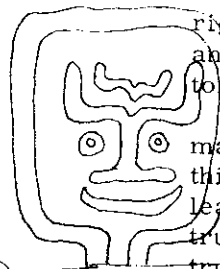
When a teacher says 'jump', students jump. I know of one professor who refused to take up class time for exams and required students to show up for tests at 6:30 in the morning. And they did, by God! Another, at exam time, provides answer cards to be filled out--each one enclosed in a paper bag with a hole cut in the top to see through. Students stick their writing hands in the bags while taking the test. The teacher isn't a provo;

I wish he were. He does it to prevent cheating. Another colleague once caught a student reading during one of his lectures and threw her book against the wall. Still another lectures his students into a stupor and then screams at them in a rage when they fall asleep.

Just last week, during the first meeting of a class, one girl got up to leave after about ten minutes had gone by. The teacher rushed over, grabbed her by the arm, saying, "This class is NOT dismissed!" and led her back to her seat. On the same day another teacher began by informing his class that he does not like beards, mustaches, long hair on boys, or capri pants on girls, and will not tolerate any of that in his class. That class, incidentally, consisted mostly of high school teachers.

Even more discouraging than this Auschwitz approach to education is the fact that the students take it. They haven't gone through twelve years of public school for nothing. They've learned one thing and perhaps only one thing during those twelve years. They've forgotten their algebra. They're hopelessly vague about chemistry and physics. They've grown to fear and resent literature. They write like they've been lobotomized. But, Jesus, can they follow orders! Freshmen come up to me with an essay and ask if I want it folded and whether their name should be in the upper right hand corner. And I want to cry and kiss them and caress their poor tortured heads.

Students don't ask that orders make sense. They give up expecting things to make sense long before they leave elementary school. Things are true because the teacher says they're true. At a very early age we all learn to accept 'two truths,' as did certain medieval churchmen. Outside of class, things are true to your tongue, your fingers, your stomach, your heart. In ~~class~~ class, things are true by reason of authority. And that's just fine because you don't care anyway. Miss Wiedemeyer tells you a noun is a person, place or thing. So let it be. You don't give a rat's ass; she doesn't give a rat's ass.



The important thing is to please ner. Back in kindergarten, you found out that teachers only love children who stand in nice straight lines. And that's where it's been at ever since. Nothing changes except to get worse. School becomes more and more obviously a prison. Last year I spoke to a student assembly at Manual Arts High School and then couldn't get out of the goddamn school. I mean there was NO WAY OUT. Locked doors. High fences. One of the inmates was trying to make it over a fence when he saw me coming and froze in panic. For a moment, I expected sirens, a rattle of bullets, and him clawing the fence.

What school amounts to then, for white and black kids alike, is a 12 year course in how to be slaves. What else could explain what I see in a freshman class? They've got that slave mentality; obliging and integrating on the surface but hostile and resistant underneath.

As do black slaves, students vary in their awareness of what's going on. Some recognize their own put-on for what it is and even let their rebellion break through to the surface now and then. Others--- including most of the 'good students'--- have been more deeply brainwashed. They swallow the bullshit with greedy mouths. They honest-to-God believe in grades, in busy work, in General Education requirements. They're pathetically eager to be pushed around. They're like those old greyheaded house niggers you can still find in the South who don't see what all the fuss is about because Mr. Charlie "treats us real good."

College entrance requirements tend to favor the Toms and screen out the rebels. Not entirely, to be sure. Some students at Cal State LA are expert con artists who know perfectly well what's happening. They want the degrees or the 2-S and spend their years on the old plantation alternately laughing and cursing as they play the game. If their egos are strong enough, they cheat a lot. And, of course, even the Toms are angry down deep somewhere. But it comes out in passive rather than active aggression. They're unexplainably thick-witted and subject to frequent spells of laziness. They

misread simple questions. They spend their nights mechanically outlining history chapters while meticulously failing to comprehend a word of what's in front of them.

The saddest cases among both black slaves and student slaves are the ones who have so thoroughly introjected their masters' values that their anger is turned inward. At Cal State, these are the kids for whom every low grade is torture, who stammer and shake when they sneak to a professor, who go through

an emotional crisis every time they're called upon during class. You can recognize them easily at finals time. Their faces are festooned with fresh pimples; their bowels boil audibly across the room. If there really is a Last Judgement, then the parents and teachers who created these wrecks are going to burn in hell.

So students are niggers. It's time to find out why, and to do this, we have to take a long look at Mr. Charlie.

The teachers I know best are college professors. Outside the classroom and taken as a group, their most striking characteristic is timidity.

Just look at their working conditions. At a time when even migrant workers have begun to fight and win, college professors are still afraid to make more than a token effort to improve their pitiful economic status. In California state colleges the faculty are screwed regularly and vigorously by the Governor and Legislature and yet they still won't offer any solid resistance. They lie flat on their stomachs with their pants down, mumbling catch phrases like 'professional dignity' and 'meaningful dialogue.'

Professors were no different when I was an undergraduate at UCLA during the McCarthy era; it was like a cattle stampede as they rushed to cop out. And, in more recent years, I found that my being arrested in sit-ins brought from my colleagues not so much approval or condemnation as open-mouthed astonishment. 'You could lose your job!'

Now, of course, there's the Vietnamese war. It gets some opposition from a few teachers. Some support it. But a vast number of professors, who know perfectly well what's happen-

ing, are copping out again. And in the high schools, you can forget it. Stillness reigns.

I'm not sure why teachers are so chickenshit. It could be that academic training itself forces a split between thought and action. It might also be that the tenured security of a teaching job attracts timid persons and, furthermore, that teaching, like police work, pulls in persons who are unsure of themselves and need weapons and the other external trappings of authority.

As Judy Eisenstein has eloquently pointed out, the classroom offers an artificial and protected environment, in which teachers can exercise their will to power. Your neighbors may drive a better car; gas station attendants may intimidate you; the state legislature may shit on you; but in the classroom, by god, students do what you say--- or else. The grade is a hell of a weapon. It may not rest on your hip, potent and rigid like a cop's gun, but in the long run it's more powerful.

At your personal whim, any time you choose, you can keep 35 students up for nights and have the pleasure of seeing them walk into the classroom pasty-faced and redeyed carrying a sheaf of typewritten pages, with title page, MLA footnotes and margins set at 15 and 91.

The general timidity which causes teachers to make niggers of their students usually includes a more specific fear--- fear of the students themselves. After all, students are different, just like black people. You stand exposed in front of them, knowing that their interests, their values, and their language are different from yours. To make matters worse, you may suspect that you yourself are not the most engaging of persons. What then can protect you from their ridicule and scorn? Respect for authority. That's what. It's the policeman's gun again. The white bwana's pith helmet. So you flaunt that authority. You wither whisperers with a murderous glance. You crush objectors with erudition and heavy irony. And, worse of all, you make your own attain-

ments seem not accessible but awesomely remote. You conceal your massive ignorance and parade a slender learning.

The teacher's fear is mixed with an understandable need to be admired and to feel superior, a need which also makes him cling to his 'white supremacy.' Ideally a teacher should minimize the distance between himself and his students. He should encourage them not to need him--- eventually or even immediately. But this is rarely the case. Teachers make themselves high priests of arcane mysteries. They become masters of mumbo-jumbo. Even a more or less conscientious teacher may be torn between the desire to give and the desire to hold them in bondage. There is a kind of castration that goes on in schools. It begins, before school, with parents' first enroachment on their children's free unashamed sexuality and continues right to the day when they hand you your doctoral diploma. It's not that sexuality has no place in the classroom. You'll find it there but only in certain perverted and vitiated forms.

How does sex show up in school? First of all, there's the sado-masochistic relationship between teachers and students. That's plenty sexual, although the price of enjoying it is to be unaware of what's happening. In walks the student in his Ivy League equivalent of a motorcycle jacket. In walks the teacher-- a kind of intellectual rough-trade--- and flogs his students with grades, tests, sarcasm and snotty superiority until their very brains are bleeding. In Swinburne's England, the whipped school boy frequently grew up to be a flagellant. With us, the perversion is intellectual, but it's no less perverse.

So you can add sexual repression to the list of causes, along with vanity, fear and the will to power, that turn the teacher into Mr. Charlie. You might also want to keep in mind that he was a nigger once himself and has never really gotten over it. And there are more causes, some of which are better described in sociological than in psychological terms. Work them out, it's not hard. But in the

meantime what we've got on our hands is a whole lot of niggers. And what makes this particularly grim is that the student has less chance than the black man of getting out of his bag. Because the student doesn't even know he's in it. That, more or less, is what's happening in higher education. And the results are staggering.

For one thing damn little education takes place in the schools. How could it? You can't educate slaves; you can only train them. Or, to use an even uglier and more timely word, you can only program them.

At my school we even grade people on how they read poetry. That's like grading people on how they fuck. But we do it. In fact, God help me, I do it. I'm the Adolph Eichman of English 323, Simon Legree of the poetry plantation. 'Tote that jamb! Lift that spondee! ' Even to discuss a good poem in that environment is potentially dangerous because the very classroom is contaminated. As hard as I may try to turn students on to poetry, I know that the desks, the tests, the IBM cards, their own attitudes toward school and my own residue of UCLA method are turning them off.

Another result of student slavery is equally serious. Students don't get emancipated when they graduate. As a matter of fact, we don't let them graduate until they've demonstrated their willingness -- over 16 years to ~~rema~~ remain slaves. And for more important jobs, like teaching, we make them go through more years, just to make sure. What I'm getting at is that we're all more or less niggers and slaves, teachers and students alike. This is a fact you want to start with in trying to understand wider social phenomena, say, politics, in our country and in other countries.

Educational oppression is trickier to fight than racial oppression. If you're a black rebel, they can't exile you; they either have to intimidate you or kill you. But in high school or college, they can just bounce you out of the fold. And they do. Rebel students and renegade faculty members get smothered or shot down with devastating accuracy. In high school, it's usually the student who gets it; in college, it's more

often the teacher. Others get tired of fighting and voluntarily leave the system. Dropping out of college, for a rebel, is a little like going North, for a Negro. You can't really get away from it so you might as well stay and raise hell.

How do you raise hell? That's a whole other article. But just for a start, why not stay with the analogy? What have black people done? They have, first of all, faced the fact of their slavery. They've stopped kidding themselves about an eventual reward in that Great Watermelon Patch in the sky. They've organized; they've decided to get freedom now, and they've started taking it.

Students, like black people, have immense unused power. They could, theoretically, insist on participating in their own education. They could make academic freedom bilateral. They could teach their teachers to thrive on love and admiration, rather than fear and respect, and to lay down their weapons. Students could discover community. And they could learn to dance by dancing on the IBM cards. They could make coloring books out of the catalogs and they could put the grading system in the museum. They could raze another set of walls and let education flow out and flood the streets. They could turn the classroom into where it's at -- a field of action', as Peter Marin describes it. And believe it or not, they could study eagerly and learn prodigiously for the best of all possible reasons.

They could, theoretically. They have the power. But only in a very few places, like Berkeley, have they even begun to think about using it. For students, as for black people, the hardest battle isn't with Mr. Charlie. It's with what Mr. Charlie has done to your mind.

JERRY FARBER

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# At What Cost Education?

WAFU, the Washington Area Free University, is absolutely that. Anyone who is interested in teaching a course on any topic--- songwriting, French, sex roles and contemporary American literature--- simply lists the course with WAFU, which in turn lists it in the WAFU catalog, and anyone interested in pursuing the subject contacts the organizer to find out where and when the course will meet. If you are interested in learning about a particular subject but not in teaching it, you follow the same procedure, and chances are that a teacher will materialize. Nobody gets paid for teaching a course, nobody pays for taking a course. Its just people getting together to learn because they are

interested in learning. There is no degree involved, no accrediting process, no striving for grades. If a course proves to be dull, or useless, or not what you expected, or not applicable or whatever you can just drop it. Or it can just cease to exist. There is nothing that says a course must survive merely for the sake of surviving. It survives only if it meets the needs of the people participating in it.

WAFU has a coordinating committee which holds open meetings every Tuesday evening at 8p.m. at the WAFU office, 1724 20th St., N.W., phone 387-4327. You can go and listen, contribute ideas, learn whatever.

A contrast to WAFU is Washington's new Students' College of Arts & Sciences, founded and run by one Michael Rudolph. The Students College "seeks to tailor make an educational program for each students' needs." At Students College, unlike other colleges, "the educational process is enhanced by positive interpersonal encounters in a relaxed congenial environment." The faculty is all part-time and is drawn from the "educational, governmental, and industrial talent of greater Washington." Qualified faculty members are admitted by a special committee consisting of students and professors. Courses listed in the fall 1971 bulletin which

is out now include Masterpieces of World Literature, Interstate/International Relations of Black Africa, and not many more. But, all the courses are taught by less than a handfull of teachers. In order to enroll in the college, you pay the college \$50.00 per quarter (10 students have done so to date), then negotiate with the professor to determine how much you'll pay him. This can range from nothing to \$15.00 per hour. The college does not grant degrees, but there is a handy mechanism provided if you want a degree. Rudolph has established his own accrediting agency, the National Institute for Evaluation in Higher Education (NIEHE). As a student of the Students College, all you have to do is apply to NIEHE, pay

them \$50.00 for "Preliminary Review and Investigation," \$180.00 for "Evaluation Services," and \$90.00 for "Conferral Services." So for \$320.00 they'll give you a B.A. that is worthless. A lot of people won't recognize it. Which may or may not matter, depending on what you want the degree for. If you want it just to have it, it's cheaper at Students' College than at American U. or G.W. or Georgetown or just about anywhere else. If you want it because it will help you get a job, you can just hope that your potential employer will assume that anything with "B.A." and "College" on it is valid. If you want it to prove to other people that you've been "educated," that you've learned something, that your mind is alive, why not just take some WAFU courses? They're free.

What is the Students' College providing you for your money? None of their staff has attempted to familiarize themselves with what's happening with educational reform anywhere in the United States. All they're doing is pocketing the money and propagating the same old institutional crap. They don't really have the students' interests at heart, otherwise they wouldn't charge money for a useless degree--they'd give it to you for free. Rudolph also claims

that the college supplies the student with guidance, but when asked who does the counseling he replied, "the professors." It seems ludicrous to pay an institution a fee for services not rendered by them but rather by a second party who is also payed by you and not by the institution.

The problem is that this kind of small-scale rip-off is exactly the kind of practice prevalent throughout all of our institutions of higher education. Education should be more than economics. It should be built around an attitude, a frame of mind which is expressed in doing things for and with others because together you can learn, you can do, you can be alive. Education shouldn't be ripping people off just to give them a degree. That's the system we're trying to change.

SANDRA LAUFFER

Sandra is Washington Editor for Change magazine.

## F.A.P.

In New York the average welfare recipient receiving a grant under the Aid to Families with Dependent Children category receives \$77.70 per month. In D.C. he receives \$55.50, in Virginia \$47.80, in Mississippi \$13.95, as of March 1971. Presently a number of states have cut or are in the process of cutting benefits to their welfare recipients. Recently Alabama cut 33,000 recipients from its rolls by administrative changes. This, coupled with the already disparate situations of even those whose benefits aren't being cut, presents

the urgent need for welfare reform including, at the very least, a federal takeover of the welfare system in order to provide funds that states don't have and to provide uniformity of benefits with all recipients receiving at the least enough income to maintain the basics necessary for life support and human dignity

The present bill H.R. 1--the Family Assistance Plan--which has been labeled "welfare reform" by the Nixon Administration, is about as helpful to the poor as Rockefeller was to the negotiations team at Attica. George Wiley of the National Welfare Rights Organization calls it: "...a racist piece of legislation...worse than the one we have now...forcing (Black women) into slave level jobs."

The bill provides a federal payment level of \$2400 per year and no food stamps for a family of four; a Gallup poll in January revealed that the minimum income level at which a family of four could live is \$6,552 per year. The Bureau of Labor Statistics sets the figure at \$6,960. While it makes several positive changes--aid to families with employed fathers in the home, raising payment levels for five southern states which now pay the least, and providing substantial benefits to the aged, disabled and blind--it is grossly inadequate in its coverage. The 1970 WILPF (Women's International League for Peace and Freedom) Annual Meeting termed the Administration's Family Assistance Plan "insulting to human beings." The current version of H.R. 1 is even worse, so its passage must be opposed. Here's why:

Reduction of payments. Ninety percent of current recipients in 45 states plus the District of Columbia could receive less than present payments because states would not be required to maintain current benefit levels. By cutting recipient benefit levels to \$2400, states could get out of the welfare business entirely, leaving all administrative and benefits costs to the federal government.

Present cost-of-living increases will be denied. There are no provisions in FAP allowing increases in the federal payment of \$2400. Increases must be paid entirely with state and local money.

Family benefit maximum imposed. Per person increases decline as the size of the family increases. Payments for families having more than eight members are the same as for those having eight members.

Discrimination against single individuals, childless couples and blacks. Single individuals and couples without children receive no benefits unless they are aged, disabled or blind. Families with children receive only half as much as an equivalent number of aged, disabled and blind people. Half of the families on welfare are black; only one-fifth of the aged, disabled and blind recipients are black.

Forced work requirements are punitive. Families with members considered employable will be referred to "Opportunities for Families" (OFF), a separate program under the Labor Department. Those who refuse to participate will be thrown off welfare.

However, the lack of adequate training, childcare and employment provisions mean there are no real opportunities for jobs, only harassment. Mothers with children over three years of age will be forced to work.

Third party payments threaten stable family life. If a mother, when there is no male parent in the house, refuses to register or to accept menial work, she is cut off welfare. Payments for her children would then be sent to a third party. This is not required under present law.

FAP will help only lowest paid workers. Unless family members receive training allowances or have children who work, the most a family of four can receive in welfare and wages is \$4320 per year. Recipients would be allowed to keep only the first \$720 per year plus one-third of earnings above that.

Inadequate provisions as to wage and job suitability. Recipients are forced to accept work unless wages are less than three-fourths of the federal minimum wage. Provisions insuring that no one would have to take a job that endangers health and safety or is too far from home have been removed.

Restricted opportunities for training. Families headed by a college student will not be eligible. Under current law, welfare mothers are able to attend college under the WIN program.

Child care opportunities almost non-existent. There are no standards for childcare arrangements and authorization for funds for child care is totally inadequate.

States providing more than \$2400 in benefits may impose an illegal residency requirement of one year as a condition of eligibility for supplemental payments.

Inadequate representation. The Secretary of HEW is given broad authorization to ban certain people from entering Family Assistance offices to help recipients obtain their legal rights.

People who lose their jobs can be denied assistance.

Recipients must reapply every two years.

Welfare recipients would be excluded from serving on advisory committees which would evaluate the program.

Recipients would have to pay for medical services now completely paid for by the government. This means recipients would accumulate hospital and nursing home bills which they would have no way of paying.

Incentive to work is completely destroyed if one gets sick. Recipients must spend one-third of their earnings on medical bills before they are eligible for Medicaid coverage. Since FAP recipients are allowed to keep only one-third of their earnings, this means a family is reduced to the basic level of \$2400.

H.R. 1 has passed the House and hearings have begun in the Senate. For more information, or if you would like to defeat this bill by helping with lobbying, research, typing, or organizing, etc., contact Rosalie Riechman at 546-8840.

ROSALIE RIECHMAN

Rosalie is a legislative assistant for the Women's International League for Peace and Freedom.

# Calendar

This list is going to be a regular feature of the newsletter to acquaint students with what is going on in D. C. If students or groups have any meetings they would like to list, call us at 387-8794.

## October

13---Moratorium. Stop school and work.  
Noon: Labor Rally, Lafayette Park  
3 p.m.: Citywide Rally with Ron Dellums and Walter Fauntroy, Capitol.

16,17---Peoples Weekend at G.W.U.  
Sat.: Workshops all day. Find out what D.C. groups are doing.  
Sun.: Revolutionary Film Show.  
Prison Teach-In.  
Citywide Prison Teach-In at St. Stephen's Church (7 p.m.)

For more info, call 338-0182

20---Prison Teach-In at Georgetown U.

22-25---Nixon Answer the Call: Peoples Grand Jury: Open public hearings by those exploited and oppressed by Nixon administration.

25---People Armistice Day. Rally at Sylvan Theater for acceptance of Vietnamese Seven Point Peace Proposal.

26---Attica Memorial Service. Mass march to White House.

27---FAP Rally. Mass demonstration against Family Assistance Plan (FAP). Labor & Commerce Depts.

27---Evict Nixon Campaign. Workshops all day to discuss the primaries, political fund-raising, local organizing, education, etc.

29---Nixon Eviction Notice. Mass non-violent demonstration at White House to serve notice to Nixon that eviction from power is imminent if he doesn't set date to end war, insure guaranteed adequate income for everyone and release all political prisoners.

Throughout Month---Boycott of Safeway. It is the nation's third largest grocery chain and is buying most of its grapes non-union when 80% of grapes are now union.

## November

6---Mass march and rally sponsored by Peoples Coalition for Peace and Justice.

For more information on any of the above events, call us or numbers listed.

## Resource Catalog

Any group or individual wishing to place anything in the resource catalog should call us at 387-8794. This will be a monthly feature.

### PEACE

Washington War Tax Resistance  
120 Maryland Ave., N.E.  
546-8840, 6231

Washington Peace Center  
2111 Florida Ave., N.W. 234-2000

D.C. Jewish Campaign for the Peoples Peace Treaty  
244-3830

D.C. Defense Committee  
245 Second Ave., N.E. 543-1457

Peoples Coalition For Peace  
and Justice  
1029 Vermont Ave., N.W.  
737-8600

### STORES

Community Bookshop  
2028 P St., N.W.

The Alternative  
1724 20th St., N.W.

Sign of Jonah  
2138 P St., N.W.

Craftsman of Chelsia Court  
2209 M St., N.W.

YES (health food store & restaurant)  
1039 31st St., N.W.

### CONSUMER

Ad Hoc Committee on Consumer  
Protection  
1225 19th St., N.W. 659-3436

Campaign GM  
1609 Conn. Ave., N.W. 387-3210

Virginia Citizens Consumer Council  
PO Box 3103, Alexandria, Va.  
354-2558, 836-4388

### HOUSING

Foundation for Cooperative Housing  
1012 14th Street, N.W.

### ECOLOGY

Washington Ecology Center  
2000 P St., N.W. 833-1778

Environmental Action, Inc.  
1346 Conn. Ave., N.W. 833-1845

Zero Population Growth  
620 C St., S.E. 543-7900

Metropolitan Washington Coalition  
for Clean Air  
1714 Mass. Ave., N.W. 234-7100

### JOBS

Washington Job Co-op  
1856 19th St., N.W. 387-3390

### DRUGS--HEALTH

Food Co-op  
2323 1/2 18th St., N.W. 462-2818

RAP, Inc.  
2435 18th St., N.W. 667-3500

Free Clinic  
Wisconsin Ave. & Volta Pl., N.W.  
965-5476

Free Drug Clinic  
1400 Q St., N.W.

### DE BUGGING

Counter Spy Comm.  
1402 New York Ave., N.W.

### RELIGIOUS GROUPS

Fabrangen (Jewish Free Cultural  
Center)  
2158 Florida Ave., N.W. 667-7829

Nova Community (Catholic)  
Call Valerie, 548-9178

Society of Christ (Ecumenical  
group involved in free community)  
2138 P St., N.W.

Grace Church (Episcopal)  
1041 Wisconsin Ave., N.W.  
333-1210

All Souls Unitarian Church  
16th and Harvard Sts., N.W.

## LEGAL

National Organization for Reform  
of Marijuana Laws  
2105 N St., N.W.

Peoples Law Institute  
1856 19th St., N.W. 387-5760

Washington Area Military and Draft  
Law Panel  
1724 20th St., N.W. 232-0311

American Civil Liberties Union  
1424 16th St., N.W. 483-3830

Environmental Law Society  
714 21st St., N.W. 676-7561

National Lawyers Guild  
2812 Penn. Ave. 965-1144

Center for the Study of Responsive  
Law (Nader)  
1908 Q St., N.W. 833-1415

## POLITICS

D.C. Statehood Party  
1346 Conn. Ave., N.W. 293-6976

Home Rule Committee  
924 14th St., N.W. 737-3804

New Party  
1346 Conn. Ave., N.W. 833-1415

## MEETINGS

City Council  
14th and E Sts., N.W. 628-2223  
1st and 3rd Tuesdays, room 500

School Board  
415 12th St., N.W. 737-1767  
1st and 3rd Wednesdays, call  
for location

D.C. Day in House of Representa-  
tives  
2nd and 4th Mondays

House District of Columbia Committee  
1st Monday

# Community Bookstore

One of the best bookstores in Washington for people who are into social change is the Community Bookshop at 2028 P Street, N.W. (telephone 833-8228). The shop, now about six months old, is a nonprofit corporation run by a strong collective of between 20 and 40 people who determine all policy governing its operation. Staff includes two paid coordinators and an indefinite number of unpaid volunteers who keep the shop open from 10 a.m. to 10 p.m. weekdays and from 12 noon to 10 p.m. Sundays. New volunteers are always needed, if only to work a few hours one day a week. If you volunteer to help in the store, you automatically become a member of the collective.

The shop originally consisted of the personal library of one of its founders, with community people gradually donating other books. Now there are thousands of books in stock, including current bestsellers. If the book you want isn't there, they'll order it for you and it should be in your hands within three weeks. Groups of people in the collective are responsible for choosing the titles in particular sections. For instance, books on women's liberation are chosen by a group of women and those on black liberation by a group of blacks. A group from the gay liberation movement has just asked the collective why there isn't a good section on gay liberation.. As a result, one is now being established, with books being chosen by some of the people who registered the complaint. A sampling of topics around which the bookshop's collection is built include political theory, anarchism, movement, for and about children, Chicano, American Indian, film, psychology, and China. There are many others. From time to time the shop has special sales on books in a particular area. The cur-

rent sale is on poetry, in conjunction with a series of poetry readings which just took place at the shop. The shop also gives a 20 percent discount on all books over \$3.95.

The Community Bookshop is run by and for the community and serves as a clearinghouse for the community.

The bulletin board inside the front door always has notices of community and movement activities. Another of its strengths is its magazine and

newspaper section. Some of the movement's non-book items stocked by the shop include posters, buttons, and records

Anyone interested in helping to build the left movement is invited to join the Community Bookshop collective. Everyone is invited to spend as much time as he likes browsing in the shop.

SANDRA LAUFFER

## CITY Staff

Arnie Freiman  
Tom Taylor  
Bruce Lugn  
Betty Rice Arnold  
George Schaefer  
Sandra Lauffer



CITY#

**Community Improvement Through Youth, Inc.**  
**1755 Church St., N.W.**  
**Washington, D.C. 20036**

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*57 Hayes St.*  
*Cambridge, Mass. 02139*