

Henry George Newsletter



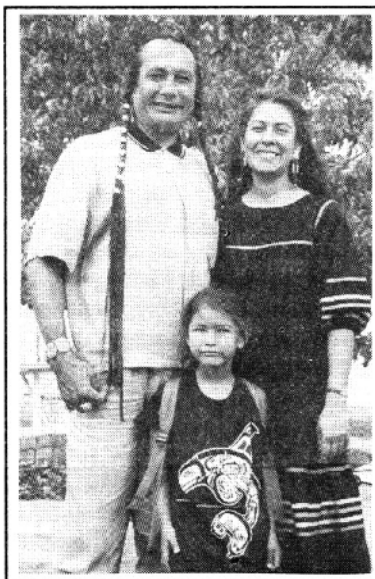
Volume 54, Number 7

September - October, 1990

RUSSELL MEANS: *What He Said*

"Continue to contaminate your bed, and one night you will suffocate in your own waste." - Seattle - Suquamish leader circa 1853." It's not unusual to hear Seattle quoted at a Georgist conference, but it was unusual for him to be quoted by a fellow American Indian. Sam Venturella, Chairman of the Council of Georgist Organizations, first met American Indian activist Russell Means at an Illinois Libertarian Party convention in 1988. At the time, Mr. Means was campaigning for the Party's Presidential nomination. Ron Paul, Republican-turned-Libertarian got the LP nomination, but then the Republicans themselves got the election. This may have been just a ripple in Mr. Means's career, which included confronting US authorities at Wounded Knee as well as criticizing the Sandinista government for their treatment of Indians in Nicaragua. As he admitted, he's been labelled everything from a communist to an CIA agent.

Russell Means arrived at the 1990 Georgist Conference on Friday evening with his wife Gloria and young son Tatanka. Russell



and Gloria attended various sessions, while Tatanka played with the few other children who were there with their parents. Sam introduced them at the banquet on Saturday evening, and they were warmly applauded. [Upon later being asked how he felt about Georgist ideas, he said he would observe the Indian custom of waiting four seasons before replying (and he has been invited back to do just that next year); he added that he and his family felt very much at home with a group of people who

sang songs about the land.] We still did not know what Russell Means would say at his scheduled session on Sunday morning.

Sunday morning came, Sam introduced Russell, who launched in with the words from Seattle. "First the Bad News, Then the Good News (The Road to Peace)" was the title of his talk: "Since the first European boat people arrived on a Caribbean beach on day in 1492, American Indian people have been attempting to share the wisdom and insights which allowed them to inhabit this hemisphere for untold thousands of generations in balance and harmony with the natural order. Always, the Europeans ignored the validity of indigenous knowledge... defining their own world view as inherently superior.... Today, we truly stand at the edge of the abyss. The time has past when the arrogance and self-deception of Eurocentrism is viable in any way at all." Amongst the bad news caused by Eurocentrism, Russell mentioned homelessness and urban devastation in America, "expressways" that allow an average

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SANDLER: *From Buenos Aires to Santa Fe*

It has been said that a sure sign of the Georgist philosophy's gaining influence would be when Georgists began to undergo harassment from "the powers that be". By that measure, one of the world's most successful Georgists is Professor Hector Raul Sandler of Argentina. Introducing Dr. Sandler's talk at the Santa Fe conference, Jim Busey outlined how the professor and his family were forced to hide for two weeks in the basement of the national assembly building. Death squads were rounding up academics, and others who taught ideas that seemed to threaten the status quo, and Dr. Sandler, who had been teaching Henry George's ideas for many years, was lumped in with the "subversive elements" who preached land reform. A civilian government has since been elected, and Dr. Sandler has returned to his university post.



Considering the difficulties he faces, Dr. Sandler's attitude is remarkably upbeat. Although he has a small cadre of devoted students, he has been, effectively, a voice crying in the wilderness. His talk at the conference focused on Latin America's need for Georgist reform right now. The failure of Marxist economies in Europe has led people to question whether Marxism is the inevitable ideology of popular reform. Yet reform is desperately needed. Most of the people in Latin America live in crushing poverty, and everywhere the land is in the control of small groups of powerful landlords who are not answerable to the people's needs. The people of Central and South America, he said, must understand their alternative, and there is no time to waste.

In the effort to coordinate efforts to spread the Georgist message in Latin America, a center is being planned for Miami, Florida. Dr. Sandler came to the Santa Fe conference with this proposal, and it was approved by the CGO. The Miami office is to be a branch of Dr. Sandler's organization, Instituto de Capacitación Economica (Economic Training Institute), and will be under the direction of Juan Carlos Zucotti, also from Argentina. Common Ground USA agreed to facilitate the project.

IAN LAMBERT: *Journey of a Thousand Miles*

One of the most thoughtful and erudite presentations of the 1990 conference came from Ian Lambert on Thursday morning. Mr. Lambert, an attorney-at-law from the Cayman Islands, gave a persuasive discussion of reasons why the Georgist message has not caught on in the public dialogue. The main source of difficulty, he writes, is that George's ideas "run counter to beliefs...so deeply held that, even when people follow the logic of Georgist arguments, they still feel distinctly uneasy about them."

One of Henry George's greatest achievements was to develop a theory that arises logically from basic, incontrovertible principles: a science of political economy based on natural law. But, said Ian

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AN OPINION: Social Problems Through Every Window

The last two Georgist conferences have had one day set aside for sightseeing. Since participants come from all over the country, or the world, the sightseeing activity is usually a trip to some local place of cultural or historical interest. But, our culture being what it is, such spots are, alas, tourist traps.

Now, since we have worked all year long for our cause without thanks--and mostly without pay--such an excursion seems little enough to ask. It's fun!--and we deserve it. Fair enough, but there is something creepy about the process.

The fact that there are tourist traps at all is, I think, something that would trouble Henry George. I suspect that he would point to them as sure signs of the kind of social corruption which he fought to correct.

For one thing, a tourist trap is often a last-ditch effort to save a faltering economy. This is painfully evident at Taos Pueblo, where the Pueblo Indians, sequestered in tiny "sovereign" units lacking the land and resource bases of the larger tribes, literally depend on the tourist trade for survival. But it is also true in Philadelphia, where tourism is a desperate remedy for the business activity driven out by increasing sales and income taxes. What was proposed to save the nightmarish economy of Camden, New Jersey? An aquarium, to try and bring tourist dollars into a city from which virtually all businesses had fled.

Secondly, because tourist traps are primarily economic ventures, concern for the history and culture they are supposedly celebrating becomes a peripheral matter. Such things must be on display, because history and culture is, after all, the stock in trade. But the main concern is marketability, not authenticity. Just about everyone feels this, at some level. There is a weary sort of resignation in the air at a place like, say, Philadelphia's Independence Park (which was the outing at the 1989 International Conference). This is the best we can do? The place can't tell us anything about our history, but at least it can remind us that we are rumored to have a history. The fact is, though, that places like Independence Park or Taos Pueblo are designed to insulate visitors from any meaningful contact with history.

Tourist traps are only one aspect of this phenomenon, though. Our society is full of institutions that trivialize, or trample, our sense of place. Mega-malls plow down main street shopping districts. Fast-food eateries crowd out local diners. Huge consolidated schools replace time-honored community schools. People pray with televised preachers instead of attending their local churches. All of these things erode both our sense of place and our sense of human community. This is a spiritual matter, but it has economic roots.

As we urge society to adopt the Georgist Philosophy, the Single Tax, the two-rate property tax, or whatever, we would do well to stay in touch with the unquantifiable, subjective, human side of the ideas that guide us. No, Georgists shouldn't be begrudged an annual outing with old friends to some interesting spot. They deserve better than tourist traps. But they probably won't get it--not until the First Great Reform establishes the necessary economic base for sustainable, organic human communities. - *Lindy Davies*

ENEMIES OR ALLIES? An Opinion

Most Georgists who attended the Santa Fe conference session on "How Georgists and Greens Can Increase and Deepen Their Cooperation and Effectiveness" will agree that, for now, the only thing that has increased and deepened between Georgists and Greens is a communication gap! However, I trust that this gap will decrease in the near future since some of our Green-Georgists will continue to participate in Green conferences.

The session in Santa Fe was expertly chaired by Hanno Beck of Common Ground USA, and speakers were Nelson Denman of the Santa Fe Greens; Chellis Glendinning, ecofeminist psychologist and author on the hazards of nuclear technology; Randy Prince, Oregon political activist and Green-Georgist; and Harry Pollard of the Southern California Henry George School.

Nelson Denman opened the session with information on the future of the Santa Fe Greens, saying they will be "living more in balance with the natural world." He stressed a need for urban planning for "ecological cities" so that they would be "life-enhancing and regenerative."

Following Nelson was Chellis Glendinning, with whom I had the pleasure of speaking prior to the discussion. She told me she has moved many times in the past to get away from nuclear waste sites. Her recent move to New Mexico was supposed to be a permanent one, but she has since learned that nuclear waste is being



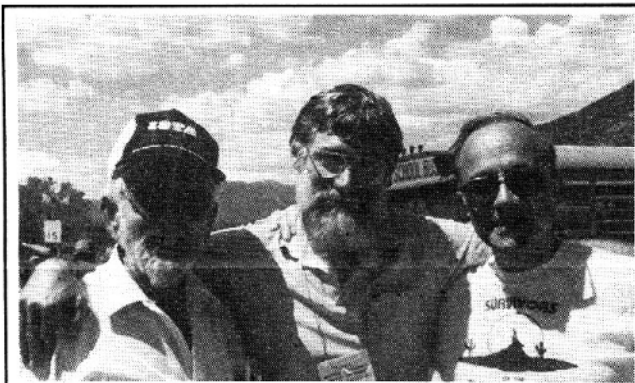
Chellis Glendinning

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BONNER VS. CORD: IS LVT THE RIGHT MESSAGE?

Perhaps the most thought-provoking session in Santa Fe was also one that was right in line with the conference's theme: the debate on "Is Land Value Taxation the Right Message?" between H.W. (Colin) Bonner and Dr. Steven Cord. Although that topic may strike Georgists as the most moot of points, the issues raised were timely and valuable.

The debate grew out of a challenge, issued by Cord in *Incentive Taxation* to debate all comers on the merits of LVT. Steve Cord did not expect the debate to come from within his own movement, but Colin Bonner has been confounding expectations for years. His organization, the P.E.P.



L to R: Colin Bonner, debate moderator Mike Curtis and Steve Cord

League of Voters, conducts letter-writing and lobbying campaigns for economic justice, and much of his work is done on a portable computer in his mobile home, in which he traveled to the conference from Calgary, Alberta.

Bonner's thesis was not that LVT is the wrong message, but that as a limited, zero-sum tax reform, and as the major political focus of the Georgist movement, it does more harm than good. He questioned the familiar statistics on building permits which have been used to demonstrate the success of two-rate property taxation. Undoubtedly the two-rate shift has occasioned a surge in building—but, Bonner asked, is a construction boom really a Georgist objective? As Henry George's laws of distribution show, any economic advantage—such as the down-taxing of buildings—will ultimately accrue to the landowner. Unless the tax on land rent is raised so as to provide a significantly greater share of public revenue, then big landowners will reap a windfall at the expense of small homeowners: the two-rate property tax will "benefit the 'Trumps' of this world, and burden the 'Frumps'."

Cord countered that an enhanced environment for big developers should not bother us; although they might be getting large profits, they are also providing jobs and economic activity which was not there before. What is more, he argued, the "Frumps" would benefit from increased prosperity in the community, which would offset any increase in their property taxes (even though most homeowners would actually pay less in taxes anyway).

Colin Bonner noted that LVT is exceedingly difficult to get enacted. Notwithstanding the successes in Pennsylvania, some forty-nine states have constitutional or statutory restrictions on the two-rate tax. "LVT," said Bonner, "has become the least popular tax reform with the public, academia, and politicians." He asserted that "Unearned incomes...can be more easily collected for government revenue through the extension of existing taxes than from a new, unpopular, radical tax such as LVT."

To go about collecting the land rent and other unearned speculative profits, Bonner proposed inserting one word in the Sixteenth amendment to the United States Constitution, to read "The Congress shall have the power to levy taxes on unearned incomes, from whatever source derived...."

Steve Cord argued that the capital gains tax has two problems from a Georgist point of view: that it is, to some extent, a tax on real capital, and that even if it does collect land rent, it does not collect the potential rent and therefore does not curb speculation. As Henry George pointed out, speculation in labor products does not harm the economy, and even enhances economic efficiency; we should have no interest in curbing productive speculation. As for taxing the potential rent to discourage land speculation, Cord argued: is that not our primary objective as Georgists?

Colin Bonner's answer was that an increase in capital gains tax would tend to curb land speculation, because the greater tax liability would be computed into the selling prices for land, thus tending to lower them and make speculation less attractive relative to other investments.

Who won the debate? That is, of course, debatable. The real winners were those in attendance, who will be considering, contesting, and (it is to be hoped) researching the issues raised by Steve Cord and Colin Bonner for months to come.

IAN LAMBERT

(continued from front page)

Lambert, one of the greatest intellectual trends of this century has been philosophical and moral relativism. The concept of natural law has come to be seen as a quaint throwback to simpler times. Philosophically, Henry George is an enemy of the relativist trend. This can be inferred in George's zeal for consistent definitions and rigorous logical testing, and can be seen explicitly in his condemnations of "subjective" theories of value as presented by the Austrian School of economics. In short, Henry George believed it vital to spell things out in political economy, but twentieth-century social science has thrown out the dictionaries.

Arriving at the talk, attenders saw a chalkboard dauntingly full of equations. For Ian Lambert, who read mathematics before studying law at Cambridge, this was a jibe at the abstruseness of academicians. He used the math to make a serious point, though: the invalidity of any system, no matter how complex or consistent, that is based on a false premise. He pointed out that this was true regardless of academicians' unwillingness admit the existence of definite premises.

Lambert is a practitioner of tax law, which gives him a near view of the frustrating circumlocution of tax policy. For some reason, people see taxation as different from expropriation of property, because the latter is an actual seizing of assets—but what really is the difference? "Is there, then, any moral justification for taxation? George's response was simple: Just as Jesus exhorted us to render unto Caesar what is Caesar's, so too must we render unto the community what is due to the community."

The answer? Alas, Lambert presented no miracle cures. He did suggest that one way to bridge the philosophical gap would be to stress not just George's economic remedy, but the development of his thought. "One really cannot fully appreciate George's ideas without reading his books," Lambert said. If more people did so, George's forceful eloquence could succeed in breaking down some unconscious—but very strong—mental barriers.



HOMELESSNESS AND INSULATION

The American public has an impression of homelessness - like it has of many issues - that is heavily sensationalized and inaccurate. The symbols of urban decay in the public mind are homelessness, and crack; naturally, the two become associated. So, a *Sixty Minutes* documentary on a day in the life of Grand Central Station in 1990 implies, without directly stating, that a whole lot of the wretched people camped out in the terminal are on "drugs". A policeman is interviewed, and a ticket clerk; both mention "drugs" with the familiar intonation that means cocaine, violence, and fear. So the homeless are on drugs.

A homeless man was killed in a New York subway station by a man he was harassing. The killer's patience snapped; he was afraid for his six-year-old son who was with him, and he beat the man's head repeatedly on the concrete. The victim had long been a denizen of that station and had a reputation for bothering people, although nobody knew his name or where he came from. This became a national story: so the homeless are on drugs and they are dangerous. Furthermore, we remember that the advent of antipsychotic drugs led to a policy called "deinstitutionalization", and we see people on the street with strange, up-turned eyes singing weird songs, so: the homeless are on drugs, they are dangerous, and they are crazy- and, of course, the homeless are nothing like us.

But recent studies paint a less simplistic picture. According to the Coalition for the Homeless, more than a third of the U.S. homeless population are families with children, and more than 25% are employed.

The main thing they have in common, and the main way in which they differ from us, is that they do not have a place to live.

Reverend George Kuhn, who lives and works near Tompkins Square Park, in an area which has a large homeless population and a lot of drug activity, reports that in his experience the two groups tend not to mix. There are plenty of people buying and selling heroin and cocaine, and plenty of the attendant violence - but not among the people who live in subway tunnels or in the park, and not among the people who are (illegally) fixing up abandoned buildings. "Undoubtedly, there is some overlap between the two groups," Father Kuhn said, "which the media will exploit as much as it can." But the great majority of homeless people in New York City are dying for a warm bed and a meal, not for a fix.

Or are the homeless crazy? Many people recall that the current homelessness crisis first became news as mental patients were turned out of SRO housing in the late seventies. Their numbers, however, cannot possibly account for the numbers of homeless people on the streets in 1990. Why the persistent folklore that most homeless people are insane? Robert Hawes, a new member of the New York HGS staff, emerged from the fire of emotional illness only to find himself in the frying pan of homelessness. "The mentally ill person is the perfect fall guy," he explained. "Anything can be blamed on craziness. The presence of mentally ill people on the streets gives apparent justification to the philosophy of blaming the victim and avoiding social responsibility." Mr. Hawes, who has a Master's Degree in Literature from Fordham University, has worked many years to address the social and economic oppression and the health needs of mental patients. "Unless it is exposed and confronted," he continued, "society's self-inflicted blindness will continue to obscure the real problems and inflict ever-greater injury."

Whatever it is that is "wrong" with homeless people, the New York Transit Authority has gone to considerable lengths to remove them from the path of the general public. For the last ten months, the TA has been conducting something called "operation enforcement". Regulations are now enforced against, among other things, panhandling in the train stations, and sleeping in the subway cars. After three months, the New York Times reported that the operation had been less than successful, partially because the Transit Police were often reluctant to enforce the rules. Many reports indicate that crackdowns on offenses peculiar to the homeless population (such as the unauthorized building of structures, or the kindling of fires in trashbarrels in 20° weather) tend not to happen as part of the general police routine, but on specific orders from above.

The issue of whether the TA has the right to prohibit panhandling has been batted about in the courts. Advocates have defended panhandling as a protected form of speech, or as charity; the city has said it must be banned in order to protect transit riders from harassment. As it stands now, begging in the subways remains banned, and every rider is forced to leave the cars when a train reaches the end of its route (were this not the case, a rider could sleep unmolested in a heated train).

Finally: it has been repeatedly observed that the city showed no interest in removing the homeless from Tompkins Square Park until after the luxury condominiums in the newly remodeled Christodora Building (which had stood in speculative dormancy for more than twenty years) went on the market.

- Linda Davies

"A government without justice is little more than a group of BANDITS."

- A poster from the South African "Church In Protest" found at The Community Church, West 35th Street, New York.

EDITOR'S NOTES

With this issue of the *Henry George Newsletter*, we have begun publishing an eight-page bimonthly. This gives us more usable space than two four-page monthly editions. We hope you like the change.

We have devoted many of our eight pages in this issue to the 1990 Georgist Conference, held on July 23-30 at the College of Santa Fe, New Mexico. Even so, we do not have room to cover all the interesting sessions that were held at the Conference. There were other notable presentations by Georgist stalwarts such as Richard Noyes and Dr. Oscar B. Johannsen; an education workshop organized by Don Hurford; musical entertainment by Mary Ann Fellows, George Collins, Stan Frederiksen, Adam Monroe, Jr., and Dan Sullivan; an ecumenical service organized by David O'Brien with guests Fr. Alan McCoy, O.F.M., and Rabbi Leonard Hillman; and lots more! For further Conference coverage, see *The Georgist Journal*, *Groundswell*, and *Intermountain Frontier*.

Lastly, here are a few more Conference photos we thought you'd like to see.



This Award is presented to James L. & Marian C. Busey who have served the Georgist Cause unselfishly and without recompense, especially through ISTA and the Intermountain Frontier.

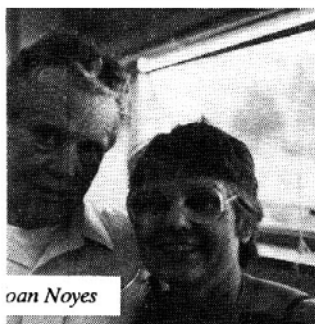
They have worked as an effective team down through the years. Their work in organizing the Santa Fe Georgist Conference in 1990 deserves special appreciation. We admire them personally and as Georgists. July, 1990 (Signed) Steven Cord, Henry George Foundation of America

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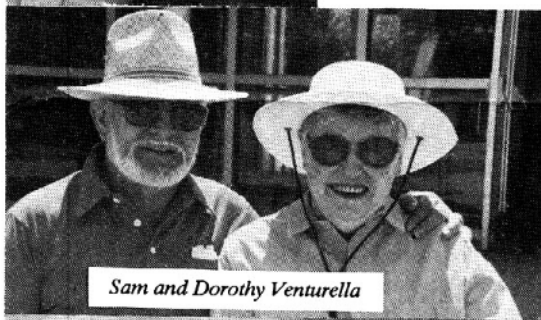
1991 NORTH AMERICAN CONFERENCE ANNOUNCED

Lafayette College in Easton, Pennsylvania will be the venue of next year's Annual North American Georgist Conference, according to Mark Sullivan, Secretary-Treasurer of the Council of Georgist Organizations. Lafayette was chosen by vote of Council members at the Santa Fe Conference on July 28th. A visit to the College followed a few weeks later: Bob Clancy, Lindy Davies and Mark Sullivan from New York were joined by Lu Cipoloni, Mike Curtis and Jacob Himmelstein from Philadelphia. Msrs. Curtis and Himmelstein were chosen in Santa Fe to assist CGO officers in arranging the conference. In addition to housing on campus, the conference team is looking into alternate accommodations and a reception at a downtown Easton hotel.

The CGO conference will begin on Friday evening, June (not July) 14, immediately following Lafayette College's own first scholarly Henry George Conference (June 13-14) which is being organized by Prof. Jerome F. Heavey. The CGO conference will continue during the weekend and taper off into post-conference special meetings by mid-week. Further information will be released in the near future by Council Chairman Sam Venturella.



Joan Noyes



Sam and Dorothy Venturella



Bus trip to Taos

ENEMIES OR ALLIES?

(continued from second page)

transported from as far away as New York to be dumped in the Southwest.

Chellis opened her talk with a definition of *Green*: "Greens are not necessarily an environmental group; Greens are neither left nor right, but out front." Emphasizing the close relationship between Green politics and ecofeminism, she asked for a count of feminists in the audience (most of whom raised their hands). Chellis noted the basic differences between male and female values.

Men, for instance, tend to be separate, individualistic, and competitive. Women, on the other hand, tend to value relationships, interdependence, and cooperation. Clearly, the emphasis of her talk was that Greens are more than environmentalists.

Randy Prince was the third speaker, and his reputation as a tree-dweller was upstaged by his informative, eloquent and terse presentation. Speaking as a member of both movements, Randy said "the likeness between Georgists and Greens is how to change the world." Both, he stressed, are looking for answers to similar land questions.

The tone of the session changed from A sharp to B flat when Harry Pollard took the podium. How to cooperate for a

The concept of progress acts as a protective mechanism to shield us from the terrors of the future.

- Frank Herbert, *DUNE*

greener world was forgotten when Harry introduced his new theory, "Pop Dread!" He suggested that much of what passes for environmentalism today, such as concern over DDT and nuclear power, is hogwash, and that our abuse of the planet can and will be controlled. An intelligent discussion with the Green guests could have ensued, but did not, due to personally directed insults from members of the audience, and an overall feeling of *dread* from the turn of events. Coalition-building between Georgists and Greens was distorted into a *dreadful* discussion about real vs. false environmental fears. Are there any that aren't real?

Where do we go from here? It would be wise for

Georgists, as well as all people, to become caring and conscientious inhabitants of the only planet we have. As Georgists, we should be looking to our Green friends for a sharing of ideas, both political and personal. We all want justice and fairness, and land to live happily upon. In the words of Henry David Thoreau, "What is the use of a house if you haven't got a tolerable planet to put it on?" We cannot isolate our Georgist activities; our success depends on coalitions with other organizations having similar concerns--for, as Henry George said, "The land question is nowhere a mere local question; it is a universal question."

- Susan Klingelhoef

LAFAYETTE COLLEGE WANTS HENRY GEORGE SCHOLARS

Progress and Poverty by Henry George was published six years before the founding of the American Economic Association. In the ensuing years Henry George became an internationally famous political economist. During these same years economics was increasingly becoming a university-centered profession, so that George was, from the beginning, outside the mainstream of contemporary economic scholars. Although George was neglected by several generations of economists, he was not forgotten, and his continuing importance in the history of economics was indicated by his inclusion in Martin Bronfenbrenner's essay, "Early American Institutional and Critical Traditions," published as part of the centennial observance of the American Economic Association. This was followed by an evaluation of George as, in Bronfenbrenner's phrase, "a full-scale economic theorist."

This is an opportune time to increase knowledge of George's works in the academic community. To fulfill this purpose, Lafayette College will host its first Henry George conference, June 13-14, 1991. We invite proposals for papers which provide a scholarly analysis of George's written works and their significance and impact in the history of economics and the other social sciences. Authors of conference papers will receive a stipend of \$1,000 plus expenses, and it is the intention of the conference organizers that the collected papers will be published as a volume.

Proposals for papers and requests for additional information should be sent to Jerome F. Heavey, Department of Economics and Business, Lafayette College, Easton, PA 18042.

Q: How many Single Taxers does it take to change a light bulb?

A: It's not a tax!

RUSSELL MEANS

(continued from front page)

of three miles per hour during rush hours, air pollution, the loss of 95% of our virgin forests, acid rain, toxic water supplies, and oil spills "converting your coastlines into the ecological equivalents of parking lots."

Moving on to nuclear waste pollution, and government cover-ups of unsafe practices, Russell asked, "How far can this madness be carried?" And answered: "We are very near that limit right here, right now.... Humanity will suffer precisely the same fate it has imposed upon other living beings, from the buffalo to the bull frog, in its quest to redesign the natural order according to its own whims."

The myth that "the system works" underlies Euroamerica's refusal to face facts, according to this Lokata Indian. Homicide statistics for the US, the highest on earth, and the fact that homicide is the

leading cause of death among American black men, Russell detailed, and clearly indicate that the system does not deliver the goods.

Certainly, the system doesn't work for American Indians, who are the poorest group in the US, in spite of retaining possession "on paper at least" of a land base sufficient to make them the largest per capita landholders in the US. Rates of disease and malnutrition among American Indians are the highest in the nation, and the life expectancy of the American Indian male is now 44.5 years. The Bureau of Indian Affairs has saddled Indians with a bureaucracy's worth of regulations and deliberately limit Indian income from leasing their land. "The oppression and impoverishment of Native America is no accident or natural calamity," he told us. "It is the

result of conscious intent. The gulf between the tangible wealth [natural resources] of American Indians on the one hand, and their collective experience of horrific poverty on the other, lies at the heart of the Euroamerican system." I thought of Henry George, who called up images of great wealth alongside great poverty in America, and laid blame at the doorstep of our European system of landownership.

Russell was on a roll, and did not stop to let us take a breath. He pointed out how the nuclear family was being eroded by an economic system which was now forcing both parents into the work force; and how compulsory schools are places where "No one learns to read, write or think." He debunked the attitude that ours may not be perfect, but it's still the best, most free, system around. "As things now stand, the rights guaranteed all U.S. citizens under the constitution have been or are now being insidiously demolished by proponents of 'law and order.' The 4th and 6th amendments are already gone.... The right to privacy has completely disappeared, as government surveillance... (otherwise known as burglary), monitoring of personal financial records... compulsory urine testing, and the voyeuristic bird-dogging of people's sex lives - is now endemic, unchecked and integral to a comprehensive... national filing system profiling the details of the lives of the citizenry."

Most chilling for me was Russell's expose of the US prison system. Prison rates for the US are the highest in the world, at 263 per 1000. African Americans (11% of the US population) were 44% of the prison population in 1980; they are now 50%. If official plans to double the prison system are put into effect, "80% of all young black males will be behind bars by the dawn of the next century.... More important... the state has placed an increasing emphasis upon the incorporation of mills and factories into the prison environment. Prisoners are forced to work therein for virtually no wages, while the products of their labor are sold at market rates. The profit potential is obviously enormous... If this trend continues, we can anticipate that the fruits of de facto slave labor will form an appreciable part of the U.S. economy within the next 10 years, following the pattern of "state enterprise" established by the SS in Nazi Germany during the 1930s and '40s. Another parallel may be found in the Stalinist gulag system run in the Soviet Union during the '30s, '40s, and '50s. Massive incarceration thus becomes a government boon rather than a burden..."

(continued on next page)

FALL 1990 PROGRAM IN NEW YORK

All classes, events and seminars are open to the public free of charge. Classes begin the week of September 24, and meet for ten weeks. School holidays are Columbus Day, October 8, and Thanksgiving, November 22-23.

BASIC COURSES

Fundamental Economics (Part I of *Principles of Political Economy*): Tuesdays, Mr. George Collins, 5:30-7:30; Wednesdays, Mr. Lindy Davies, 6:00-7:00; Thursdays, Mr. Mark Sullivan, 6:30-8:30.

Progress & Poverty (in Spanish): Wednesdays, Mr. Nibaldo Aguilera, 5:30-7:30.

Understanding Economics: Wednesdays, Mr. Lindy Davies, 12:30-1:30.

Classical Analysis I: Tuesdays, Ms. Nan Braman, 6:00-8:00.

ADVANCED CLASSES

Applied Economics (Part II of *Principles of Political Economy*): Thursdays, Mr. Lindy Davies, 6:00-8:00.

Economic Science (Part III of *Principles of Political Economy*): Wednesdays, Mr. George Collins, 6:30-8:30.

Classical Analysis II: Tuesdays, Mr. Mark Sullivan, 6:30-8:30.

The Sociological Analysis of Henry George (in Spanish): Thursdays, Mr. Manuel Felix, 5:30-7:30.

History of Economic Thought: Tuesdays, Mrs. Fryda Ossias, 5:30-7:30.

Practical Writing: Wednesdays, Mr. Syd Mayers, 5:30-7:30.

FRIDAY EVENING EVENTS:

7:00 - 9:00

Land in the Movies: September 21, *Superman I*.

Fear & Factionalism in New York Politics: October 19th, Mr. Kalev Pehme, editor of *Our Town*.

U.S. National Education Goals: November 2, Mr. Roland A. Alum, Regional Representative of the US Department of Education.

Understanding Financial Instruments and Markets: November 9, Mr. Jack Driben, investment executive and securities trader.

The Income Tax and You: November 30, Frederick I. Kahn, C.P.A.

SATURDAY SEMINARS: 1:00-3:00 (advance registration required)

Media Bias: The Case of Central America: October 6, Dennis Perrin (Fairness and Accuracy in Reporting), Paul Berman (correspondent for *The Village Voice*), and a representative of the Bronx Conservative Party.

The Real Monopoly Game: October 27, (simulation game) Mr. Lindy Davies (HGS).

Business Ethics: November 17, Prof. Martin Roth, Touro College.

FALL CLASSES IN CHICAGO

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The Role of Land in the Economy: Fridays at 7:00 PM; Saturdays at 11:00 AM. Basic text: *The Power in the Land* by Fred Harrison. Additional \$25 tuition required.

Having demonstrated that freedom is under siege in America, Russell did not look to Marxism as an answer, but instead condemned it as another variation and "intensification of the exact same Eurocentric characteristics which make the order of the U.S. so reprehensible. As a consequence, other indigenous people and I have all along predicted that marxism would self-destruct where it was put into practice....Perversely, it may be said that marxism-leninism really has lived up to promise to provide us a 'road map of liberation,' if only by virtue of its complete failure."

Mildred Loomis and Ralph Borsodi, Georgist-decentralists, came to mind when I heard Russell talk about the various liberation struggles of ethnic people around the world (such as Armenians, Serbians, Croats, Tibetans, and Miskito) and conclude: "the state itself - whether communist or capitalist - stands revealed as the enemy. The objective is for each people to regain its own self-determining, autonomous existence, in its own right...the process at issue is called 'Balkanization.' It is the reverse of the process of consolidating increasingly larger and more powerful states which has marked the history of Eurocentrism....Balkanization means defining nations...according to natural affinity and cohesion of their people, geographic integrity of their territory, and so on...as to allow each individual member to be able to exercise real control over the decisions which effect his or her life, whether these relate to social circumstances such as poverty, police and prisons, or environmental issues.... It follows that herein lie the solutions to

every problem discussed in this presentation."

Russell pointed out how many of these decentralist American Indian ideas contributed to the thinking of the US "founding fathers" and that, in fact, the US Congress passed a unanimous resolution thanking the Six Nations of the Iroquois Confederacy for its input into the formulation of the US federation. Detailing how the Iroquois Confederacy was structured, he pointed out how the role of women was left out in translation into US polity. "The very ideas which went into the formation of the U.S. came from women, 'primitive' ones at that. What Euroamerican 'fathers' achieved was to bastardize the integrity of these American Indian women's concepts." Among these concepts were that the earth is our living mother, and that a healthy society requires a male/female balance so that one does not have more power than the other. He concluded: "Understand why American Indians are so universally despised and abused by the U.S. elite today. It is because we have never abandoned our ways of life and the principles thereof. This makes us the greatest threat to the Euroamerican male power mongers' continuing deceptions. We represent the antithesis of everything that is wrong with America today. Consequently we are the only alternative for the future. Understand this, and you will understand what it is you need to do. *We may be brothers after all. We shall see....* - Seattle -"



A standing ovation, followed by questions and answers - polite answers to sometimes very heated "questions". Russell took pains, for example, to point out that American Indians are not opposed to technology *per se*. But what about this question of Georgist economics? Does it have a place in Russell's vision? Certainly I could see that it does. A decentralized, confederated world based on ecological/libertarian values similar to that of American Indians would have a place for each small nation collecting the rental value of the land for the benefit of the people (unhindered by centralized bureaucracies imposed by conquest). Sadly, in our world today, even where a small (or large) nation collects this rental value (for example, on precious oil reserves) it often does so to benefit the government itself, or a ruling elite - not the people, not the ordinary citizen. Clearly, there's a lot of work to be done - where Russell Means and his fellow American Indians can work together with students and proponents of Henry George.

- Mark A. Sullivan

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MORE INSIGHTS

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