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A CULTURAL ENVIRONMENTAL MOVEMENT? WHAT, WHY AND HOW.

For the first time in human history, a child is born into a [cultural] environment largely independent of the home, the school, the church, the community, the local culture, and often even of the native country. Most of the stories most of the time are brought to most children (and their families) not by parents, teachers, clergy or community with their own stories to tell but by distant conglomerates with something to sell.

Information is too narrow. We need to include domestic and fictional "entertainment." How about just media

Until recently the common culture was hand-crafted, home-made, community inspired. It is now largely mass-produced and mass-marketed. It is driven by increasingly restrictive industrial policy. Creative effort and local citizen action can enrich and occasionally even challenge it but only a [national constituencies acting in concert] can free it.

How is this?

"Media" are no longer separately produced and selectively used local communications. They are coalescing into an integrated system transcending local and even national boundaries. Massive systems of messages and images dominate the common cultural mainstream. Most new technologies proliferate channels but further concentrate control and content.

This astounding development frames what we know, think, and do in common. It cultivates conceptions of reality to its

own image. It guides the making of publics and the shaping of public policy. It defines life's choices as profoundly as the physical environment decides life's chances.

The new story-telling is financed by a "levy" added to the cost of goods we buy. We pay that levy whether we like it or not. It subsidizes -- and channels -- the entire cultural mainstream with all its news, information, and entertainment. For advertisers it is a tax-deductible business expense -- deducted from the public treasury. For consumers it is a hidden tax paying for a selection of information and entertainment designed to lure them into the marketplace. For citizens it is a means of preempting alternative perspectives and denying full participation in cultural decision-making.

New copy

Taxation without representation triggered the first American revolution. The same process on a larger scale inspires the Cultural Environmental Movement.

The Cultural Environmental Movement is concerned with vital issues of human socialization and action and do not fit marketing priorities. These include the cultivation of mentalities and behaviors that drug, hurt and kill thousands every day; portrayals that stereotype, marginalize, dehumanize, and stigmatize; the cult of media violence that desensitize, intimidate, terrorize and, when called upon, incinerate or pulverize; the drift toward the inevitable environmental crunch; the silent crumbling of our infrastructure; the costly neglect of vital institutions such as public education, criminal justice, the arts, and the banking system; make-believe media politics [corrupting] democracy; the growing siege mentality of our communities and nation; and the waste of human and natural resources concealed by slogans that wage "war" on everything except injustice and Third World conditions in our own midst.

<--> OK?

The challenge of today's [media] environment requires the building of a new coalition and a broad constituency to promote media literacy and education, place cultural issues on the socio-political agenda, and develop ways of participation in national and international cultural policy-making. ← ?

The movement is against censorship in, of, and by the media. It supports journalists and creative workers fighting for more freedom from having to present life in the most saleable packages. It also strives to join people and groups with a variety of aims and perspectives but a shared interest in the common culture and its freedom from centralized dictation - private as well as public. } New - ok?

We propose to build a new coalition and organization representing local media councils; teacher's and parents' groups: groups concerned with children youth and aging; women's groups; sexual, racial, ethnic and other minority and advocacy groups; educational, health, environmental, legal, and other professional associations; consumer groups and agencies; associations of creative workers in the media; and other citizen's organizations and individuals committed to broadening the scope and diversity of our cultural mainstream.

last ¶ cut.

AMERICAN MEDICAL ASSOCIATION
[illegible] VERMONT AVENUE, N.W. • WASHINGTON, D.C. 20005 • PHONE (202) 789-7400

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Dept. FEDERAL AFFAIRS	Phone # 898 6770
Fax # 202 787 7485	Fax # 215 898 2024

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→ world media systems ?

(3)

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— comma needed

Require ?

Last ¶ cut.

Is word that creates "allergic" reaction. Other groups can be invited under other advocacy groups"

AMERICAN MEDICAL ASSOCIATION

1101 VERMONT AVENUE, N. W. • WASHINGTON, D. C. 20005 • PHONE (202) 789-7400

AMA WASHINGTON

JOHN S. ZAPP, D.D.S.
Director, Division of Government Affairs

DOROTHY J. MOSS
Director, Department of
Federal Affairs

ROBIN L. KROPF
Assistant Director

3/28/91

George:

I talked to Paul about this Thursday. (See attached)

Chrysler and Time Magazine are sponsoring a big project to define mational priorities. They came up with

SHARED VALUES

Center for Shared Values

as one of the top 10 priorities. It seems to me that we could use this as our name!

It's meaningful, challenging and obviously well understood.

What do you think? Shared Values...a cultural environmental movement.!

---Robin R

Take The Challenge, America

A distinguished group of national leaders offers an agenda for the '90s. Now, it's your turn.

FORMER PRESIDENT RICHARD M. NIXON SAYS THE NATION'S ROLE AS GLOBAL leader should be our number one concern. Former Vice-Presidential candidate Geraldine Ferraro disagrees. She votes for population control, placing global leadership 10th. Two of our leading economists, Milton Friedman and Lester Thurow, don't include the economy among the top three issues facing America today. And, calling for a future "in which the great powers share responsibility for maintaining order," a former Secretary of Defense, Robert S. McNamara, ranks military strength at the bottom of his list of our most important priorities.

Like a nursery of newborns all screaming for their life's milk at once, the nation's most urgent needs cry out for instant attention. But dictates of resources and efficiency suggest we can't make equal commitments to all issues at the same time. Priorities must be worked out. To help set an agenda, we appealed to a select group of the country's most influential leaders.

For a better America tomorrow, we said, establish priorities for confronting the 11 most pressing issues of today. The answers from 24 experts came back: number one, education; number two, the economy; followed by child care; shared values; health care; crime; environment; minority rights; global leadership; science and medicine; military strength.

George H. Hitchings, Ph.D., Nobel Prize winner for Medicine, joined Geraldine Ferraro in adding population control to our list—and also ranked it as America's number one concern. Social policy leader Roger Wilkins and former White House chief of staff Donald Regan both brought up the need to repair the nation's infrastructure of highways, bridges and railroads. Robert S. McNamara introduced, as the nation's most urgent problem, the polarization of our people.

"We're seeing a fragmentation of our society, a polarization," McNamara says. "Fifteen to 20 percent of our people are being marginalized. They are incapable of participating either economically or politically. Yet we don't seem concerned, or if we are concerned, we are unwilling to take the action necessary to overcome it.

"These marginal Americans are dropouts from the secondary school system, and more and more they are dropouts from the primary school system. They are associated with crime; they are addicted to drugs; they feel no responsibility to the society. And in part, I think this reflects what they see as the lack of societal feeling of responsibility to them. The society has been unwilling to strengthen the school system, particularly in the primary and secondary grades. Many metro-

DO YOU AGREE?

Education is the Number One priority for our nation today.

VOTE IN OUR POLL

1492 REDISCOVER AMERICA 1992

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Design Director

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Associate Editor

Daina H. Kemp
Art Associate

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Robert Rodriguez

THE PARTICIPANTS AND THEIR TOP PRIORITIES

Richard M. Nixon
U.S. President, 1968-1974
Top Priority: Global Leadership
Next: Economy

Robert S. McNamara
Secretary of Defense, 1961-1968
Top Priority: Polarization
Next: Shared Values

Geraldine Ferraro
Democratic nominee for Vice President, 1984
Top Priority: Population Control
Next: Education

Milton Friedman
Economist and educator
Top Priority: Privatization of Schooling—Education
Next: Crime/Legal System

J. William Fulbright
U.S. Senator (Arkansas), 1945-1974
Top Priority: Education
Next: Crime/Legal System

Arthur Miller
Pulitzer-Prize winning playwright
Top Priority: Economy
Next: Education

Donald Regan
White House Chief of Staff, 1985-1987
Secretary of the Treasury, 1981-1985
Top Priority: Economy
Next: Education

Betty Friedan
Author and feminist leader
Top Priority: Economy
Next: Shared Values

Tom Brokaw
Network News Anchorman, NBC
Top Priority: Economy
Next: Education

Theodore M. Hesburgh
President, University of Notre Dame, 1952-1987
Top Priority: Education
Next: Economy

Franklin Thomas
President, The Ford Foundation
Top Priority: Shared Values
Next: Economy

Benjamin Spock
Noted pediatrician and political activist
Top Priority: Child Care
Next: Disarmament

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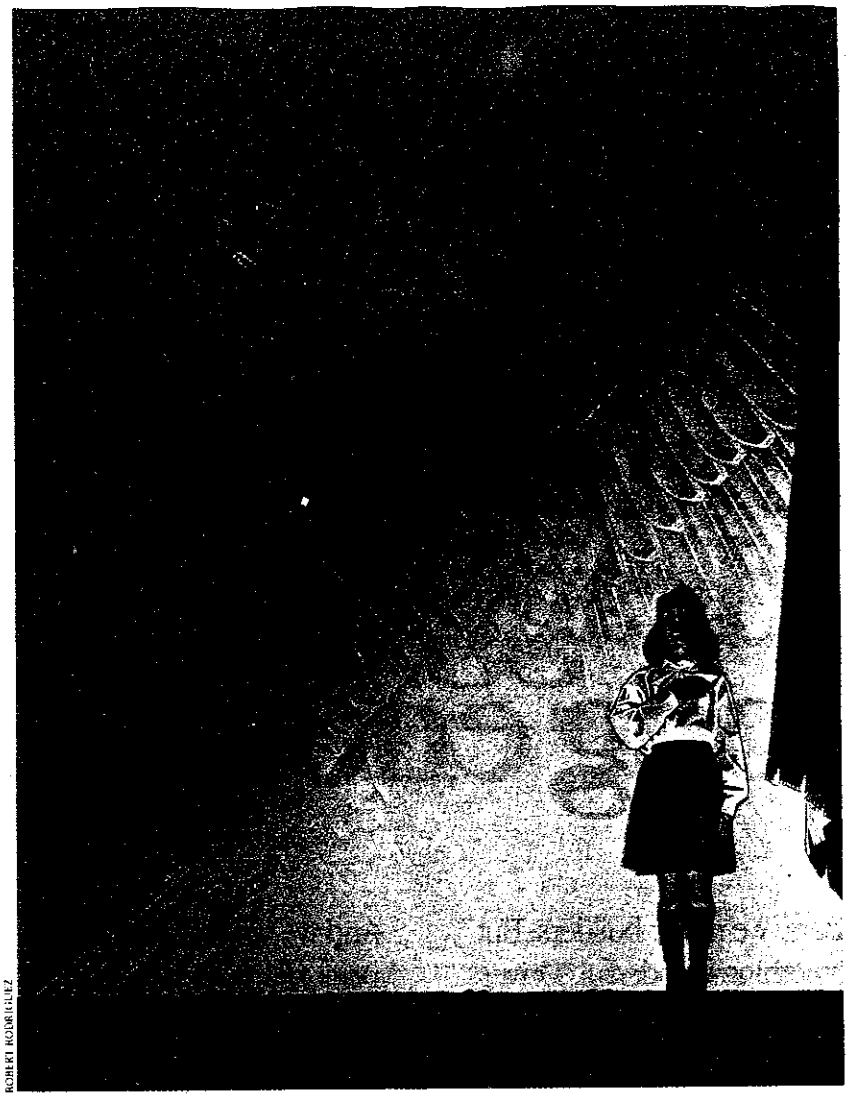
politan areas—Philadelphia, New York, Washington, D.C., and many others—are going bankrupt because we are unwilling to provide the resources necessary to build the physical base and institutional base we need. We need roads and bridges and other physical infrastructure for an efficient society. We need institutions such as schools and a health-care system. We are not spending what we need to spend to achieve a solid foundation for social order and economic advance in the 21st century."



ROBERT RODRIGUEZ

Donald Regan expresses deep concern in "seeing more emphasis on traditional values. It used to be that we were a generous people," he says. "Now we've become a nation of one-issue citizens. We want what we want and want it now."

As one of the group identifying education as the nation's number one priority, Father Theodore Hesburgh, the former President of Notre Dame, called it "the source of all progress for the next generation." Father Hesburgh considers it critical, too, for us to find "national leadership at all levels," citing a need for "creative thinking—not just reacting—and a vision for a new world aborning."

What do you think?

This special section is the first of a series that will be published periodically here and in other publications of The Time Inc. Magazine Company. Coinciding with the 500th anniversary celebration of the discovery of America by Columbus, the series will strive to "rediscover" America by exploring our roots and by offering ideas to make the nation better. It is our hope that these ideas—and yours—will add up to a blueprint for America's future.

Each special section will include a free, postage-paid ballot card for you to use in registering your opinions. It is located behind the section. Please fill it out and send it in. We'll report your ideas in the next edition of the Rediscover America 1492-1992 series. •

The consensus order of priorities was calculated on an averaging system utilizing each participant's complete rankings of 11 issues.

Bill Clinton
Governor of Arkansas
Top Priority: Education
Next: Child Care

George H. Hitchings
Nobel Prize winner (Medicine), 1988
Top Priority: Population Control
Next: Economy

Lester Thurow
Economist and educator
Top Priority: Education
Next: Shared Values

Daniel K. Inouye
U.S. Senator (Hawaii)
Top Priority: Economy
Next: Child Care

Barbara Jordan
Member, House of Representatives (Texas), 1972-1978
Top Priority: Education
Next: Economy

Fred Rogers
Television Producer and host of "Mr. Rogers" television show
Top Priority: Child Care
Next: Crime/Legal System

George Deukmejian
Governor of California, 1987-1991
Top Priority: Economy
Next: Education

Paul R. Soglin
Mayor of Madison, Wisconsin
Top Priority: Education
Next: Child Care

Caspar Weinberger
Secretary of Defense, 1981-1987
Secretary of HEW, 1973-1975
Top Priority: Global Leadership and Military Strength
Next: Economy

Bill Moyers
Television journalist, former Presidential Press Secretary
Top Priority: Economy
Next: Shared Values

Roger Wilkins
Writer and social policy leader
Top Priority: Economy
Next: Education

Richard G. Lugar
U.S. Senator (Indiana)
Top Priority: Global Leadership
Next: Shared Values

Politicians Won't Solve Our Problems For Us

Rolling up our sleeves to tackle the new and difficult is the story of America.

By David McCullough

IF WE WANT TO MAKE IT A BETTER COUNTRY, IF WE'RE SERIOUS, WE WOULD DO well to begin with a few simple lessons from the past.

The first is that nothing of lasting value or importance in our way of life, none of our proudest attainments, have ever come without effort. America is an effort. We are a nation born of risk and adversity—of fearful seas to cross just to get here in the first place, of land to clear, floods, epidemic disease, of slave chains and city slums and terrible winters on the high plains.

Everything we have took work—our institutions, our wealth, our freedoms. "Look at all the farms," a child says to her grandmother in the seats behind me on a summer flight into Minneapolis. "Yes," she replies. "And what work it took!"

DO YOU AGREE?

If we are unwilling to pay taxes, we are not good citizens.

VOTE IN OUR POLL

Work got us where we are. Easy does it has never done it for us, and never will. We are the beneficiaries of men and women who toiled ten, twelve hours a day on farms, on railroads, in mines, mills, at kitchen sinks and drafting tables. We like to work, we judge one another by how well we work, because at heart we are an extremely industrious, creative people. And it is from our accomplishments, from our best work that we've found our greatest satisfaction and sense of worth as a people—not from ease or comfort or from owning things, though we do go through spells when we forget that. The rolling up of sleeves to tackle the new and difficult in America is not just poster art; it's been our story in fact.

So we should take heart—"Spit on our hands and take a fresh holt," as our plain-spoken forebears might have said. Nor should we expect our politicians to solve our problems for us. Which is another lesson from the past.

History shows that Congress acts when the country wants action. Leadership takes charge in Washington when it is clear the country will accept nothing less. The sweeping reforms enacted at the start of the century—limits on child labor, women's suffrage, protection of our natural resources—all came about because the country demanded such change. And the same was true during the next great upswelling of progressive action in the Congress, in the 1930s, when social security, rural electrification, and the minimum wage were established.

If the politicians of our time fail to meet the challenges of our time, we have only ourselves to blame. If we don't vote, if we are unwilling to pay taxes, or even to take part in the census, then what good are we as citizens? What will history say of us?

As the greatest of our politicians said in his famous first inaugural address in the dark hour before the storm of the Civil War: "This country, with its institutions, belongs to the people who inhabit it."

Another lesson from our past, most surely, is that we are better at some things than others and we're better off doing what we do best. What we've excelled at for a very long time is making things, building, solving problems. And educating our children.

Our creative vitality has been an example for the world. We make movies, music, medicines, trucks, toys, airplanes, paint, plate glass and computers as does no one; we publish books, design and manufacture clothes as does no one. Our creative energy and output, it should also be noted, has seldom had much to do with our politics, the so-called "climate" in Washington. It was in the 1920s, for example, the time of the Teapot Dome scandal, the era

GOVERNMENT

ECHOES FROM YESTERDAY

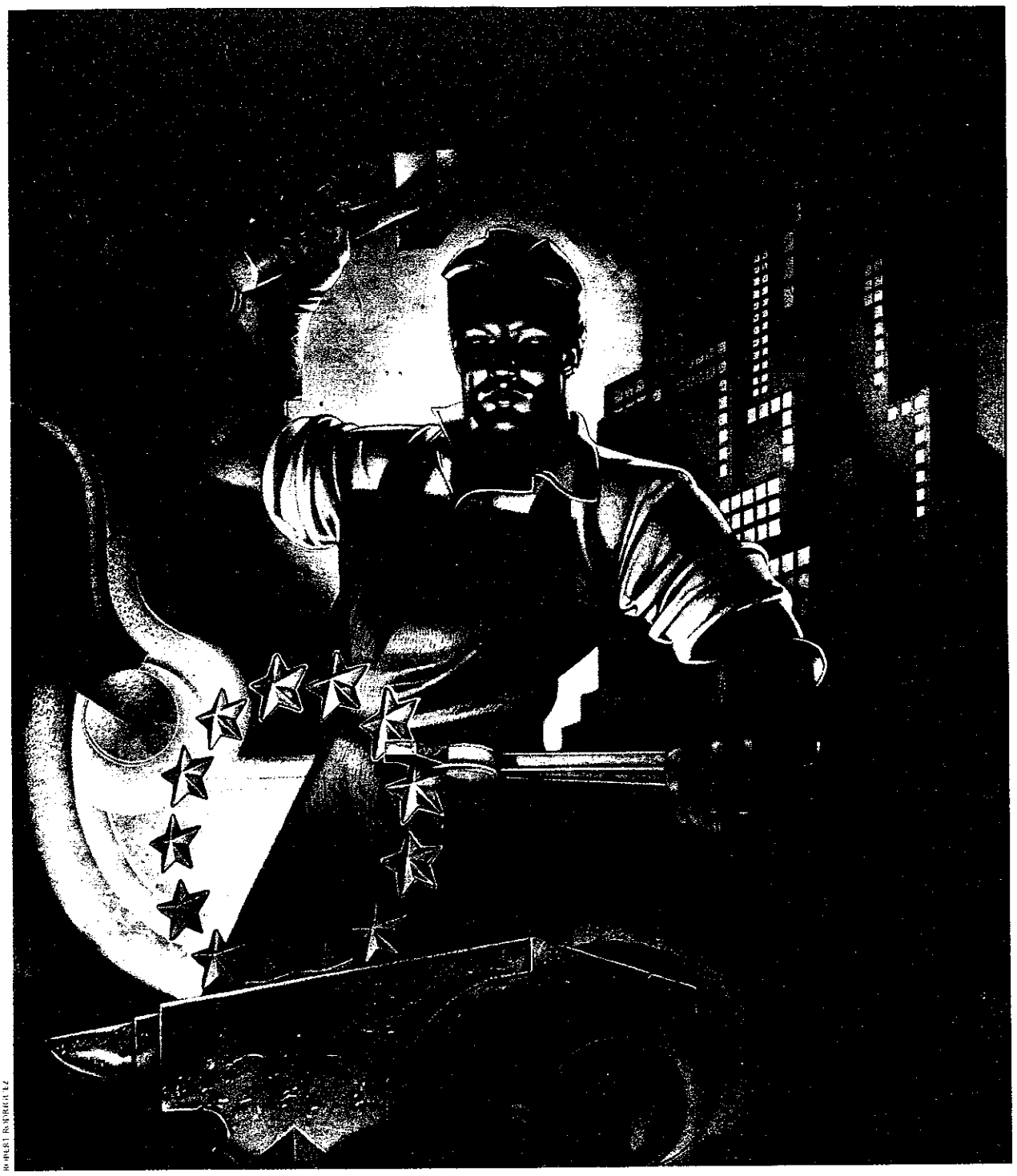
The best system of government is to have one party govern and the other party watch.

—Thomas B. Reed, speech in the House of Representatives, 1880

IDEAS FOR TOMORROW

I would like a parliamentary system, in which the chief executive would be a member of the majority party. This would eliminate the stalemates between President and Congress, which cast doubt at home on the government's competence to solve problems, and around the world on America's ability to lead.

—former U.S. Senator J. William Fulbright for REDISCOVER AMERICA 1492-1992



when one President of the United States, Calvin Coolidge, spent a good part of every afternoon asleep, that Gershwin composed *An American in Paris*, when Faulkner, Hemingway and Fitzgerald burst upon the scene, when Lindbergh built his plane and flew the Atlantic, and Michelson measured the speed of light.

We are the people who built the Panama Canal and the Golden Gate Bridge, the Mount Wilson Observatory, the Library of Congress, Lincoln Center. We invented jazz and the general hospital. We grew strong making steel and automobiles. Our productive power turned the tide of world history in this century, in the Second World War. We are the people who devised *Voyager 2*, the unmanned spacecraft that succeeded in photographing the planet Uranus, in the dark, while traveling at a speed of up to 65,000 miles an hour.

Our public schools and great universities have long been considered the best in the world. And if our past can teach us anything it is that education—education second to none and open to all—has been our salvation, our making. That, too, has been part of the work of America, the good work of America.

We are what we do. The test will be in what we value, what we want. •

Historian McCullough has a National Book Award and an American Book Award. He hosts "The American Experience" on PBS and was narrator of the series, "The Civil War."

Unless We Share, We Are Not Fully Human

Our links as a nation are changing. We now seem to come together only in crisis.

By Joyce Carol Oates

CAN THERE BE A COMMUNITY WITHOUT RITUAL? Can there be ritual without community? Can a secular, consumer-oriented society, rapidly fragmenting into subsocieties of ethnic, cultural, professional and religious diversity, be united in any but the most abstract political way—guaranteed, and enforced, by law?

Or is the very idea of "community" in America, in the final years of the twentieth century, outdated—has it undergone a radical transformation from its origins in a largely agrarian and ethnically homogenous culture?

Our traditional sense of "community" is that it has to do with a specific place and time. "Community" means *communal*, shared *participation*; if not intimate knowledge of one another, then at least recognition of one another as individuals with families and personal histories. Community gives us identity, and without community we are not fully human.

Americans have always had a bittersweet attitude toward "community." It seems in a way bound up with the idea of childhood, a place that time has spared, inviolable, of surpassing beauty. We think of small-town or rural America, and of Norman Rockwell families celebrating Thanksgiving, Christmas, Easter in a timeless and an historical region of the soul. We think—to slightly paraphrase Robert Frost—of that communal home that, when you go there, "they have to let you in." Yet the heart-rending ethos of such beloved American works as Thornton Wilder's *Our Town* had its corrective in the harsher portraits of small-town American life depicted by Mark Twain, Sinclair Lewis, Thomas Wolfe and William Faulkner; even Willa Cather, who wrote with such passionate lyricism of the land, was unsentimental regarding the small-minded human communities of the provinces. Our collective American drama (perhaps it is the drama of our species) is that between the security of the community and the hunger for freedom in the individual.

Classic American literature has brilliantly dramatized the ways in which community has evolved since Puritan times. Recall the claustrophobic world of Nathaniel Hawthorne's *The Scarlet Letter*, where everyone in Boston, Massachusetts of the 1640s knows everyone else's business and, in Hawthorne's words, "religion and law were almost identical." Private behavior per se does not exist: all is public, publicly prescribed. With the burgeoning growth of America, religious prescription gave way to law, and the very concept of "community" rapidly changed.

Alexis de Tocqueville observed in *Democracy in America* (1835-1840) that "newspapers make associations, and associations make newspapers." As the older concept of an essentially village community gave way to urban diversity, newer and more elastic concepts of community have naturally arisen, and these communities are linked and even defined by the media. Beyond these are self-selected communities that transcend geographical or neighborhood propinquity by way of the sharing of common interests—religion, the arts, sports, politics, *et al.* It has not gone unobserved that these self-selected communities (or cultures) have their own rituals, sacred to them, if not always to outsiders.

When I return home to Millersport, New York, as I have, frequently, since first leaving to go to college in 1956, I am struck by the changes in my childhood landscape; and by the mysterious relationship between permanence and change. Millersport is a very old community, formerly a farming community and still rural, and small—so small, it never acquired its own post office. Less a settlement than a crossroads, it is seven miles south of Lockport, through which the Erie Canal flows, and about twenty miles north of Buffalo—the very heart of the infamous Snow Belt. Millersport would scarcely exist except it

PREJUDICE

ECHOES FROM YESTERDAY

It is never too late to give up your prejudices.

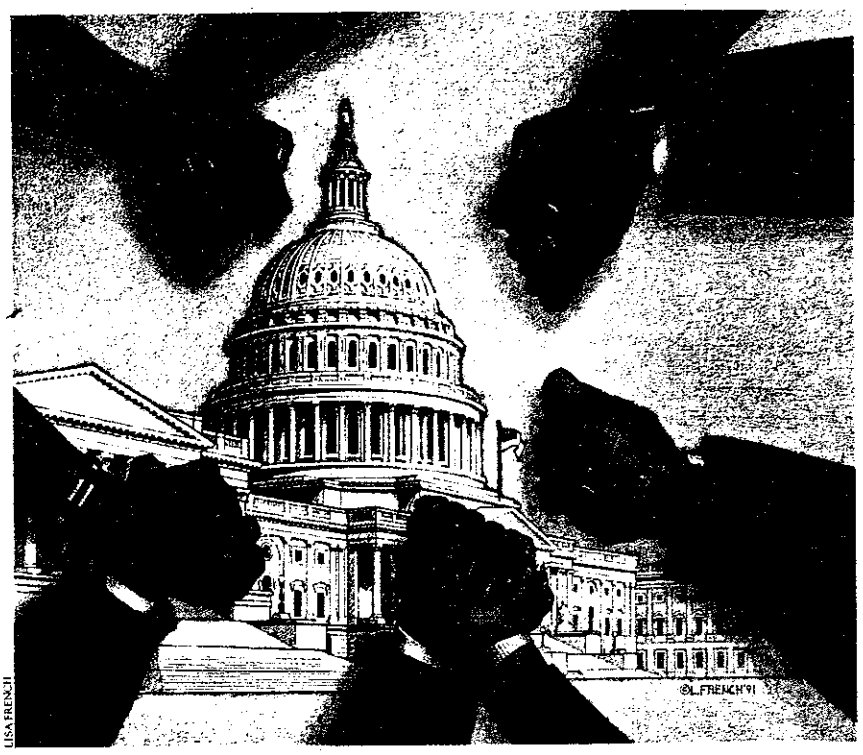
—Henry David Thoreau, 1854

IDEAS FOR TOMORROW

If everybody you invite into your life for a drink or dinner all look just like you, why not invite a friend from a different race or ethnic group to come to your house? If we could expand the horizon of people we respect, it would take us a long way toward ending racism. You cannot dislike, distrust or hate people you respect.

—former U.S. Representative Barbara Jordan for REDISCOVER AMERICA 1492-1992

is a crossroads on a busy country highway (Transit Road—Route 78), and this has made all the difference. Within my own lifetime I've seen the highway widened from two lanes to three and to four: thunderous, and dangerous, with traffic at certain hours of the day, the road is a dramatic symbol, in microcosm, of the changes in rural America since World War II. Our old community has been overlaid by a very new, promiscuous, anonymous, and perhaps ephemeral business community of strangers; their businesses (the usual fast-food restaurants, gas stations, car dealerships, miscellaneous outlets) simply front Transit Road, overlaid, as if in an eerie dream, upon a background of still-cultivated farmland and woods. One day soon, the highway will have become a sort of conduit or tunnel linking Lockport and Buffalo, only incidentally passing through such old, small communities as Millersport, and with no integral relationship to them whatsoever. Much of Niagara County remains rural once you leave the main highways, but there is no denying that the very nature of the countryside has irreparably changed, and with it the very nature of the community.



The communities Americans now value are almost entirely self-selected and self-defined. Academic-intellectual communities like Princeton, Cambridge and Palo Alto, where everyone is from somewhere else, and may shortly be leaving; religious communities that are not "geographical" but may in fact be linked by a medium as abstract and impersonal as television; artistic communities that flourish, or endure, in certain very limited areas, and further divide into subcultures—theater, music, art, literature, dance—each with its own hierarchy of power-brokers, players, acolytes, rebels. Of course, many Americans, especially affluent Americans who live in populous regions, can belong to a number of these communities, as well as a more traditional community of neighbors. ("Neighborhoods" are now most helpfully defined as residential areas in which citizens experience their bonds with one another when they are threatened in some immediate way—by crime, by ecological crises, by rapacious land developers. Once the threat is removed, the "neighborhood" is apt to dissolve.)

The metaphor of America as a "melting pot" seems no longer quite so applicable; nationalities that once sought to "melt" into a homogenized America now try to maintain, and in some cases rediscover and cultivate, their special origins. As for mainstream America, long-settled America, an America of citizens who, in terms of numbers, tend to be Caucasian—how precisely are we linked? We have our sub-cultures, we have our immediate communities, but are we linked in larger, more ritualistic ways? For many Americans, community is generated most forcibly by the media. There are our media-hyped holidays. There are shared experiences, like elections, or emergencies of the order of the Persian Gulf crisis; there are profoundly devastating national tragedies, like the assassinations of John F. Kennedy, Robert Kennedy and Martin Luther King, Jr. Like contemporary neighborhoods, we may be most passionately linked to one another by dramatic crises, which by their very nature are unpredictable, thus especially frightening. Indeed, it may well be that *crisis*, with its myriad faces and names, will become our communal rallying-point of the 1990s. The rituals attending them will be media-generated, media-ordained. Tocqueville's insight of the mid-1800s—that the media *make* associations—is true now in a way he could never have anticipated.

DO YOU AGREE?

To move forward, we need to respect our differences, not insist on being a "melting pot."

VOTE IN OUR POLL

Is this desirable?—is it undesirable?—or is it simply "history"—"evolution"? Through our own efforts and concerted good faith in learning to know, thus to respect, the wonderfully rich and diverse sub-communities of America, we can establish a new vision of America: a place where "community" may mean many things, yet retains its deeper, spiritual significance. We may even learn, to coincide with the 500th anniversary of the "discovery" of America by Columbus, that America, in its magnificent variety, has yet to be discovered. •

Oates has won a National Book Award and numerous other honors for her novels, poetry, essays, stories and plays.

What Is The Secret Of Teaching Values?

In an increasingly complex society, old ways are no longer guaranteed to work.

By James A. Michener

VALUES ARE THE EMOTIONAL RULES BY WHICH A NATION GOVERNS ITSELF. Values summarize the accumulated folk wisdom by which a society organizes and disciplines itself. And values are the precious reminders that individuals obey to bring order and meaning into their personal lives. Without values, nations, societies and individuals can pitch straight to hell.

I was a tough, undisciplined youngster, suspended three times from school, twice from college. I was a vagabond at 14, rode freight trains in my late teens. But because I had accumulated an iron-clad set of values, I was able to hack out a fairly acceptable life. In my day—and I am 84—young people acquired their system of values first in the home. I was raised in a terribly broken home, which never had enough money for normal living. But I had an adoptive mother who took in abandoned children, who worked around the clock, and who read to us at night. By the time I was five, I had the great rhythm of the English language echoing in my mind.

I learned values in church, in school and on the street. I learned them through travel, military service and the movies. I acquired values through athletics, where a high-school coach took me, fatherless and without a rudder, and pointed me in the right direction. I learned values in the library and, in fact, it could be that my intellectual life was saved by the little library opened in our town of Doylestown, Pa. about the time I was seven. Records recently recovered showed that the first two cards taken out were issued to Margaret Mead and me. What a start for us; what a start for the library.

Modern kids, regrettably, face extreme pressures that I simply didn't. This is a more complex world and the youngster of the 1990s absorbs a heavy hammering. There's an assault from all sides by news that's threatening; there's been a breakdown of traditional safeguards like the family. Stanford University professor John Gardner, the founder of Common Cause, notes, however, that after many years of exploring "the limits of living without ethics, a lot of people are saying, 'It won't work.' I think there's a movement back toward commitment to shared goals." If so, it's mighty welcome.

What should these goals be? Nationally, there must be a drive for public service, to see society protected and moved ahead. There must be encouragement to blow the whistle when something goes wrong.

Individually, we must develop compassion, a willingness to work, loyalty to family and friends and organizations, the courage to face temporary defeat and not lose forward motion. I think we must learn fairness and honesty in economic matters. And we've got to keep reviewing our value decisions from decade to decade. You're never home free just because you went one way one time.

Adults can keep updating their value systems from the best of what they read and see on television—and from the very fine adult study programs I've observed in places as diverse as Alaska, Maine and Florida. For young people, the home still ought to be the cradle of all values, but unfortunately a staggering proportion of them do not live in stable homes. It is thoughtless beyond imagination for older people to say rigidly, "The child must learn his or her values at home" when there is no home. Some substitute must be found.

Religious training? It would be wonderful if every child had the warm, comforting experience I had in my Sunday school, with its songs, its stories, its bags of candy at the holiday, but many are denied that. And while religion is an admirable teacher for those connected to it, it is a silent voice for those who are not.

The school is the only agency legally established by organized society and supported by taxation whose sole job it is to teach the child the knowledge, the skills and the values required for a successful

CIVIC VIRTUE

ECHOES FROM YESTERDAY

...A good citizen shall be...willing to pull his weight.

—Theodore Roosevelt, 1902

IDEAS FOR TOMORROW

For many, individualism has come to mean that "anything goes" as long as it's in their interest—as opposed to recognizing that one is part of a larger society. As long as our attitude, for example, continues to be, "Don't tax me, tax the guy behind the tree," we're not recognizing we're part of a larger society.

—Former Secretary of Defense James Schlesinger for REDISCOVER AMERICA 1492-1992

adult life within the bounds of society. Its task is formidable, its achievement when things work well—that is, when teachers, children and parents unite in a common effort—can be magnificent. I know, for I attended such a school and taught in several. But it is obvious that today most schools fall far short of that ideal. They seem to stultify intelligence, not enhance it. Their deficiencies are deplorable, for the average student can spend twelve years in them and learn little, while gifted students are not challenged or helped to achieve at the maximum.

LISA FRENCH

I doubt that I could teach in a modern school, and for good reason. In my day parents and administrators both supported my efforts to be the best teacher possible; today it seems that teachers are not supported by anyone, and I doubt that I could fight undefended. Yet, even those of us who brood about the failure of schools must rely on them to help students build ethical codes and value systems. We must encourage the schools to demonstrate to a child that fair play pays off. That kindliness to peers pays off. That fairness in giving grades is taking place. The child has to *see* all this going on. We must show, as well as tell, what good values are all about.

Young people these days are thrown into a hothouse of competition and social exchange that test their decision-making skills rather strenuously. The peer pressure I had to put up with was relatively simple. A boy would gain access to a jalopy and expect the rest of us to tag along on a joy ride. Today, there are drugs and gangs and unprecedented violence. There is the incessant influence of TV, heightening peer pressure to regard fashion and style, for example, as the highest values to which a young person can aspire.

What television offers is so enticing. There was nothing in my youth to compare with its power. Statistics show that the eight or ten hours a week my generation of kids spent reading books are superseded by the 30 hours modern kids spend at the television set. The difference produces a radically different set of values. Beyond the distorted consumerism, there is an appalling amount of violence. Each week on TV I see endless shootings, stabbings and gruesome deaths. At Halloween I see sadism, abuse of women and slaughter for the fun of it. Young people cannot feed on such a diet without its having a deleterious effect, and studies that purport to prove otherwise are rubbish.

I am disturbed by the demeaning way television depicts the American school. In too many shows, teachers are comic or pathetic and a student who works hard at his lessons is a wimp or a nerd. With so many people needing to rely on schools as the place to learn values, television could be of critical service to the future of our nation by rediscovering respect for the school. And schools, in turn, should direct youngsters to the best of television, to the portion of TV in which the disabled get support, racism is decried, minorities are depicted as heroes and heroines, and patriotism is extolled and rewarded. If young viewers select programs to ensure a mix of good with the violent and vicious, they can find material which illuminates the fight of the American people for justice and a decent society. Pressure can be—must be—mounted to promote the best, not the worst, of TV.

DO YOU AGREE?

Schools should take on the responsibility of instilling values in everyone.

VOTE IN OUR POLL

As a young man I was taught to treat all races with justice, and I wrote numerous books testifying to that belief. I was taught that loyalty to one's nation was an obligation, and I have seen men who dabbled in treason come to mournful ends. I was taught the good citizen pays his taxes, supports schools, libraries and museums, and much of my adult life has centered on such activity. It was drummed into me that one looked after his own health and that of others, and I have tried to do so. At all levels of my education and upbringing I was advised to cling to good people and shun the bad, and I have tried. I realize there are considerations and pressures for young people today that did not exist for me—among them, drugs, AIDS and nuclear weapons. Yet, the values I learned must endure—and be taught—as the foundation for the America of tomorrow. They must be taught in the home, in religious training, in the Boy Scouts and Girl Scouts, in Little League, in the media. And most critically, as a guarantee that everyone will be exposed to them, they must be taught in school. •

A Pulitzer Prize winner, best-selling author Michener also has been awarded the U.S. Medal of Freedom.

The Next Frontiers For Science

Space exploration? Genetic research? The environment? A hard choice must be made.

By Isaac Asimov

WE ARE LIVING IN AN AGE WHERE MANY SCIENTISTS ARE THINKING BIG. THERE is the supercollider, a new unprecedentedly powerful particle accelerator which may give us an answer at last to the final details of the structure of the universe, its beginning, and its end.

There is the genome project, which will attempt to pinpoint every last gene in the human cells and learn just exactly how the chemistry of human life (and of inborn disease) is organized.

There is the space station, which will attempt, at last, to allow us to organize the exploitation of near space by human beings.

All these things, and others of the sort, are highly dramatic and will be, at least potentially, highly useful. All are also highly expensive, something of great importance in a shrinking economy. Worse yet, all are, at the moment, highly irrelevant.

What is relevant is that we are destroying our planet.

A steadily increasing population is placing ever-higher demands on Earth's resources, is forcing the conversion of more and more land to human needs and is wiping out the wilderness and the ecological balance of the planet, something on which we all depend.

ROBERT RODRIGUEZ

A steadily rising use of fossil fuels for energy (at a rate that is increasing more rapidly than the population) is choking Earth's atmosphere with gases that are slowly poisoning it. In addition, it allows the atmosphere to conserve heat more efficiently, so that the planet is experiencing a greenhouse effect that may have catastrophic impact.

A steadily increasing production of chemical substances that are highly toxic, or that cannot be recycled by biological processes, or both, is poisoning the soil and water of the Earth, is destroying the ozone layer and is converting much of the planetary surface into a garbage heap.

Since there can be nothing on Earth, simply nothing, that is more important than saving the planet, our coming priorities must be to reverse these destructive tendencies. And America must lead. It is, for instance, foolish, absolutely foolish, to put the study of reproductive physiology to work on test-tube babies and on producing babies after menopause; we must not increase the number of babies, but decrease them.

We must find alternate sources of energy, long-lasting and non-polluting. We must continue the search for nuclear fusion, in the hope that it will be a far richer and safer source than nuclear fission. We must develop windpower, wave-power, the use of Earth's internal heat and, most of all, the direct use of solar power. All these things are highly practical, but cost more money than oil and coal, so the challenge is to make them cheaper. (The fact that we can destroy our planet so cheaply, by the way, does not mean we ought to destroy it.)

We must find ways of detoxifying toxic products produced by industrial plants. We must find substitutes for packaging, substitutes that are recyclable. We must find substitutes for chemicals that destroy the ozone layer.

We must find methods of saving our forests, of saving threatened species, of maintaining a healthy ecological balance on Earth.

If there is any spare effort left over from these absolute necessities of scientific advance, we can put them into other projects—otherwise not.

I regret this, for I am emotionally on the side of the big projects, all of them, but necessity is a hard task-master, and necessity is now in the saddle and holds the whip. •

DO YOU AGREE?

The only scientific project that deserves major funding is research to save our planet.

VOTE IN OUR POLL

The astonishingly prolific author of 451 books, Asimov, a biochemist, is a world authority on science and medicine.