

COMMON OBJECTS



Architecture, Education & Money

by Eric M. Lee

COMMON OBJECTS
Architecture, Education & Money

by Eric M. Lee

copyright © 1986

Revised Addition 2021

Eric M. Lee

P.O.Box 409 Safed, Israel 1322123

Library of Congress Catalog Number

85-72220

International Standard Book Number

0-9615526 - 0 - 3

Printed in Israel

CONTENTS

	Page
Introduction	
Part One: Architecture as Communication	
Definition of Terms	1
Graphic Abstraction of Literature	5
Agora	20
Cincinnati Ohio City Scape	33
Part Two: Redefining Education	
Common Objects, Higher Education	54
Redefining Education	77
Part Three: Redefining Money	83
Demurrage	88
Economics	98
Further Questions	109
Bibliography	112



THE AMERICAN INSTITUTE OF ARCHITECTS

December 19, 1975

Individual Grant Program
National Endowment for the Arts
Washington, D.C.

Re: Individual Grant Application - Mr. Eric Lee

Eric Lee is an unconventional person with an excellent mind and an important insight into major architectural issues.

I offer this preamble to my endorsement of Mr. Lee's proposal in the hope that it will stem any tendency on the part of those who review his application to dismiss it out of hand because of its informal appearance. I have reviewed Mr. Lee's work and spent some time with him. I am convinced that, if published, his work will make a significant contribution to that small body of literature known as Architectural Theory.

Mr. Lee has produced a unique and logically sound synthesis of classical architectural form and decoration, cultural anthropology and present-day architectural design and planning.

I urge you to give his application (with further explanation by Mr. Lee if necessary) serious consideration.

Sincerely,

A handwritten signature in cursive script that reads "Don Conway".

Don Conway, AIA
Director
Research Programs

DC/lab

Part 2

Redefining Education

While living in Morgantown West Virginia, we were neighbors with the children of Alexander L Wade, whose home has become a National Historic Landmark. As the Superintendent of the Monongalia County Schools, Wade experimented with a system of promotional examinations that successfully normalized the progress of children in rural schools. I think that his original school was of 8 grades. In the late 18th Century, his system was widely adopted throughout the United States and even worldwide. His book, *A Graduating System for Country Schools* was published in 1881.



Sketch of Wade's School on Beehurst Ave. Morgantown, West Virginia.

Money, A Vehicle of Values

Preface

Like it or not, the economies of Western Nations seem no longer to be working as well as they seemed in the past. For one example, involuntary unemployment seems to have risen regardless of the business cycle. For another example, the human and environmental cost of past production have been somewhat higher than earlier allowances made for them. For both these and other reasons, public spending, regulations, and the governmental bureaucracies have grown to astounding proportions which do not seem to be sustainable.

In addition to problems such as these, changes in the structure of comparative advantage within and among nations are causing, or perhaps will be causing, political and economic stresses and strains of fearful level of magnitude.

Thus, we seem to be in a period during which economic, political, and other social institutions which served so well in the past will be reexamined and reevaluated in terms of their candidacy for modification. Indeed, it can be contended that to an important extent modification programs already are underway.

During a period such as this, it is inevitable that apprehension and anxiety will increase. To the extent that they do, they may be particularly functional if they lead to the extension of rational inquiry into the nature of the causes of the difficulties and the alternatives for dealing with. Judging from economic history, it is hoped that such results are not limited to the professional economists, since it seems that from time to time in the past the distance between economic theory and reality have become rather large.

This short volume, written by a person ".....technically unschooled in economics", represents a rather strenuous effort to construct a system of ideas useful for discerning reality and discovering possible changes in it that would lead to a better world from his point of view. This is serious business and it deserves to be taken seriously. And, since even though it does employ a literature the reader will quickly discover it is closer in form to an essay than a scientific work, it deserves to be taken sympathetically, which is certainly deserved by anyone willing to use assiduously the tools they possess to search for the truth.

It is our guess that few readers of this slim volume will agree with all, or perhaps even most, of the arguments and conclusions. But there is a theme, which echoes through the pages, which is worth listening for: there must be, order, harmony, and unity and they are elusive at this time in our economic institution. However, if these are missing, they will be found, for until they are found individual and social progress will be locked up short of their potential.

Finally, readers are advised that we are aware of some editorial and "technical" errors and inadequacies in terms of economic thought and some other areas as well. However, it is our opinion that these are surprisingly few and, in any event, are part of the price that must be paid by a more democratic quest for a new social vision.

Will J Smith
Associate Professor of Industrial Relations

Fredrick A Zeller
Professor of Industrial Relations

West Virginia University
Morgantown
January 5, 1986

Part One: Architecture as communication

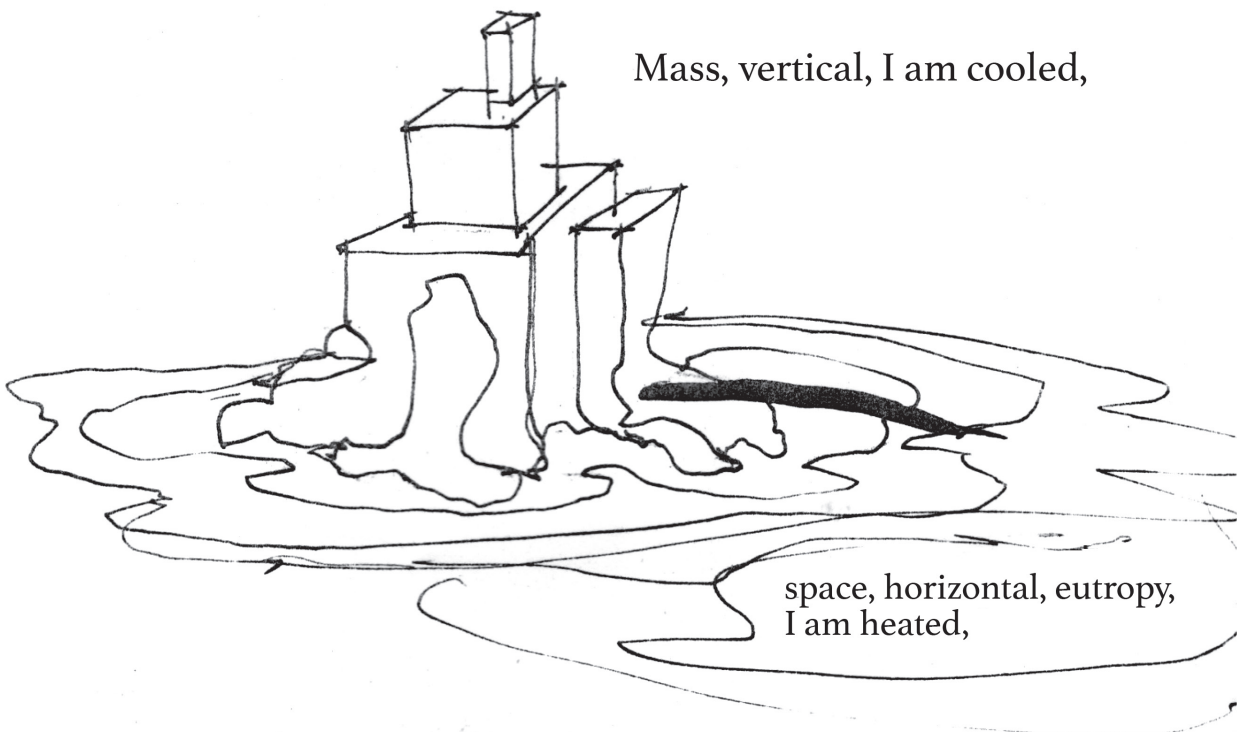
THE THOUGHT, CONTENT

Energy as heat will flow from a hot substance to a cool one, while with no difference in temperature no flow occurs. Communication depends on spatial differentiation.

Elementary scientific observations are that gaseous, liquid, and solid states of matter depend on content of heat as molecular motion. Assuming matter commonality so that temperature interaction produces the transformation, a solid in joint with fluid cools and solidifies the fluid while the solid is heated and fluidified.

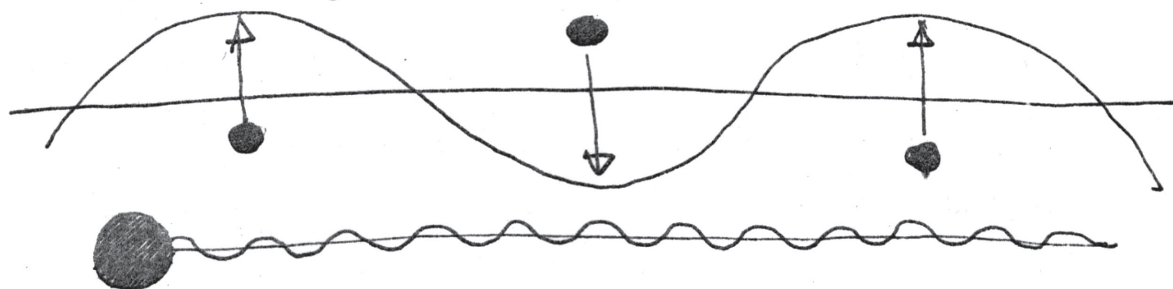
An analogous emotional flow occurs. Assume a primary force, gravity, emanating from a contextualizing object. Heat differentiation in homogeneous matter will cause a surface character as represented. The cool solid, its internal motion being stilled, embodying greater resistance to the primary force assumes an autonomous dimension -- the rough textured vertical, while the warm fluid lacking internal rigidity assumes a least resistant equilibrium, a subservient downward smooth textured horizontal. Within the surface environment assume a constant temperature object (for instance, warm blooded animal) its stable temperature lying within the differentiation of temperature in its environment. The internal structured object or organism will in interaction with the colder solid object lose heat while in interaction with the warmer fluid gain heat.

The cooled organism has received the qualities internal rigidity, resilience, and conductance. The heated organism has received the internal qualities fluidity and external penetrability. Temperature as energy measures interaction potentials or content.



Spectral measure of the senses with their implied content illustrates personality-culture and sense interdependency. The color red because of infrared means illustrates a fluid motion emotional response in comparison to the color blue which illustrates a rigid-object cool response. Long wavelength's mass enters the organism while short wavelength's space allows analytic or linear penetrance. Entrance causes inner fluid-motion-emotion while eye analysis penetrates an external spatial environment.

Seeing action being external to the organism in the environment becomes the basis for in-between object (social, economic, political) interaction. "Seeing is believing" provides a common frame of reference or law structure by which accuracy as to intentions is insured, ratioed rationalism from relations in the space between objects. On the other hand, sound, and more so, touch with internal reception, becomes the means of imagination. "Hearsay" and "feeling" filtered through internal processes is the receptive long-waved curve in contrast to sight's shortest distance between two points linearity.

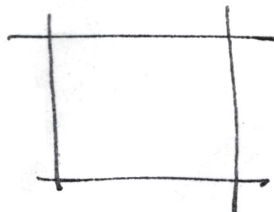


As in wavelength's energy differentiations in the spectrum and in personality sensations via that energy identified with the portion of a spectrum which the senses use, the physique of the waves is another embodiment of the energy condition of that wave. The shape of the long wave implies a generator at the focus of each curve. The massive low frequency stuff bends around environmental stimulus while the potency of a high frequency wave's generator sustains its linearity into and through space. The spectrum also measures texture differentiation. The surface stress of a long wave induces rough texture. Friction of mass against mass creates heat irregularity or surface mass-space differentiation.

A circle can be compared with the square in both physical and symbolic terms by placement on the spectrum. When the long wave becomes receptive enough to a particular generator it becomes a circle while a rectangular solid is formed by the intersection of four linear projections. In these terms the circle is a force of internal reception and generation while the square is a construction of rational linearities.

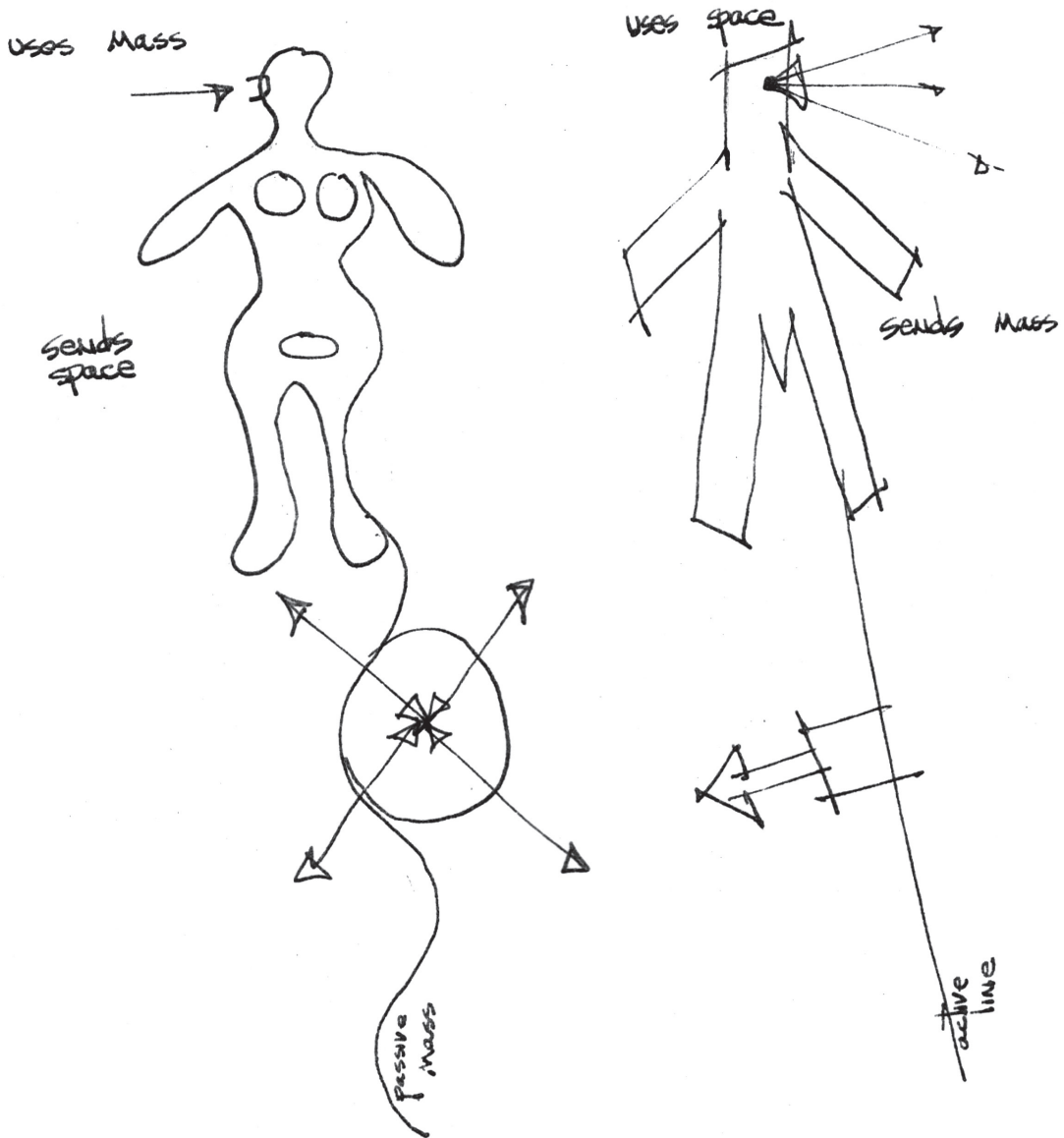


a circle of internal generation



a square of external construction

The human body's profile is reflective of the potential energy content of the two sexes. The female's long wave length curve is via the preceding analogy reflective of her historical receptive nature while the stoutness of the male's line indicates his historical analitic, extensive qualities; the lines, the after-image of the mass.



The male receives energy and sends mass. His sense is sight, linear stuff of relations between matter. He transforms these forces into mass in the form of a hefty voice, a penis, or a rough texture. The female receives mass and sends space. Her sense is hear and feel, massive emotion of potential linearity. She transforms these forces into space in the form of a vagina, a high-pitched voice, or a soft smooth texture. Organisms transform energy along a mass-space differential.

THE THOUGHT, MEANS

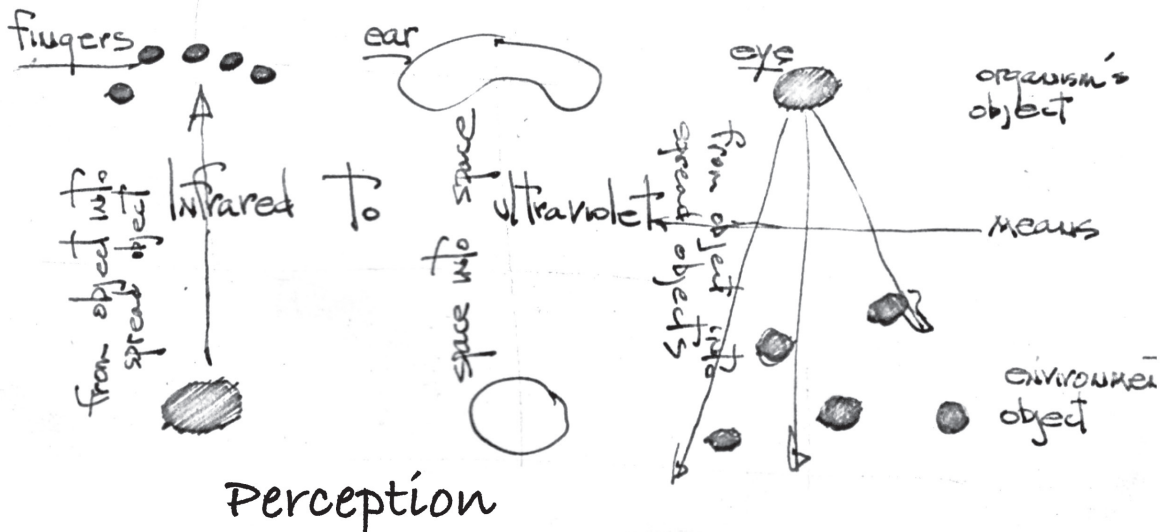
Quantum physics identifies mass with energy and under some circumstances identifies frequency with energy: 1) when energy is transformed into mass or vice versa $E=Mc^2$ where E is energy, M is mass, and c is a constant and 2) energy is proportional to frequency as expressed by $E=hv$ where h is a constant and v is frequency. Frequency is proportional to wavelength with shorter waves being faster and more frequent. Energy is directly equivalent to frequency and energy when transformed is equivalent to mass.

Waves are a means of communications. Implied within the quantum equations by relating mass to wavelength is that means have a content or an implied temperature of message source.

Males, as differentiated from females, have cool content and use infrared sending means. Physically the greater vertical dimension in accordance with a solid penetrating instrument (Penis) measures the male to the cool side of temperature differentiation. Psychological potential energy corresponds to his massiveness. An infrared means of output is the long wave-length low pitched voice; infrared means also implies mass as potential heat. (Infrared light heats more than ultraviolet light.) To communicate, potentials or positives need receptacles or negatives with less heat potential. The senses are of various potential so their use suggests energy flow.

The senses receive the means with their physical actuality embodying the energy of the implied content. The tactile, hearing, and sight senses in that order express the infrared to ultraviolet ends of the spectrum in accordance with the solid to fluid temperature scale.

The fingers as spread object receptors, the ears as spatially focused concavities, and the singular object eyes as space penetrators illustrate an object to wavelength proportionality. Using a mass-space scale, the physique of the receptors is the antithesis of the message source and in particular with sight the inverse of the means linearity. The concentrated object eye expressed in the linearity of its means is as light emanating from the sun.



Exercise in Graphic Imaging of literature

The following exercise in creating an abstract visual expression of novels is a step toward understanding Protagonist and Antagonist in literature as against Object and Space in Art and Architecture.

The two novelists to which the exercise is applied are Herman Hesse – **Siddhartha** and **Journey to the East** and James Joyce – **Dubliners** and **Portrait of the Artist as a Young Man**.

Some of the written expression in this book is a bit in the style of James Joyce.



A RESTATEMENT OF DEFINITIONS HERMAN HESSE

A definition or observation inherent in this analogy is a perception-action link between mass compared to space or solid thing compared to less solid, fluid thing. Masses are seeable definite statements. They penetrate space. Space implies a thing to be penetrated and defined. Spaces are seen and moved through. They haven't resistance, or conductance, so transcending time suggest another than here and now mystery.

Hesse, basically non-activistic, believed he must concentrate or purify himself. He believed in individual self-love, that each individual must find this synthesis before society could. Societies and individuals must drop arbitrary culture props, accepting previously defined evil, chaotic inputs and organize into timeless wholes creating a new reality. The props must initially be discordant and must disintegrate to re-establish base. Male and female, intellect and sense, light and dark, ascetic control and sensuality opposites out of extreme chaos establish symbolic symmetry and a timeless space. Change and process, individual and society, from disintegrated individualized objects through dream and symbol organize outside reality.

Hesse rejected physical reality and his own reality transcending to individual creation of a timeless non-obvious image. The written form parallels in that the words, masses, or realities are extremely symbolic, suggesting more than their obvious presence. A three part rhythm exists: ~~MATERINITIAL~~ innocence, schizophrenic opposites of image and reality, and finally chaotic evil accepting infinites transcending to a higher symbolic inclusiveness. Environmentally the highest achievement implies a central space with masses about. The masses or statements are symmetric about the spaces, in their individual definiteness they contradict each other to be unified only by internal symbolic processes of individuals, the individual becomes the object in his space.

In the final synthesis in Siddhartha, the horizontal fluid river serves as a symbol of the timeless and ultimate nature of environmental space.

The climatic library setting in Journey to the East is a similar statement:

"Finally at the top of the immense building, we arrived at a garret story, which smelled of paper and cardboard, and all along the walls for many hundreds of yards protruded cupboard doors, backs of books, and bundles of documents. A gigantic archive, a vast chancery"-----"The officials drew back, the hall extended into dusky remoteness. The industrious people, small and unreal, worked in the gigantic archive region in the background. The foreground however was spacious and empty. The hall extended to an impressive length. In the middle arranged in strict order, there were many benches, and partly from the background and partly out of numerous doors came many officials."*

Around this space and defining it are the world's history in individual self-sufficient factual form. The facts in the "cupboard doors, backs of books, and bundles of documents", are each definite yet in comparison, contradictory. The described environmental form complements Hesse's personality forms.

ERIC LEE WITH REFERENCE TO JAMES JOYCE

Upon reading Dubliners, Portrait of The Artist as a Young Man, and Finnegans Wake to the extent to which it can be read once through, I have dwelled upon and discovered some imagery or organizational basis of a Joycian existence.

The structuring is essentially a reversal of evolution as to do with urbanization. Joyce's anti-cityness is equivalent to an anti-objectification; by making an object of object orientedness, a double negation occurs which leads beyond subjective realities to verb or isness. Action existence seems to be previous to or consuming of not only object orientation but also the differentiation between subject and object. Between subjects and objects with energy flow as the referent of action is.

The city is essentially a product of suckered action; that is action is referred in terms of objects being achievement motivated by enemies, goals, or whatever. Urbanization is action coming to focus outside itself. The act itself and the subjective passion is suckered through time by space. Time the vector and actually active protagonist is passive to space. The actually passive antagonist. This negation of positive energy in antagonistic environments drains the system of energy, it is dieing.

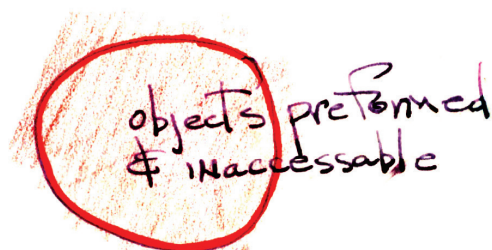
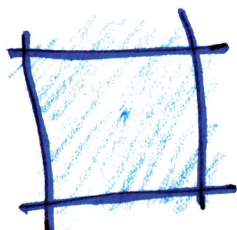
History is consuming events rather than
Events forming history.

Men's death rests upon the subdued Father; liberation from a structure only indirectly created by or for man (suckered urbanization object orientedness) into creative existence occurs with the bringing to focus of man's objects in a father figure. The environmental focus fulfilling man's subjective reality instantaneously propells into "is" and "am" realities of in-between realms or relationships of synthesis with a previously separated natural referent.

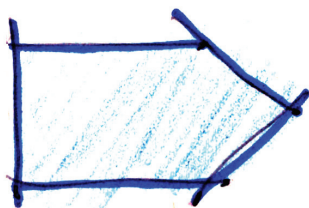
Beginnings of man's liberation are evidenced in Dubliners. I have shaped the role of the protagonist and antagonist states with a vector and a circle in each of the stories comprising the book. Space's overpowering of time but gradual subduction is evidenced through the book.

Dublin as a symbol of man's environments is circular, restrictive, and contained by Catholic, mercantile, and conventional conforming gossiping actualities. Authoritarian defocusing rapidly reduces its personalities to ambivalence, panic, and object submission.

SUMMARY "DUBLINERS"



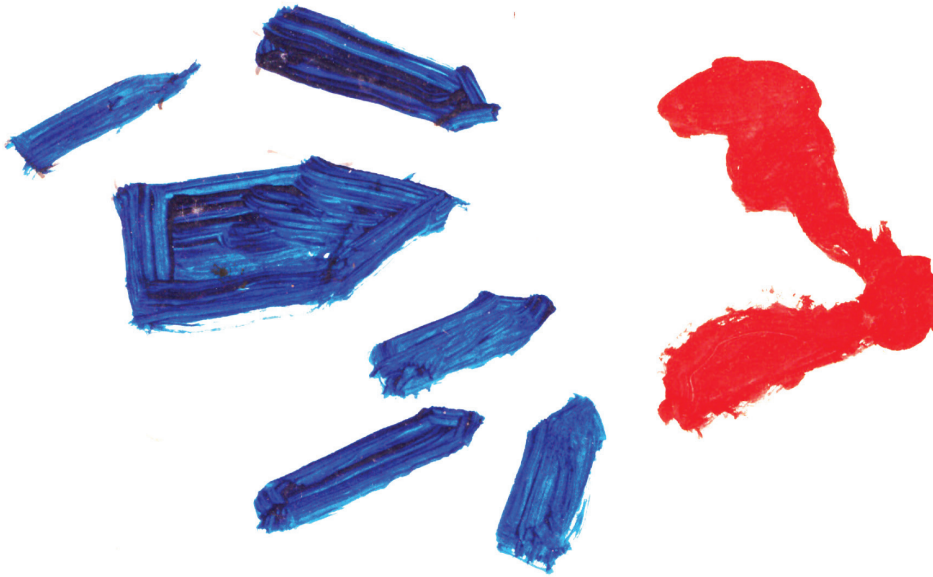
FORCE ENCLOSED GROWING TO _____



SOME RESPONSIVENESS IN AN INVERTED CONTEXT IN THAT
LIFE IN THESE ENVIROMENTS IS POSSIBLE ONLY IN DEATH.

Dubliners James Joyce

"The Sisters" realization without action



"An Encounter" an action, withdrawal



"Araby" underpoweration



"Eveline" object destruction, overpoweration



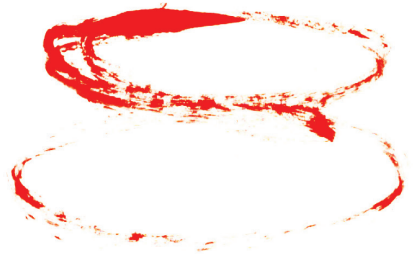
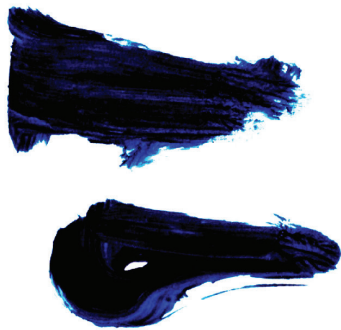
"After the Race"

environmental splitting energy
insufficient definition



"Two Gallants"

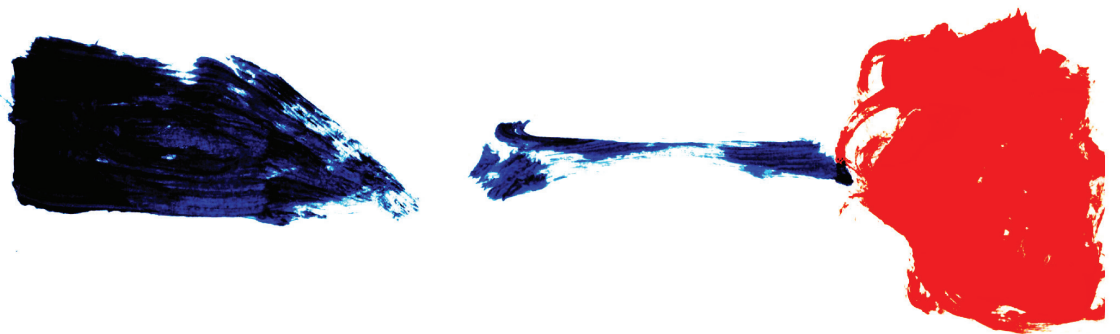
negative field negates force



"The Boarding House"



"A little cloud" — static



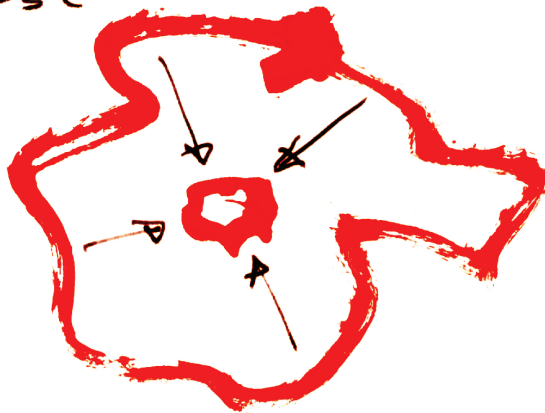
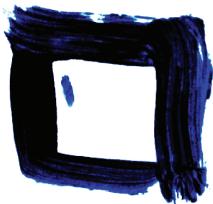
1. "Counterparts"



* "clay"



* "A painted case"



My Day in the Committee Room



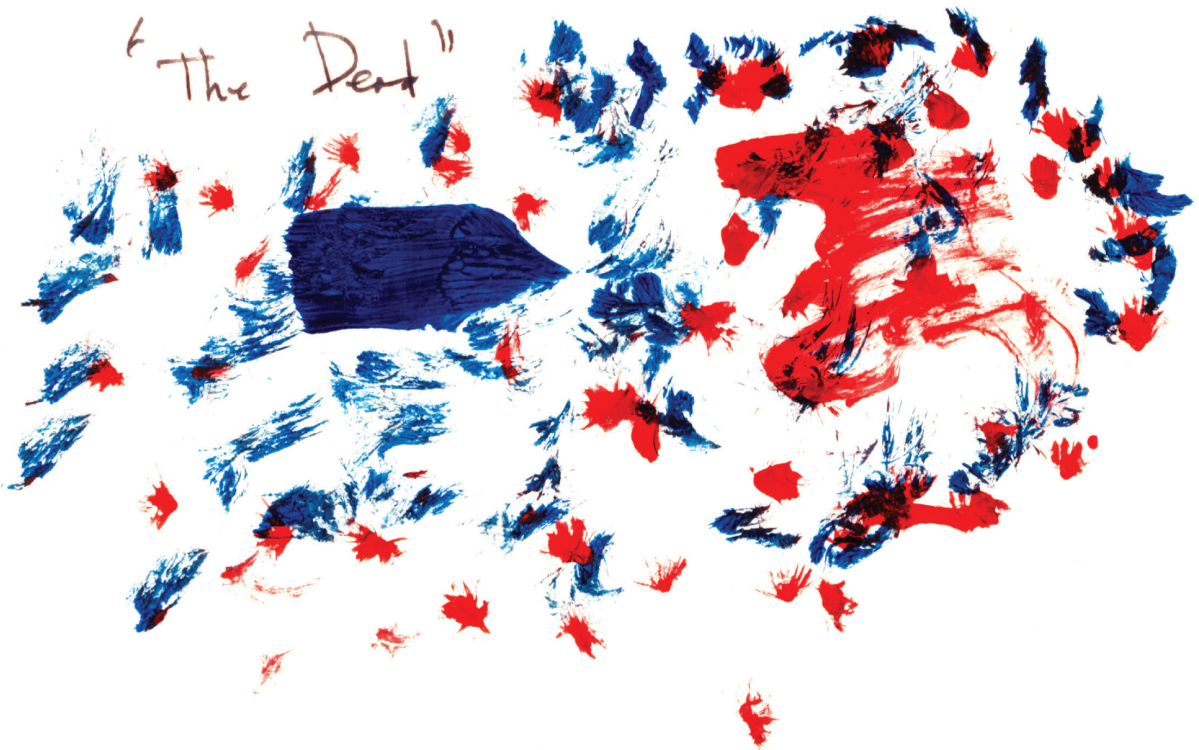
A mother



"Grace"



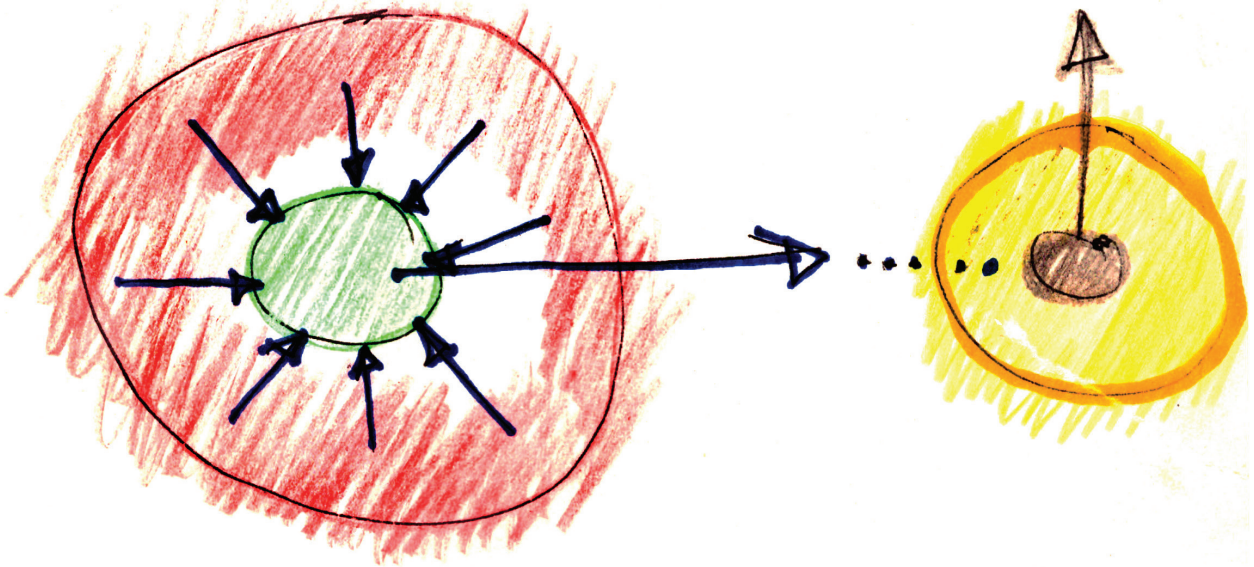
"The Dent"



In comparison with my essay relative to Dubliners's thoughts about A Portrait of the Artist As A Young Man gives an opportunity to deal in more explicit terms with the environment conditions constituting the overwhelming antagonism.

Chapter 1

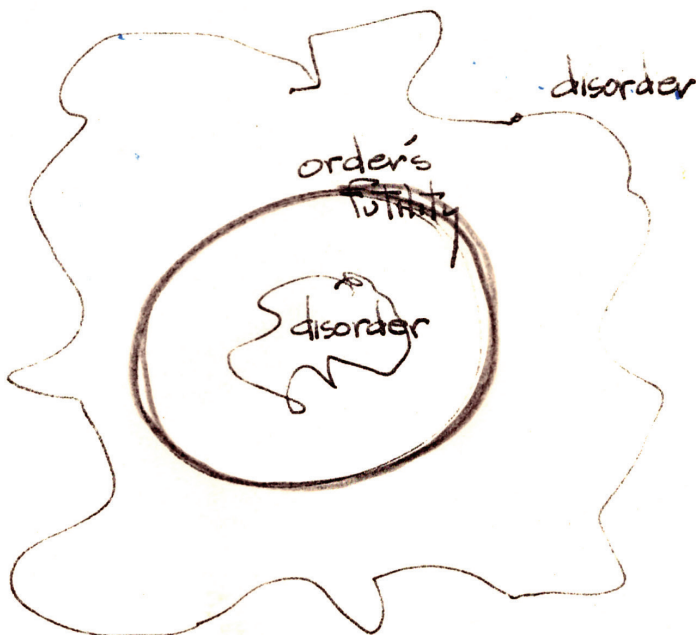
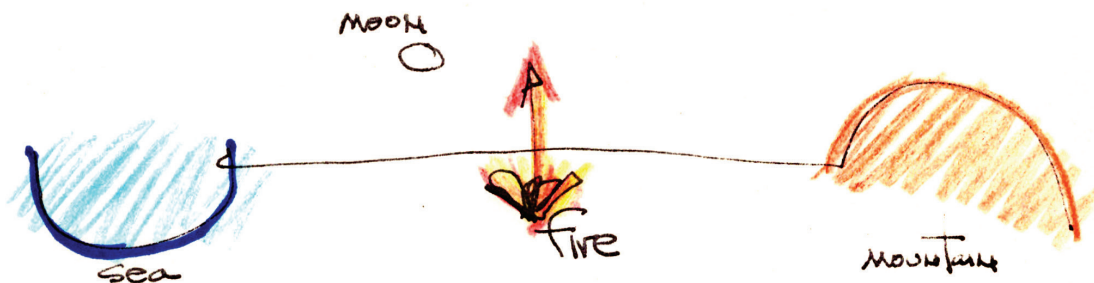
Beginnings are sensuous with parallels drawn between father warmth and good smell mother coolness. Heartbeat and breathing in and out rhythm of noise and quiet from kissing Mother is symbolized as a space of faint green resistance or viscosity more than the maroon water content in which this ambivalence occurs. The thing is among other things Ireland within Europe, World, Universe, nothing, and God. The small weak thing overwhelmed by sound, boots, trigonometry, etc. Rigidities converge inward downward to night dark sea smells upon a dark long road. Cold white Hell by dark prayers of strange clocks of Father Fear. Naked death of blank sorrow inside dirt by counterforce warm up inside blankets. Bursting to long dark blue and silver winter flatlands of water beating repetitious cheer, time replaced blankets with a larger fit of action allowing clothing.



Red fed coals incensed by erector rector vector countered by resisting Roman Church of lost sight. A new sight at way's end of heated noise of yellow sun of rough touched home, a warm smell rising and dressing.

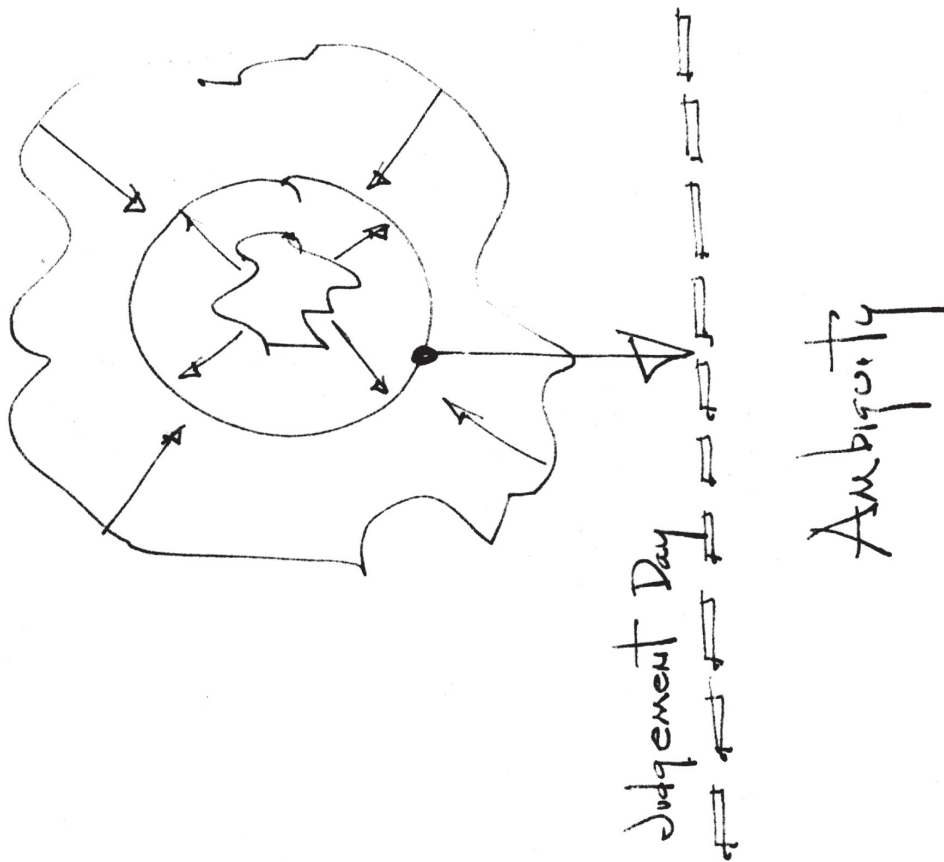
Chapter 2

A place on the horizontal journey of whitewashed house of rosebushes of city dirt with mountains beyond. A failure and lost desire of entropic wondering heating up by imaginary women and transformation of watchful withdrawal non-action of environmental pressure or enemies outletted with an emotion unreality distrust by writing. A wondering father by a wounded fallen fire desire with a real ghost moon looking at earth with cold, loveless lust.



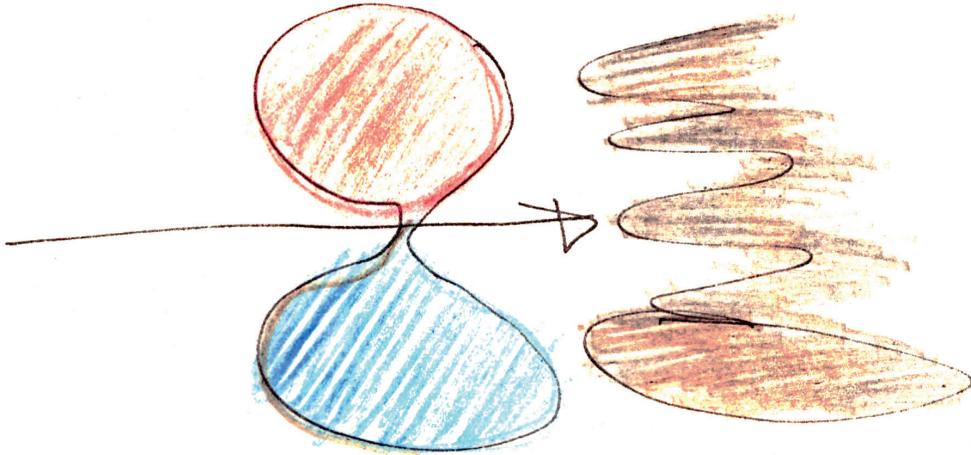
Chapter 3

Cold night winter context, a lamp warmth in chaos of Catholic soul destruction. Straight, dark, foul smelling smoke jelly corruption Catholic around body. Death chilled fog of religious sin inward compressed extended to judgement day of ambiguity. God fell and Christ raised in beds of sickness.



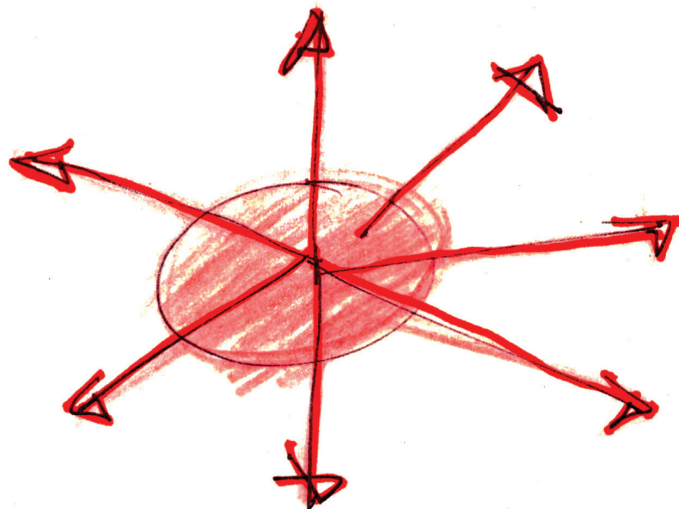
Chapter 4

Dulled sense and in extreme self doubt seeking anomaly in priesthood so between cold red morn and mild grey blue evening a counter memory force of elusive social and religious order. A penetratable fluid environment of emerald, black, russet, and olive sea tangle under grey warm air under clouds. Rising flight to freedom from ascetic rigidity flaming blood.



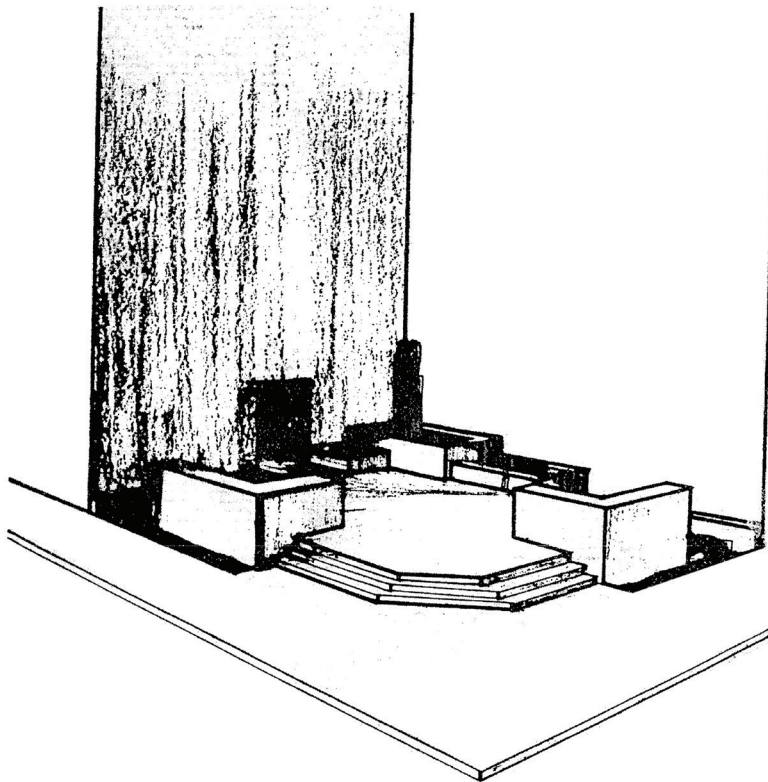
Chapter 5

False honer striking pride because language is personality key to life order perverted by reason of water air liquid flight in emotional smoke. A self-sufficient art aesthetic ideal.



AGORA

Israel Michael



Tree of Life

According to the flows of water on the earth, community is growing out of the waters of the families, so it needs a strong rock, then fire is liberation into air.

this image may be viewed as the parts of a tree, earth, roots, trunk, branches, leaves or as an analogy between valleys, dams & electricity, or between values, objects and activity: flow, resistance, and energy.

Agora is the greek word for market which derives from the hebrew word for money. money expresses a value and secures a transaction. it is the sign rooted in culture which insures useful change.

Change

A comparison of several classic:

Greek forms reveals a cultures growth pattern. The Agora, sculpture, and social myth parallel in time. a sequence of orientation to naturalism, rationalism, and to moralism may be viewed in each as they are examined in aegean, helenic, and the helenistic ears. The analogy to money is that as over hundreds of years, rational forms supply the sense of identity which allows a more personal socialization, this is similiar to the everyday role of signs, particularly money, in moderating and stimulating everyday activities.

Environmental Verification. The Greek Wave

A comparison of several classic Greece forms has yielded evidence of culture's energy flow at different times as well as how proceeding energy forms have been generated from the proceeding. The forms which are compared are the Athenian Agora, the sculpture, and the social institutions. A sequence of orientations to naturalism, to rationalism, and then to morality is indicated in each form's change. These have some spatial correspondence to initial innocence, schizophrenic opposites of image and reality, and then chaos, evil, accepting infinities transcending to symbolic inclusiveness.

I. Aegean Stuff - Origins

Grecian origins are in Crete. The Aegean forms are the embodiment of naturalism. In each case the human has not much resistance to the flows of nature.

The Social Institutions

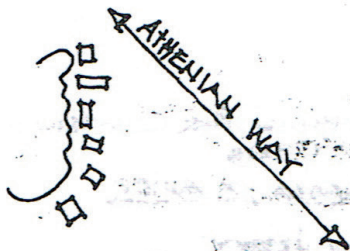
Crete had a mother God. Her form was the earth, particularly mountains. She was the catalog of stuff with its own enticement force rather than the acceptor of force. Her provision of matter was the form; it needed no formation. The personality was folly, a twisted contorted clown flowing down the mountain. The rodeo humor, the circus humor, penetrates man; the bull enticed to come and, pricked from behind, is suckered to act and dealt with beyond his context. The means is laughter, the shifting labyrinth forcing out the energy before it forms.

The Sculpture **FIG. 1.**

Crete was oriented to the vase, a potted holder. Free standing sculpture was largely non-existent; on the pottery around the contained was low relief. Man the figure was part of the ground. He is the resistance, the container of the protagonist. He does not create. The flow is neither into or out of but around and like a fluid finds a smooth, horizontal, undifferentiated equilibrium.

The Agora **FIG. 2.**

The Athenian Agora's early development is naturalistic. The mount on its western edge as well as the Acropolis mount to its southeast generated its form. From the Acropolis flowing down to the Dipylon gate is the Athenian Way. The flowing intersects the flow from the Agora's mount. The objects or buildings are placed relative to the sacred hill rather than the street; the communication referent is nature rather than persons. The figures are relief to the flow off the ground; the fluids from the local mass defining the objects rather than the larger flow of the Acropolis. The identity is to flow with the fluid issuing from the sacred matter.



AGORA 490 BC

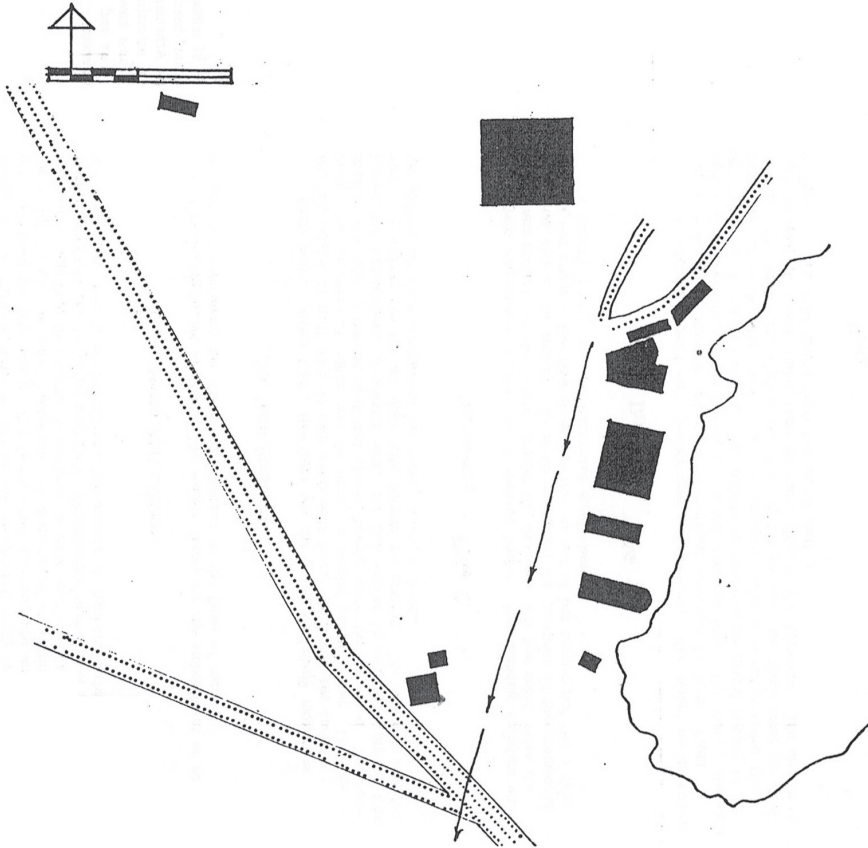


FIG 1.
The Harvester Vase
from Hagia Triada at Crete
1550-1500 BC
Archaeological Museum, Iraklion, Crete.

Photo: Hirmer Fotoarchiv
Munchen

AMERICAN SCHOOL FOR CLASSICAL
STUDIES IN ATHENS
THE ATHENIAN AGORA: A GUIDE
PRINCETON, NEW JERSEY FIG. 2

II. HELLENIC STUFF

Hellenic forms generate from rationalism. Totally resistant and in contrast to nature community is an organism.

SOCIAL INSTITUTION

The God is male. He is an object wielding the energy of the skies. He is the relations between the parts of the catalog. He is about force and is force. It is obvious; it can be "seen". He is "straight forward", the linearity of relations between things. Oriented by definite lengths of time and space - - the personality is external, the theocrat among the law, the trade, and the "art" ificia, of men. Relations of nature are created: astronomy, geometry, and physics rationalism formulation. The identity is to penetrate between and form matter, mass, and that which matters, an immovable law and religion like the solid mass Parthenon atop the Acropolis, a conductor along rigid lines, while a resistance in perpendicular directions.

SCULPTURE FIG. 3

The sculpture is free standing, the figure freed of the ground. After rationalizing linearities from the contextual catalog, the "matter" projects. Man now is the object. A resistance to flow has compacted into a solid with the force of projection, a protagonist in the context nature, an actor among the natural, an object in nature's space.

THE AGORA FIG. 4.

The Hellenic Agora's form is resistance and channeled conductance. Gravity's flow is stopped, steered, and started by human placed objects. A primordial flow generated relative to the Acropolis, "the Athenian Way", is resisted by a massive object, the Law: Courts; its ultraviolet senses, the linear path, transformed by the community organism protrudes outward upward from the temple atop the sacred mount. The perception, the path, provides the energy transformed into mass at the ultimate gravity defying place, the mountain top.

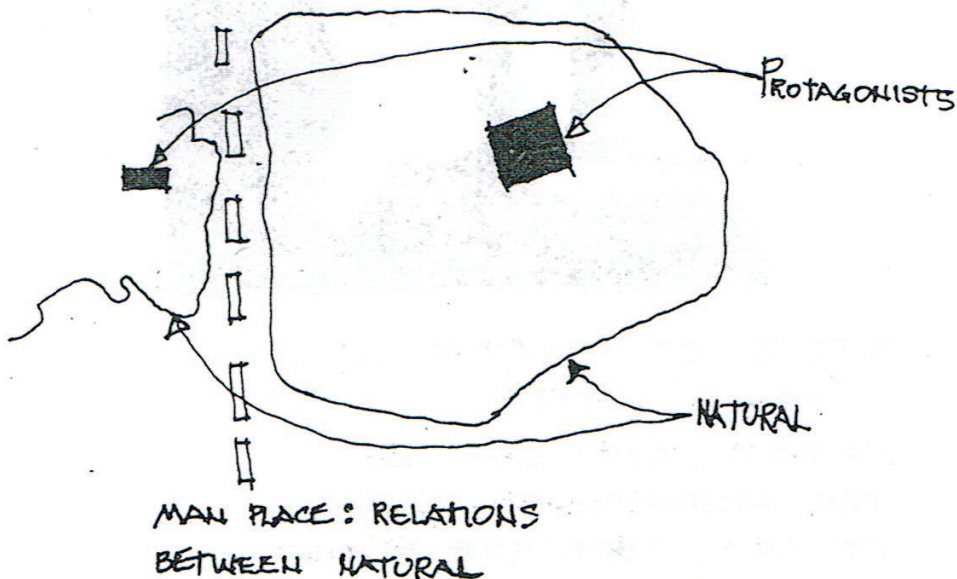
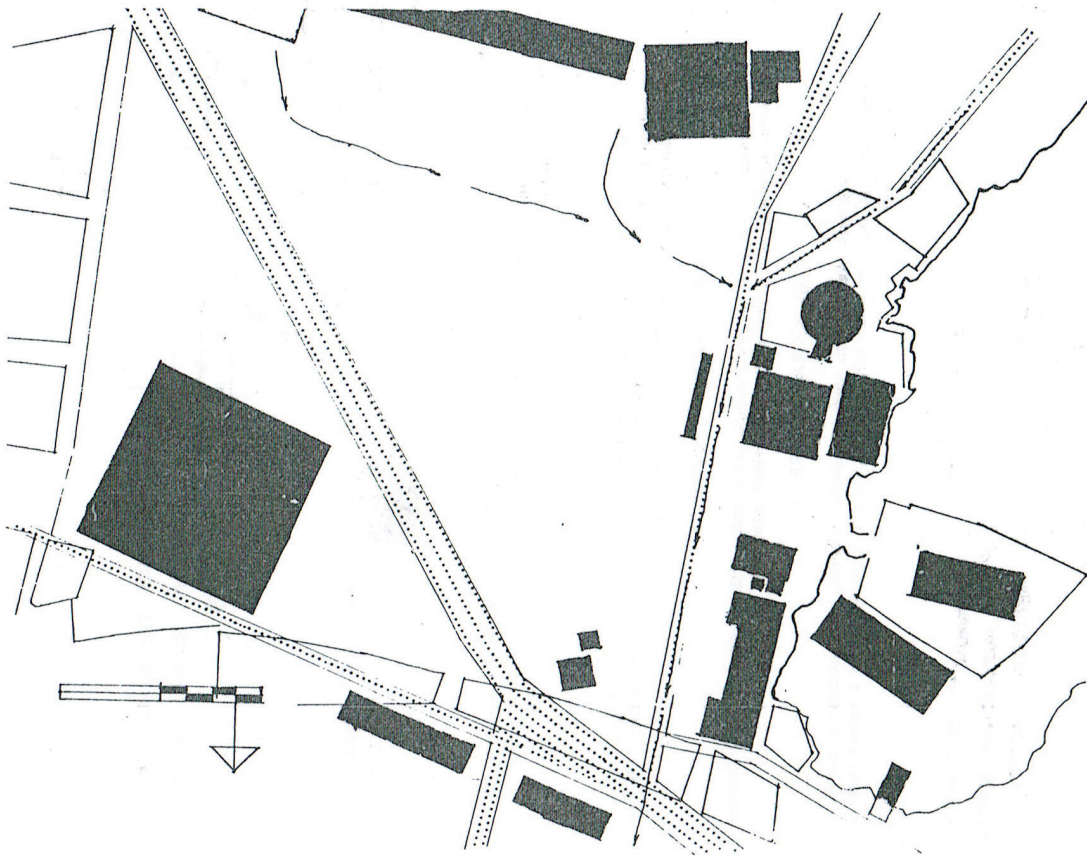


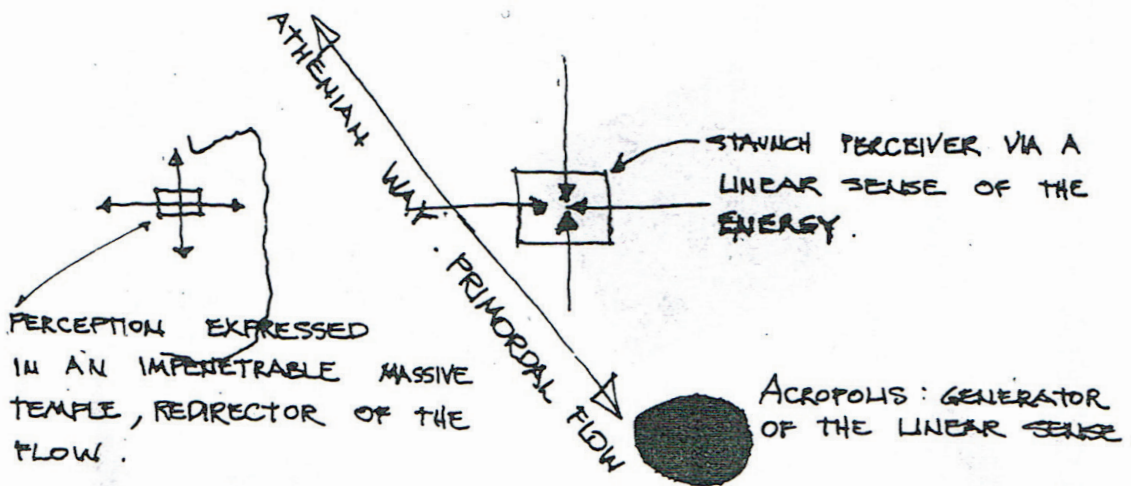


FIGURE 3
 Statue of a Youth of The Apollo Type
 Greek, 615-600 BC
 The Metropolitan Museum of Art
 Fletcher Fund, 1932

AGORA III CENT BC



AMERICAN SCHOOL FOR CLASSICAL
 STUDIES IN ATHENS
 THE ATHENIAN AGORA: A GUIDE
 PRINCETON, NEW JERSEY FIG. 4



III HELENISTIC STUFF

Hellenistic forms are a synthesis of the Aegean and the Hellenic. Reception, the Aegean trait and perception-projection, the Hellenic trait have united within persons. The internalized nature and the externalized are transcended by the individual.

SOCIAL INSTITUTION

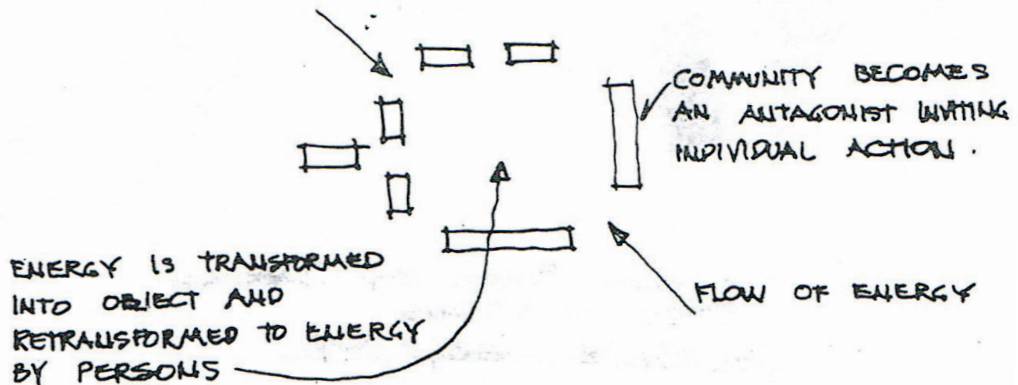
The referent of communication is process, the law made flexible via democracy co-ordinated with the supply of content from each perceiving-projecting person. Humanistic philosophy via Socrates, Plato, etc., illustrate the unity.

THE SCULPTURE FIGURE 5

Interaction edges are internal, muscle, bone, and emotional structures read through as warm sensitivity and cold structure intertwined internally.

THE AGORA FIGURE 6

The Hellenistic Agora's form embodies similar balances. The protagonist has become a defined space in which individual reaction-action occurs within a human context of nature's flow.



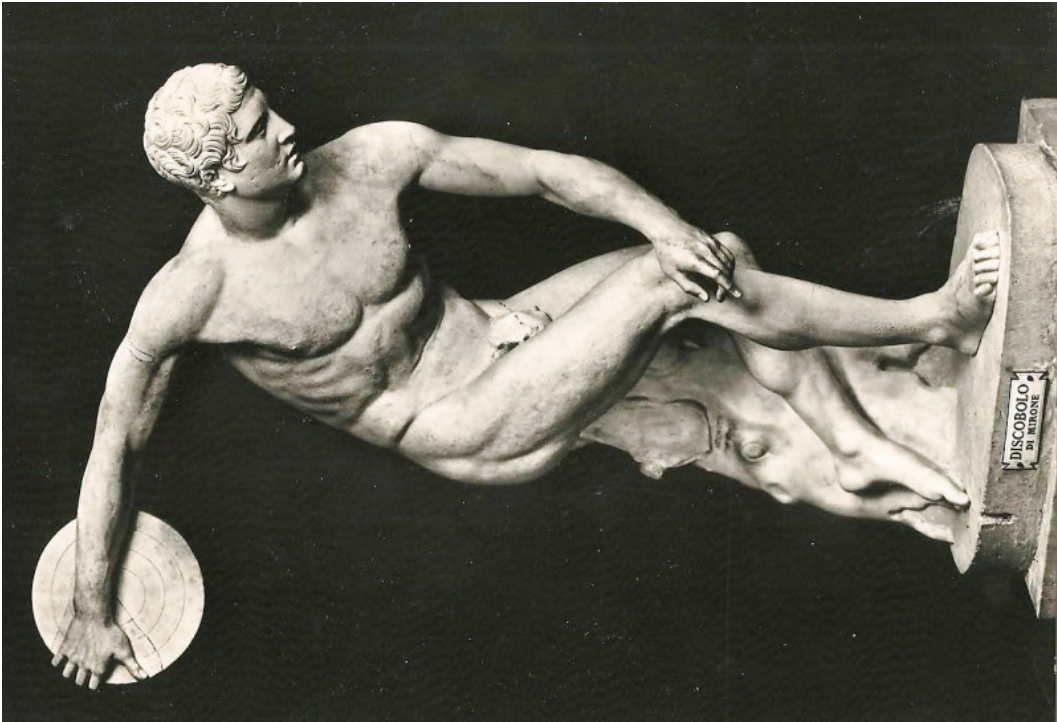
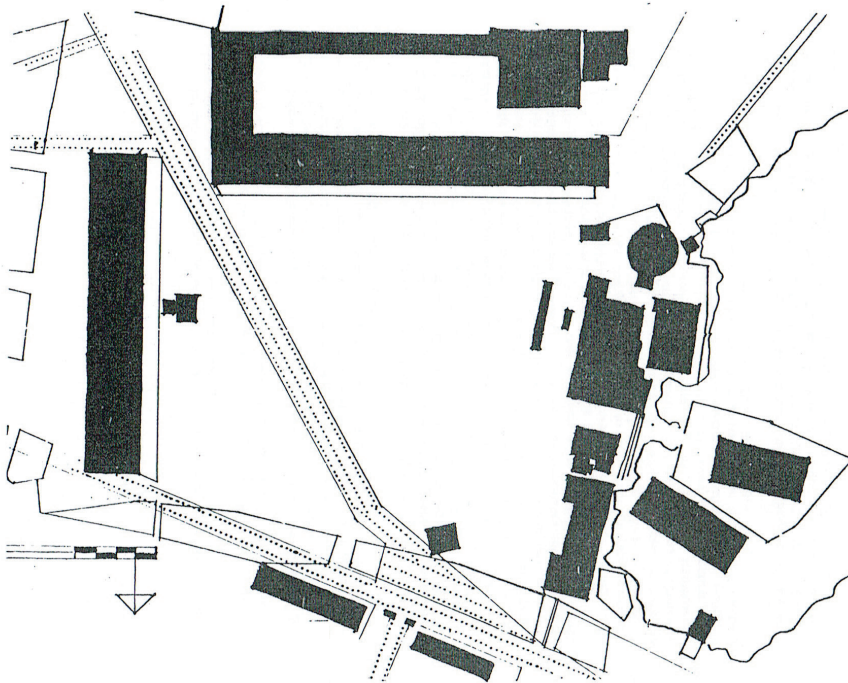


Figure 5
DISCOBOLUS
Roman Copy from 450 BC Greek Sculpture
Roma, Musei Vaticani

AGORA II CENT BC



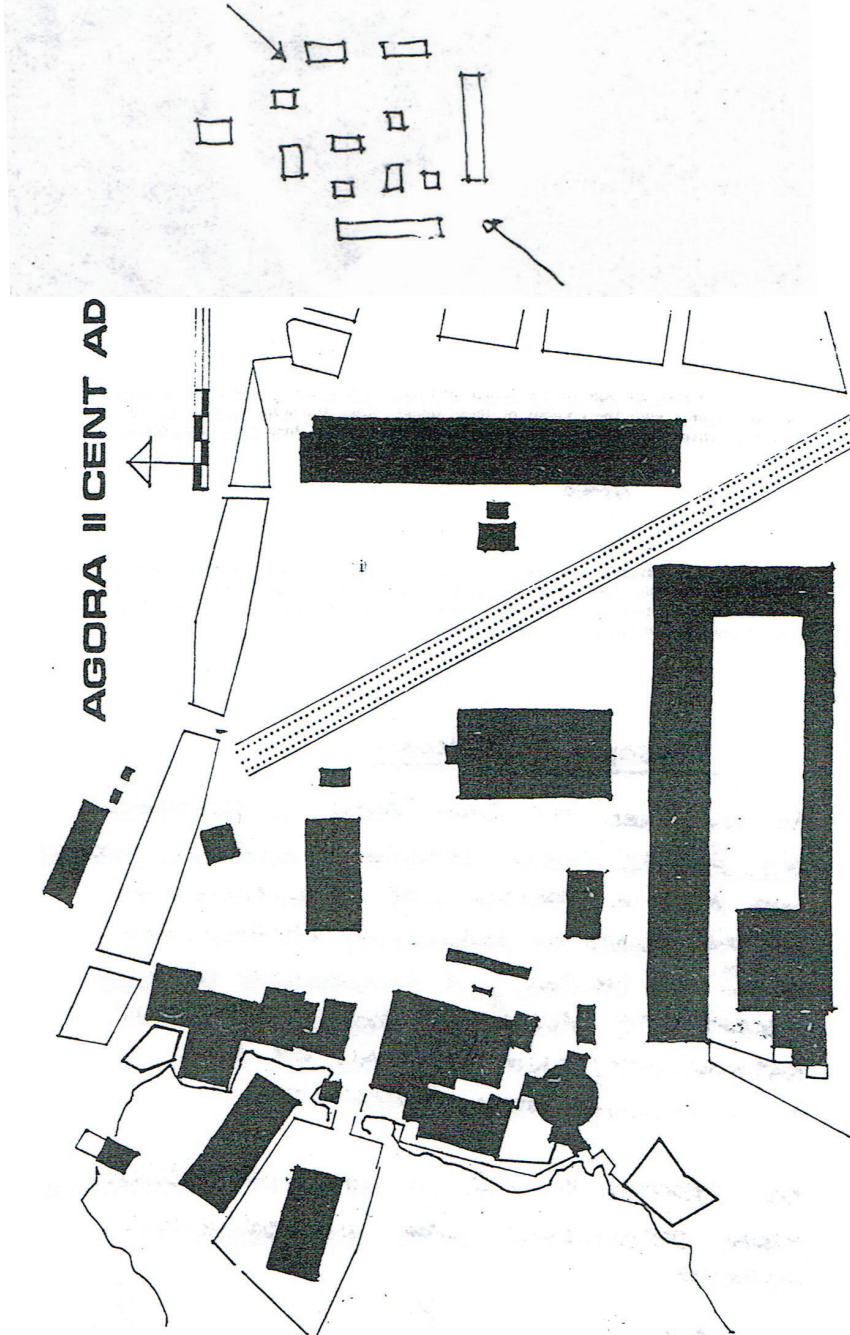
AMERICAN SCHOOL FOR CLASSICAL
STUDIES IN ATHENS
THE ATHENIAN AGORA: A GUIDE
PRINCETON, NEW JERSEY FIG. 6.

IV ROMAN STUFF

Superimposed on the receptive community context is a multiple, administrative-authority structure.

THE ROMAN AGORA **FIG. 7.**

In the general contexting space are several objects representing multiple bureaucratic institutions.



American School for Classical Studies in Athens
The Athenian Agora, AQHDE
Princeton, New Jersey FIG. 7

THE GREEK WARE, ARCHETYPES AND SEQUENCE

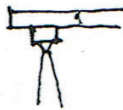
Initially there is mother nature with a total reception of her identity. Humans and human institutions are void, they lack form.

A singular focus occurs. The genesis of the internal authority is externally displayed in the theocrat. The events of this change occurred with the Greek wave.

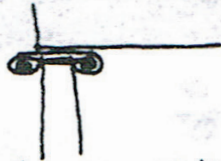
Organisms in different places on the earth, because of spatial differentiation on the earth, being initially receptive to the energy contents of their particular environments, are of dissimilar orientations. When dissimilar personalities meet or when the environment changes, because organisms have been repetitively receptive so in a pattern, the organism's pattern will not sustain it. A new pattern must be created which is externally in common to the dissimilar pattern.

In the Greek case the southern warm climate tribes (Ionians) intersected the northern cold climate tribes (Dorians). A warm climate infuses space with sustaining energy so that southern tribes blended with the environment and articulated internal matter-matters reflective of an eaten, feels, hears, mother nature. A built form of round huts and tombs with internal generators to the circle embodies the south's naturalism. A colder climate solidifies the environment requiring internal energy outward of the warm-blooded organism. The Dorians developed external matters (rationalism) in order to create sustaining heat. Cold weather causes man to depend on buildings or barriers to the natural. Hellenic Greece is the super-imposition of external rationalism onto internal naturalism. The external personality initially pervades because the internal personality lacks external awareners as to his disorientation. Dealing with the external environment requires penetrating it with a linear sense-sight. Thus the functions of the buildings became solid planes of the reference or orientation in space. Similarly technology changed from bronze to iron. The increased external potency of man forced increased interpersonal fear and distancing. With an increase in "relationism", inter-object communication increases and with an increase in communication is a corresponding homogeneity of environment. The homogeneous environment allows external stabilization and recreation of internal formula. With this transition is a synthesis of what is of human creation with what is of nature in the creation of new nature. This created project, projection upon meeting a hostile external reality resistance, is destroyed because the linear extension containing the organisms formulation energy has been removed to the new organism. Thus Greece aborn Rome.

These changes are bred into the details of Greek building. Because of lack of articulation of external structure, the Ageans did not extensively detail their buildings. Details are for seeing. The Hellenic Age of the Doric articulated the linear relations between things in the Doric capitol, the definiteness of the forms meeting the cultures field dependency.



The Hellenistic Age of the Ionian articulated the blend of the linear relations between things with the content of these things. Like the Ionic capital, the movement of environmental analysis to within individuals meets their field independency.



Rome represents a new wave in which specialization has occurred. The extensions of Greece, Romulus and Remus are separate incomplete humans, being complete only within their generator which was once Greece. Where in Greek Time, there is one public space, the Roman Agora is several partial spaces.

PERSONALITY THEORY

AS EXPLAINED BY ERIC ERIKSON IN CHILDHOOD AND SOCIETY, THESE STAGES OF CULTURAL GROWTH HAVE MUCH IN COMMON WITH ORAL, ANAL, AND GENITAL STAGES OF PERSONALITY DEVELOPMENT. "ORAL" OR WATER, A HOMOGENOUS DIFFUSE RECEPTIVITY; "ANAL" OR ROCK, RESILIENT RATIONALITY; AND "GENITAL" OR FIRE, AUTONOMOUS MORAL CREATIVITY.

THE PROCESS IS ONE OF GROWING LIBERATION FROM DEPENDENCE UPON ENVIRONMENTAL OBJECTS.



Background Notes

As part of a general design theory, I have evolved a series of analogies with perceptual, cultural, and form manifestations. The assumption or observation is that perception and action depend on environmental contrasts. The most obvious and basic example of this differential is sex. In relation to male and female qualities analogous to quantum physics, as well as in accordance with my subjective feelings on the matter, long wave length phenomena of low frequency are masculine as in a low pitched voice. By Einstein's basic theories in energy transformations, lower frequency is equivalent to greater mass and greater heat potential. So a male has a penis which is a mass as compared to a female with a high pitched voice, a spatial vagina, less energy as a passive human being, and a fluid, curved body as a general indication of the less rigid, compact, and structured inner being. Similarly, red light is a longer waved light than blue light and red light as in infrared heaters is hotter not only physically but also in Gestalt terms. In fact, all these scientific phenomena are psychological in nature. Enistein was a hell of a psychologist. Marshall McLuhan has picked up a bit of the energy equation and noticed that in all harmony of frequencies the flow is from hot or masculine structure to the cool or feminine receptor. This is also a basic thermal observation. Information flow received transforms into heat or emotional flow. McLuhan gleaned a good bit from J.R. Pierce in Symbols, Signals, and Noise when he noted that heat caused motion as in gaseous entropy and that disorder decreased into massive rigid linearity in any joint with coolness. This is similar to the way an army sergeant cools down in getting his troubles off his chest while lining up the suckers.

Getting back to perception, culture, and form, I note that senders as males must also be receptors but that reception must be efficient, structures, and direct in order to store energy to eventually send to women in whatever form she symbolically occurs. This means that the type of environment or form will a least partially determine the perception of culture.

After reading many books with the general intention of speculating upon the general cultural force and change developing from Minoan Crete to classic Greece, some friendly patterns have emerged.

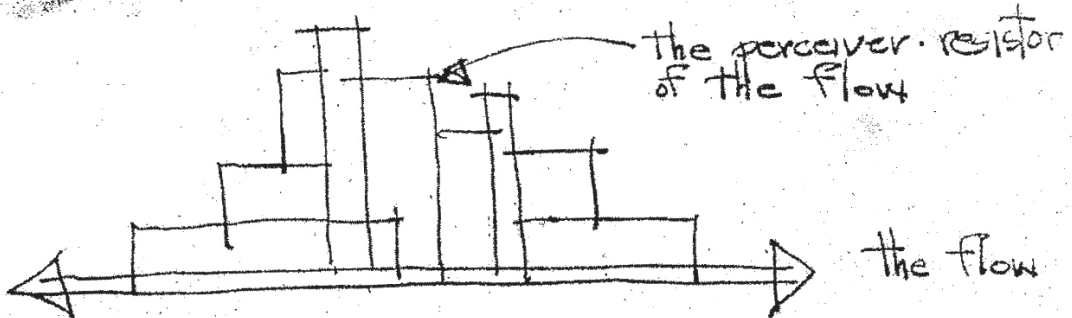
Crete has a Mother God and quite logically (according to this hypothesis) she had space positive inclinations as indicated by Scully in The Earth, the Temple and the Gods. Her pottery as the geometric style of completely and uniformly covering the surfaces with small scale linear decoration without overall organization, tends to show how she accepted and scattered from an external masculinity and had no backbone of her own. The "Labyrinth" and the Iliad are further examples of her dependency on inner struggle, delight, and folly relative to an Earth Nature rather than human law. The Entire Iliad is fought with isolated events as if in a fluid over women and among gods without much intellect or morality. Zeus, King God, though, is jealous and partial but powerful.

In transition from Crete to Greece a major change in technology, mainly the Bronze to Iron age, potentized weaponry and man force to the extent that man respected and depended upon himself or his inventions and made nature into an 'other'. The Iliad illustrated these important events to allow and stimulate and indicate classic Greek evolution in that Zeus was a northern Sky God and somewhat like a human in a very potent structuring position with respect to altering the environment. Apparently northern tribes like the Dorians, in a colder and harsher climate, spent greater time indoors and concentrated experiences into themselves and gained inner energy as inner structure. Their square huts as the linearity release of their pent-up energy, as compared to southern round huts with the fluidity of each man as an island without much reception or ejection of stuff, lent themselves to identification and vectorization along the linearity and structure and community and vector-come and vector-go; work the psyche over-in and over-out - the community as an organism as distinctly man rather than nature and in balance as a separate thing than mother women earth was born. This is evidenced in the first free standing archaic sculpture (Kore and Koras),

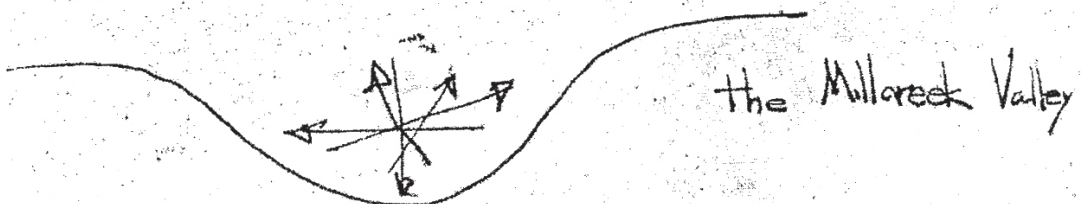
CITY SCAPE IMAGE - CITY OF CINCINNATI,
EXPANDED FORM THEORY, CONTENT

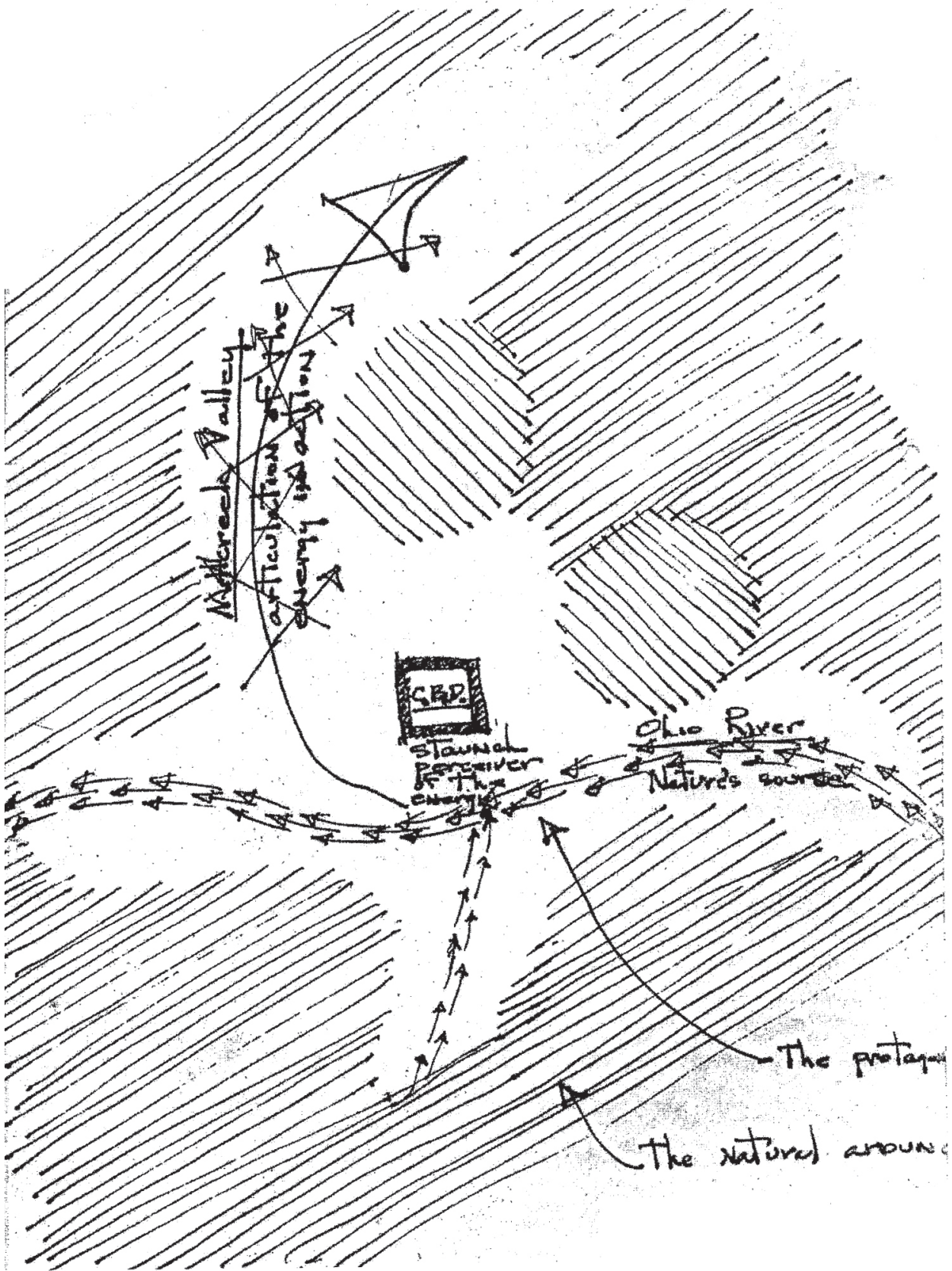
From approximately one hundred, five hundred word descriptions of the City of Cincinnati, I have deduced some image structure of the place. The city's form corresponds with images of action of its parts. The mental descriptions were executed by a Cultural Geography class at U.C., they were predominately freshmen, and predominately from Cincinnati, so echoing the community at large.

Cincinnati generates from the Ohio River in intersection with the Licking River and Mill Creek Valley. In the past Ice Ages, the Ohio River was pushed to its present location from northern positions. In those times the Licking formed the Mill Creek Valley. The city harnessing these flows in economic, political, and social dimensions is of rational or anal form. These forms occur in the valleys and basin at the collection of the flows. The Central Business District in its physical relation to the primordial flows (rivers) functions much like the law courts of the Agora's rational stage. Its rigid vertical form (like the repetitiveness of its identical forms) echoes channeled conductance along with a staunch resistance. The C.B.D. is cold, its molecular non-motion rigidized into a vertical solid of linear analysis.



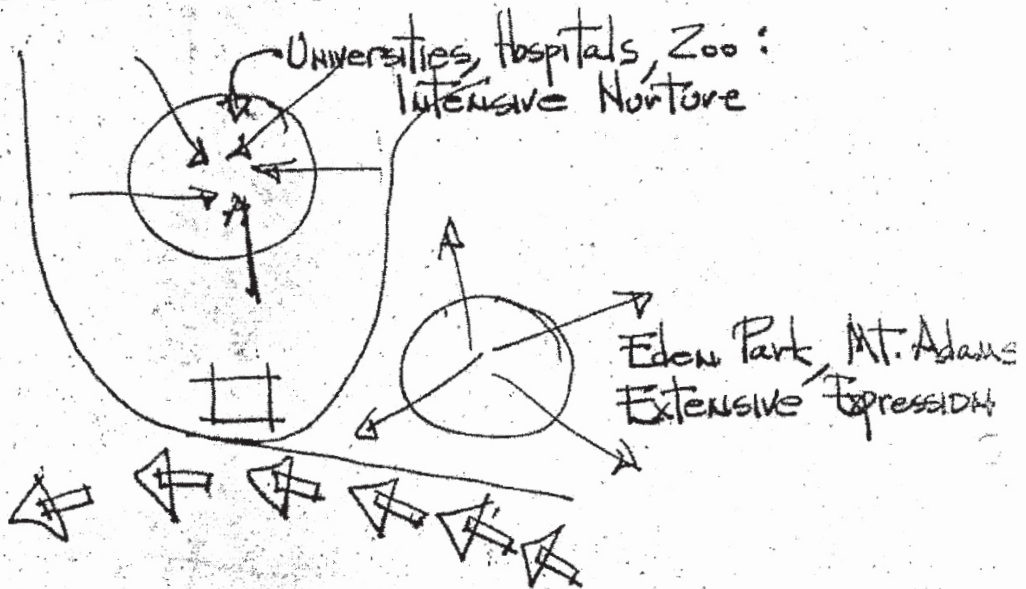
In contrast to the vertical dimension and perceptive nature of C.B.D. but still in the rational, extroverted, anal context of the basin-valley is the Mill Creek Valley. Here, the psychic energy taken in by the C.B.D. is directed at output. The polluting anal production of goods occupies and defines a place with physical alike its image qualities. The valley is a space in between two defining solids or hills. The hills are passive, their solidity reflective of coldness. Flows from the hills via gravity intersect in the valley. The valley is hot as temperature measured in terms of its parts movement, it is active. ---- As a solid rock splashed into water, the C.B.D. directs and channels heat as energy into a receiving valley expressed in the activity of an industrial corridor.





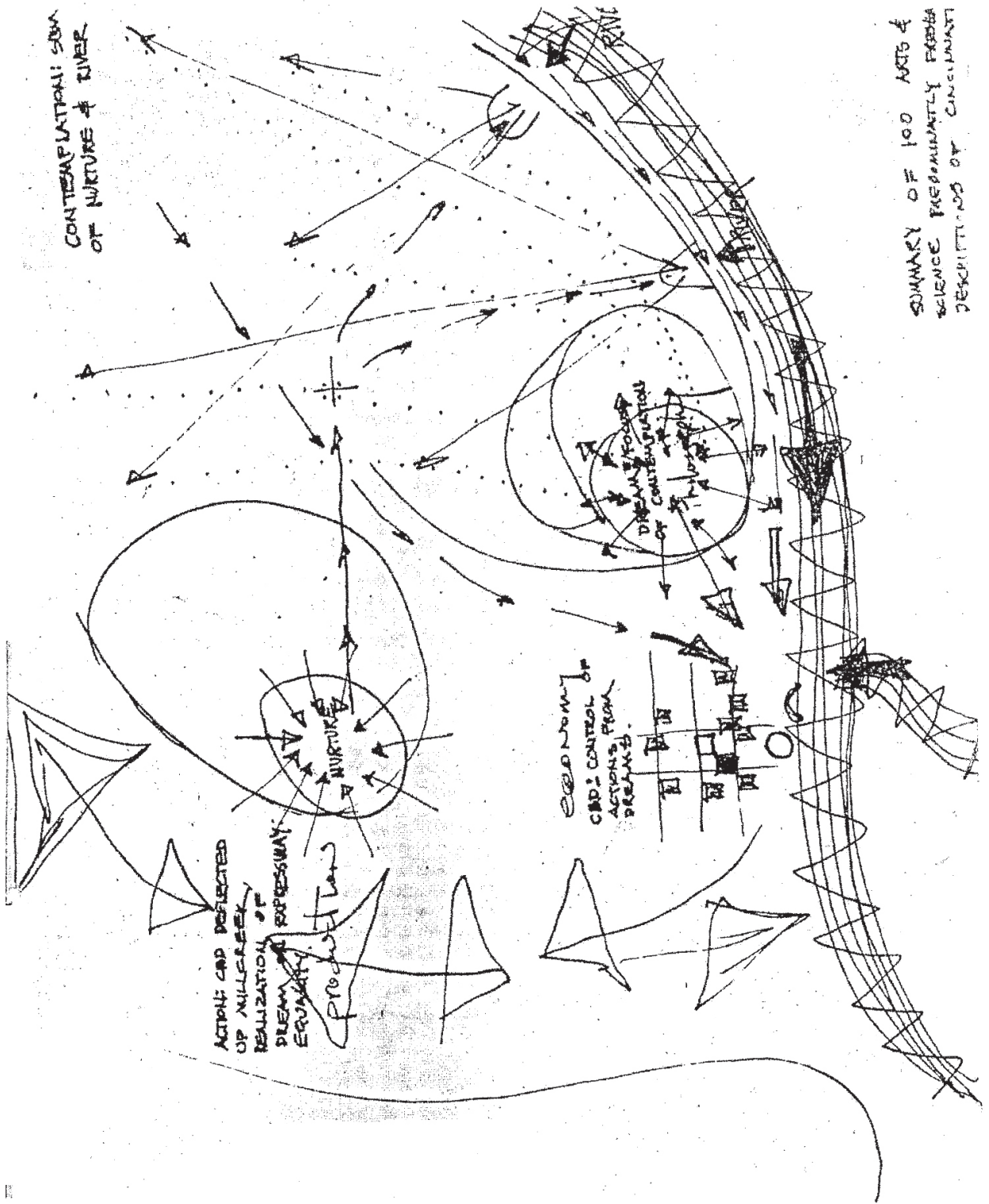
Cincinnati's basin and valley are a solid referent in contrast to nature's surrounds. Images of the city, though, potentially synthesize the rational and the natural atop its eastern hills. Here at the University-Hospital and Mount Adams-Eden Park areas are a potential place providing the environment for creative humans capable of transcending both oral and anal limitations. Contrasts between the plateau institutions and basin-valley's allows identification of each other. The basin valley deals externally; it has to do with stuff exterior to man, with things in the environment; objects orient the people. The plateaus in contrast are before and after anal stage so have to do with internalization of the total environment. People orient the objects. The basin environment is active, the plateau's is passive.

A similar contrast as between the C.B.D. and the Mill Creek Valley, or between the Basin Valley and the plateau exists between the two focuses of the hilltops representing two sides of the genital personality. The University-Hospital-Zoo unit represents the Oral side. The organisms are passive or receptive to the environment. The students "get educated", the patients "get healed", the animals "get cared for". Mt. Adams and Eden Park, on the other hand (as Adam in Eden on Celestial Street) represents the expressive side. The mode is internal expressive via creating art, or recreating via playing and dreaming.



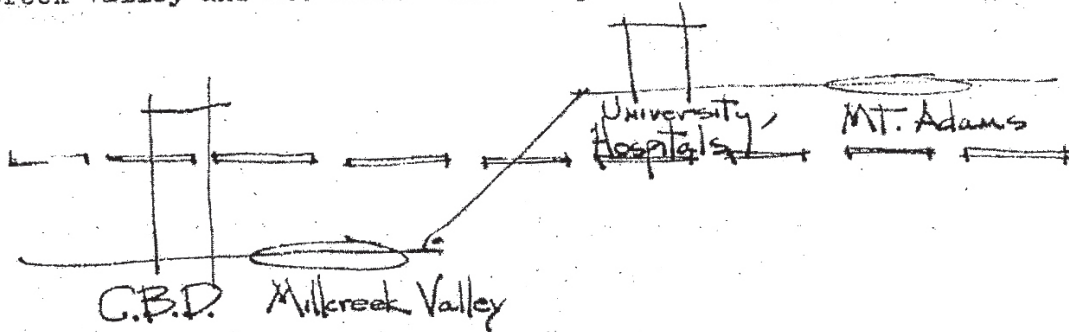
Cincinnati environments and imagery may be summarized by the following labeling system: The numerator of the fraction representing the activity (A) or Passivity (P) of the organism's mean or contexting environment, the denominator representing the content or mode of human action relative to the local environment. In these terms the nurture area is P/P , Mt. Adams-Eden Park is A/P , the C.B.D. is P/A and the Mill Creek Valley is A/A . Injecting some previous analogy of heat as molecular or parts/activity with solid fluid propensities. it is possible to create a likeness to Cincinnati's physical form from imagery of action of its parts.

CONTEMPLATIONAL: SUM
OF NURTURE & RIVER



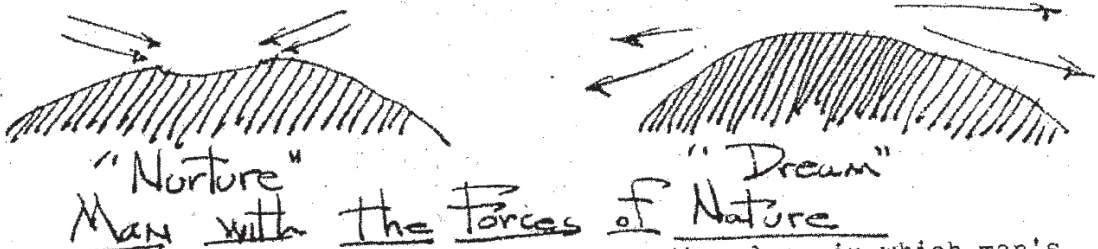
SUMMARY OF 100 ARTS &
SCIENCE PRESENTLY FROM A
DESCRIPTION OF CIRCUMSTANT

Assuming a horizontal reference plane, the hills, being passive, will be solid rigid in resistance to gravity so will rise above the plane, while the basin valley, being active fluid, will reach equilibrium toward gravity leaving space at the plane. Similarly within each context plane the man built passive places C.B.D. and Nurture will rise above the plane while the active places Mill Creek Valley and Mt. Adams will be space at the plane.

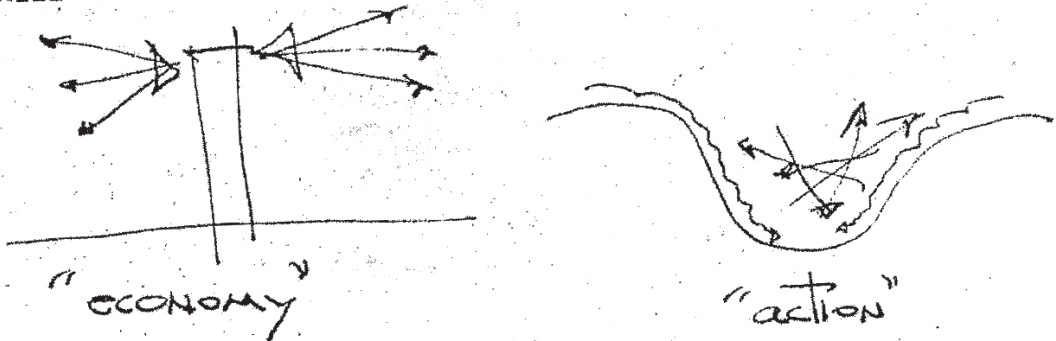


CINCINNATI SYMBIOSIS

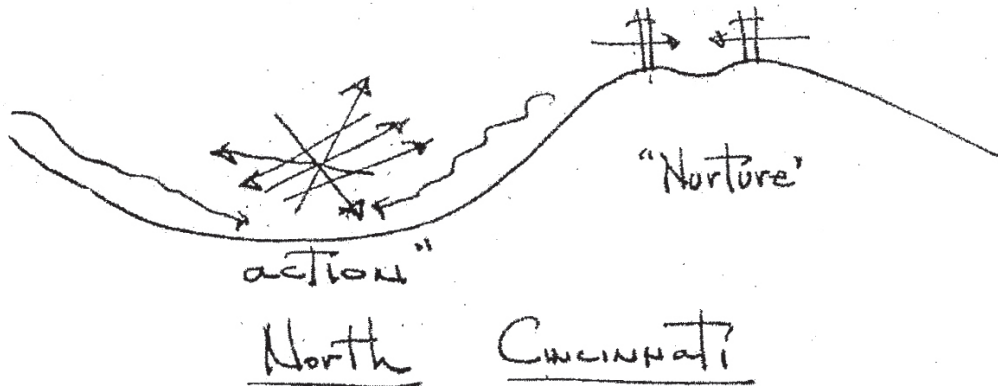
The hills in contrast to the basin-valley are the place of synthesis with nature. For this reason the geography of the place plays an important role in creating the mental action. The Nurture area is a place for action into itself so it occupies a plateau with a major ravine in its center while Mr. Adams is a place for dreaming out the internalized so it occupies a mount with exterior view.



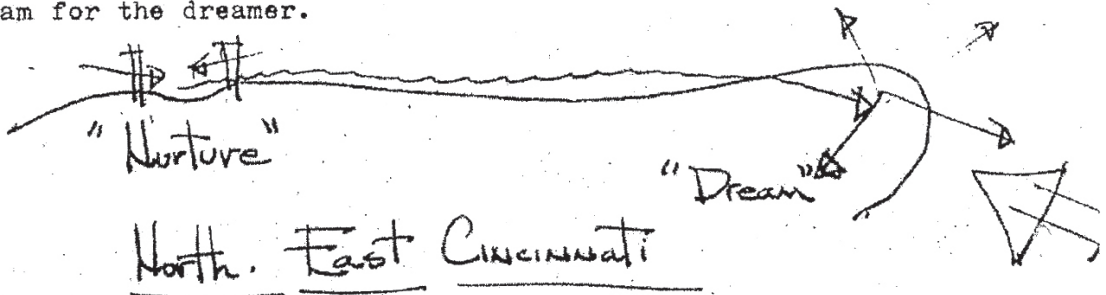
The basin and valley in contrast are the place in which man's forces act, so it has made the Mount for looking out and receiving stuff in the C.B.D. and a place for receiving in but acting out the Mill Creek Valley.



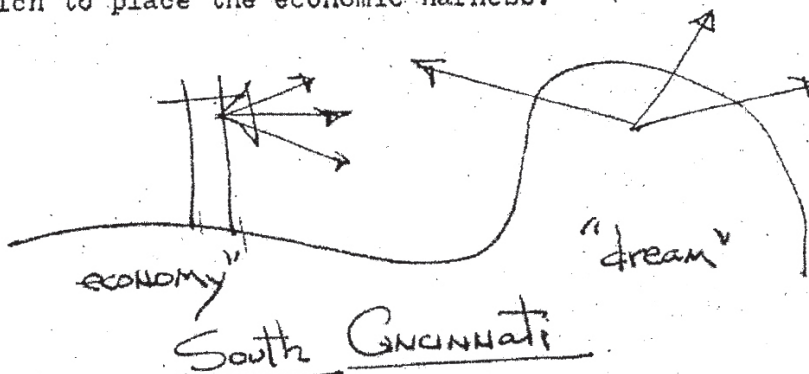
By moving the Mill Creek Valley (action) flow diagram next to nurture the energy with which nurture starts may be seen to be spilling over the rim.



By moving the nurture flow diagram next to the dream diagram, as it actually exists with several intersecting charges from the C.B.D. (Reading Rd. and Gilbert Ave.) and noting the park context to both the university and Mt. Adams (Burnet Woods, Eden Park), there is a ridge of the dividing line between the Ohio River's Old and New watershed, (McMillan St. and William Howard Taft) On this neutral precariously balanced path the nurtured stuff journeys to its intersection with the Ohio River. At or around the Ohio River overlook in Eden Park the beginning organism receives from the primordial flow a force of the potential. This force dreams the dream for the dreamer.

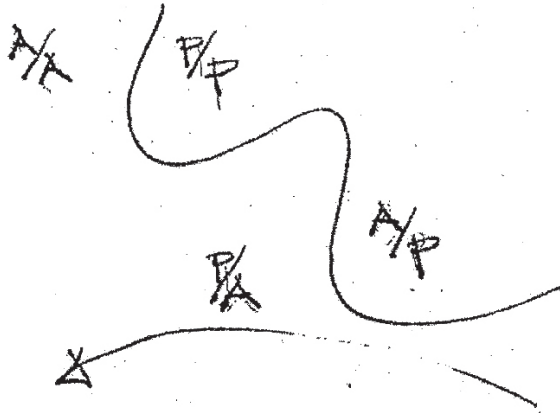


By placing the dream next to the C.B.D., the stuff dreamed out drifting down the Ohio River is perceived by the C.B.D. as the content on which to place the economic harness.

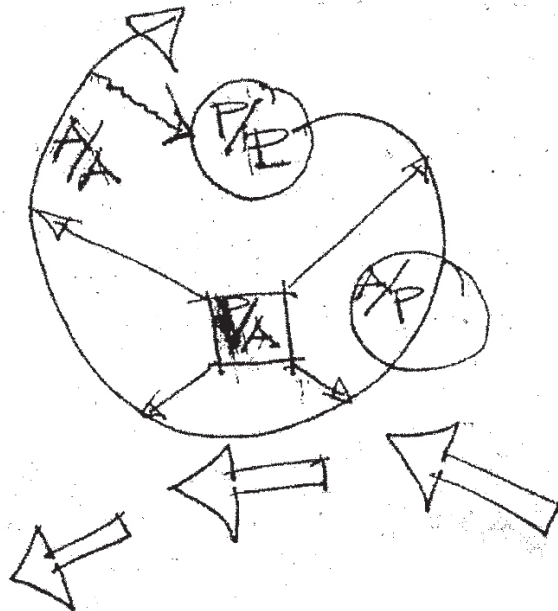


In this manner a significant similarity between image and physical form is demonstrated through energy flow.

Beyond the obvious balance of P's and A's, along social, economic, and political dimensions the city as an organism is stuff in a coherent sequence. Origins are at P/P. The energy

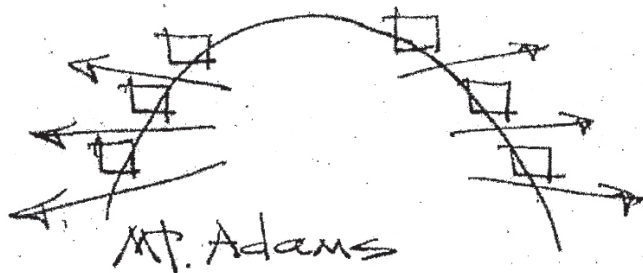


taken in there is dreamed out at A/P. This energy dreamed out receives economic dimensions at P/A and is finally acted out in the real world at A/A. P/A is the focus of production. The stages combined are a creative process; namely a reception of existence, an image of the possible, a reception of the practical, and finally an acting out of the fantasy in reality.

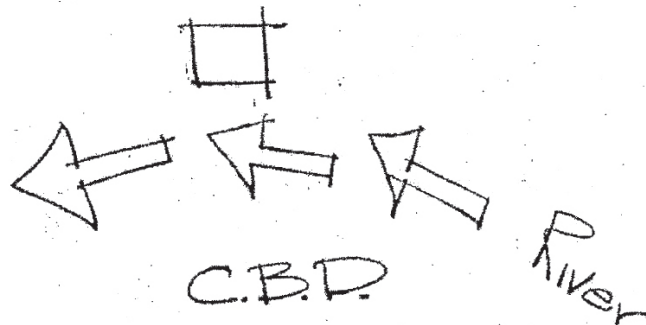


AN AGORA CROSS REFERENCE, A DIGRESSION

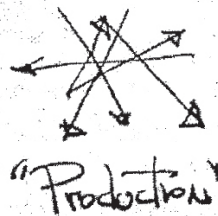
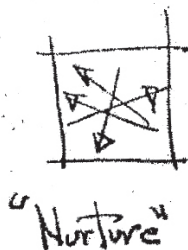
The sequence of flow in Cincinnati in space is somewhat like the flow in Athen's Agora over time. Mt. Adams's flow is like the Agean Agora, that is, with the flow from a mount, figure relief to a ground.



The C.B.D. is somewhat like the Hellenic Agora, that is, a perceiver--aggressor relative to a primordial flow.

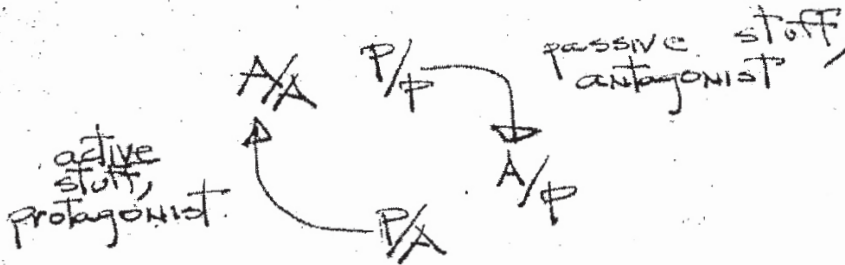


The Millcreek & "Nurture" are each somewhat like the Hellenistic Agora, that is, an action within and without human content. Where as the Hellenistic Agora was both, the university's action is within boundaries where as the industrial corridors action is without boundaries.



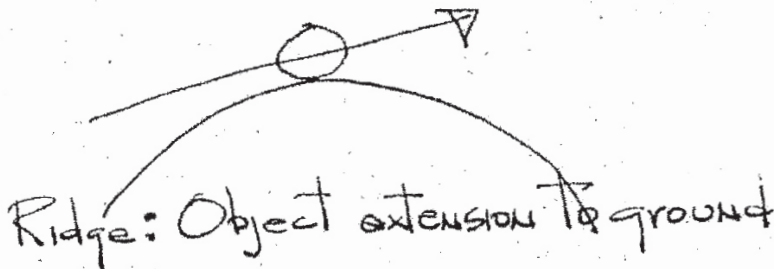
CINCINNATI'S FORM, MEANS

The means or context of communications embody some of the content. For this reason, the joinery between places is part of the content. Positive joinery occurs between places of like denominator while negative joinery occurs between places of unlike denominator as well as unlike numerator.

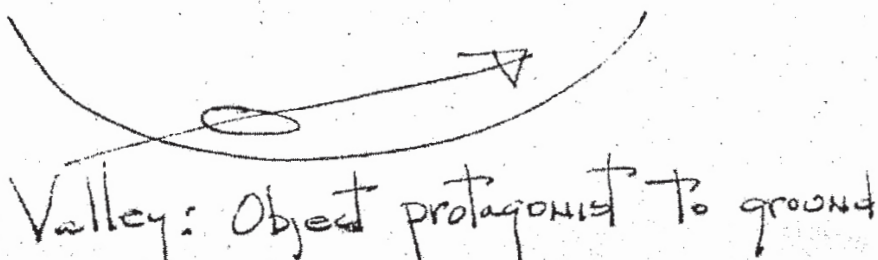


Positive Joinery

Positive or horizontal joinery occurs between P/P and A/P, and between A/A and P/A. P/P to A/P is a negative cycle because the movement is from infrared or mouth and touch reception to ultraviolet or visionary expression. The movement (beginnings of form) is with the organism dependent on the ground. As a figure, a part of the ground, the objects in movement atop the dividing watersheds are a relief or extension of the ground.



P/P to A/P is a positive joint because the movement is from ultraviolet or perceptive means into infrared or object forms of energy. This movement being realizations of stuff is with the organism an actor or object into or against the ground.

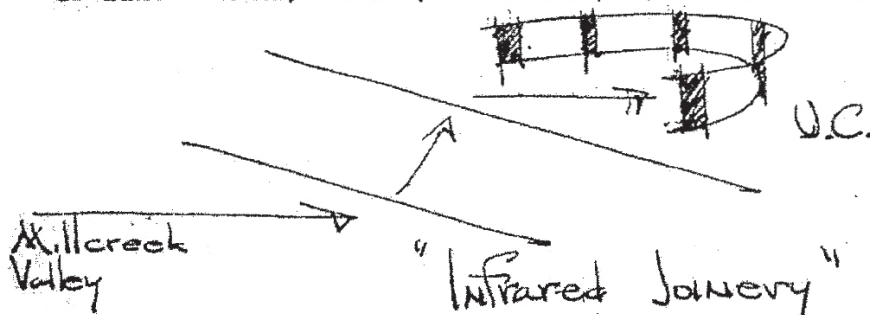


THE NEGATIVE JOINERY

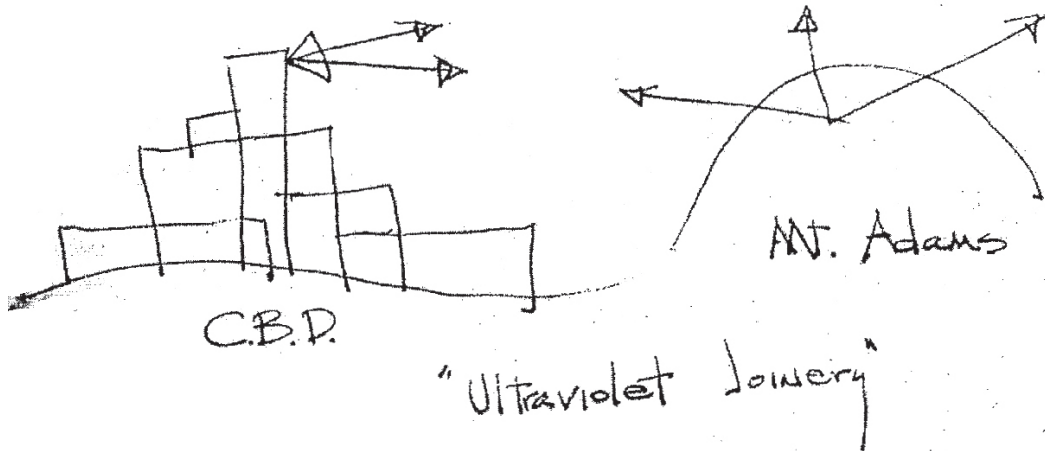
$A/A \rightarrow P/P$ infrared

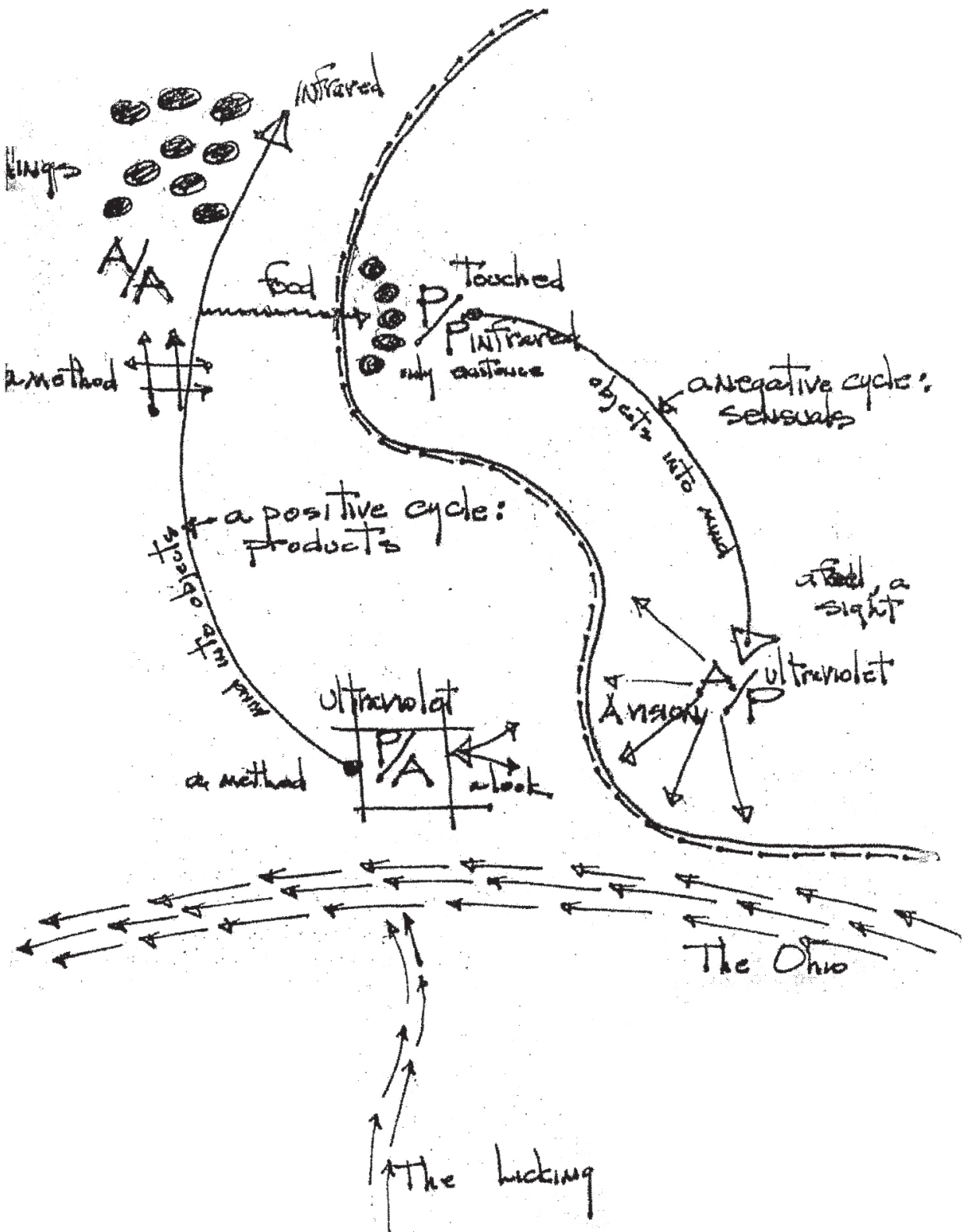
$P/A \rightarrow A/P$
ultraviolet

Negative or vertical joinery occurs between A/A and P/P and between A/P and P/A . A/A into P/P is an infrared or oral joint because real mass or object forms of energy pass into a receptor. Objects need a ground on which to travel to the passive place which is like a hand, an ear, or a mouth around a mother's breast.



A/P into P/A is an ultraviolet joint because expression turns into perception; this is analytic stuff of the mind bridging through space. Mt. Adams and the C.B.D. look at each other through space, two object eyes generating and perceiving light.

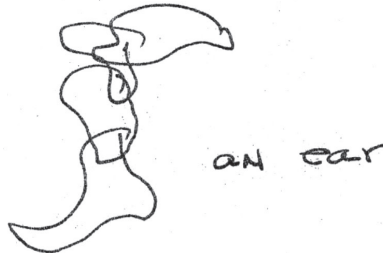




NURTURE AREA PHYSIQUE

The area is a plateau cut by many shallow valleys. These valleys through which water drain, gain significance in the way the built form relates to their flowing. Engineering dynamics has necessitated access up and down from the plateau via the valleys and the institutions have taken form with various propensities to the flowing.

Along each major flow is a hospital. Placement relative to the valleys provides quick access from below. The hospitals are structured like the ear; they are receptive institutions with more internal structure than the hand but less than the eye. Good Samaritan lies relative to Ravine Street and McMillan Street-Marshall Street valleys, Christ Hospital relative to the Vine Street south valley and the University Hospital complex relative to the Vine Street north valley. By tapping these flows the hospitals are anal institutions within the plateau's oral content; Doctors operate on patients; patients get healed. Their physical form reflects their anal rational quality in that their parts of them have been somewhat subordinated to their whole, that is, their internal circulation as internal analyticalness has started to subordinate the content or parts. The ear is structured as a unified concavity with parts expressed within that context.



In comparison to this, the fingers as receptors are more autonomous. This relates to the hands supreme - infrared means, the center of the hands attention is the felt real object while the ear embodies more of the mass within itself. (The eye embodies more than the ear, it is the object.)

Institutions with less internal interdependency than hospitals but more than the universities are the shopping areas. For this reason they are less relative to the flows or valleys and have more parts articulation than hospitals while being more relative to flows and having more whole articulation than the universities or the zoo.

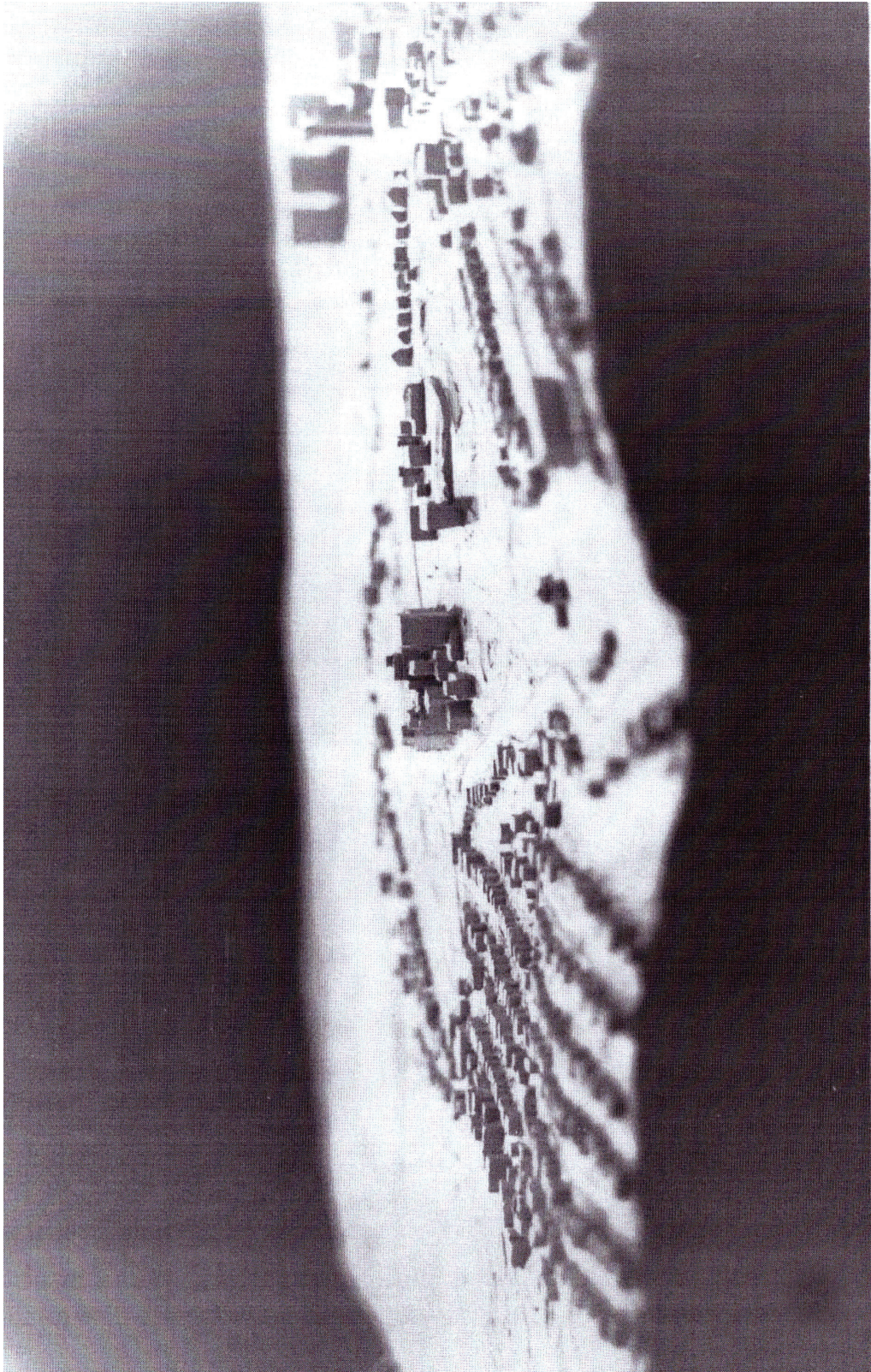


NURTURE AREA MAP



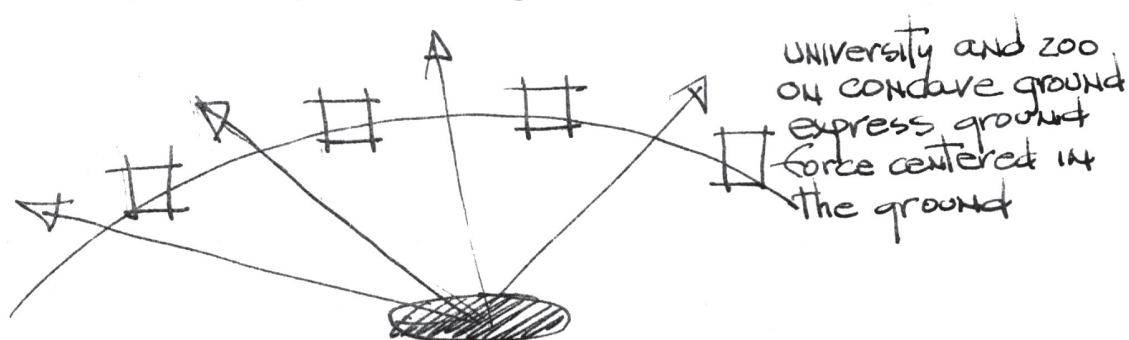
HOSPITALS AND

DC IMAGINERY ENTRANCE
FROM MILLCREEK VALLEY



Hospital in relation to Access Valley

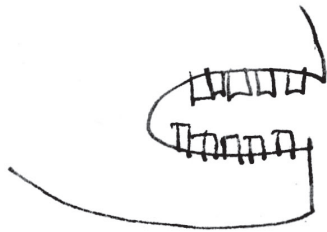
The university and the zoo are receptive institutions of supra - infrared mouth or hand type. They are oral. The receiving organism is incomplete without its institution. Hospitals dominate patients, but patients are people, university students are not persons, they are part of the university. Physically this means the figure is part of the ground. The zoo and university sit on curves penetrating into them. They, particularly the university, are away from flowing.



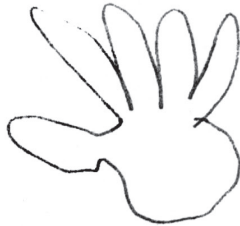
The university in plan has re-embodied its extreme orality or external focus. The virgin lawn facing Clifton Avenue, but more so facing the Millcreek Valley is a curve formed by buildings and roads, the generator of the curve lying in the valley which McMicken Hall is directly facing. The same point has been reinforced by a backup curve behind formed by C.C.M., the stadium, etc., around to the Brodie Complex. Tertiary curves occur with the dormitories and the whole Vine Street -- Jefferson Avenue development.

Practically all the entrances to the buildings of U.C. recognize penetration along the lines of force emanating from the university's point of focus in the McMicken valley flowing into the Millcreek Valley. The University comes to focus outside itself. Its figure is part of its ground.

The mouth as a receptive organ is even more oral than the hand. The object is internalized to the organism while the parts or teeth are completely independent objects.



Mouth



Hand



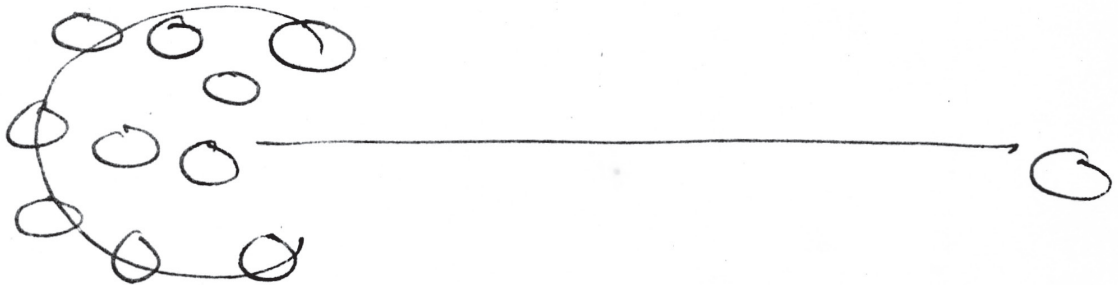
Ear



Eye

the parts are more important than the whole like objects scattered by an explosion

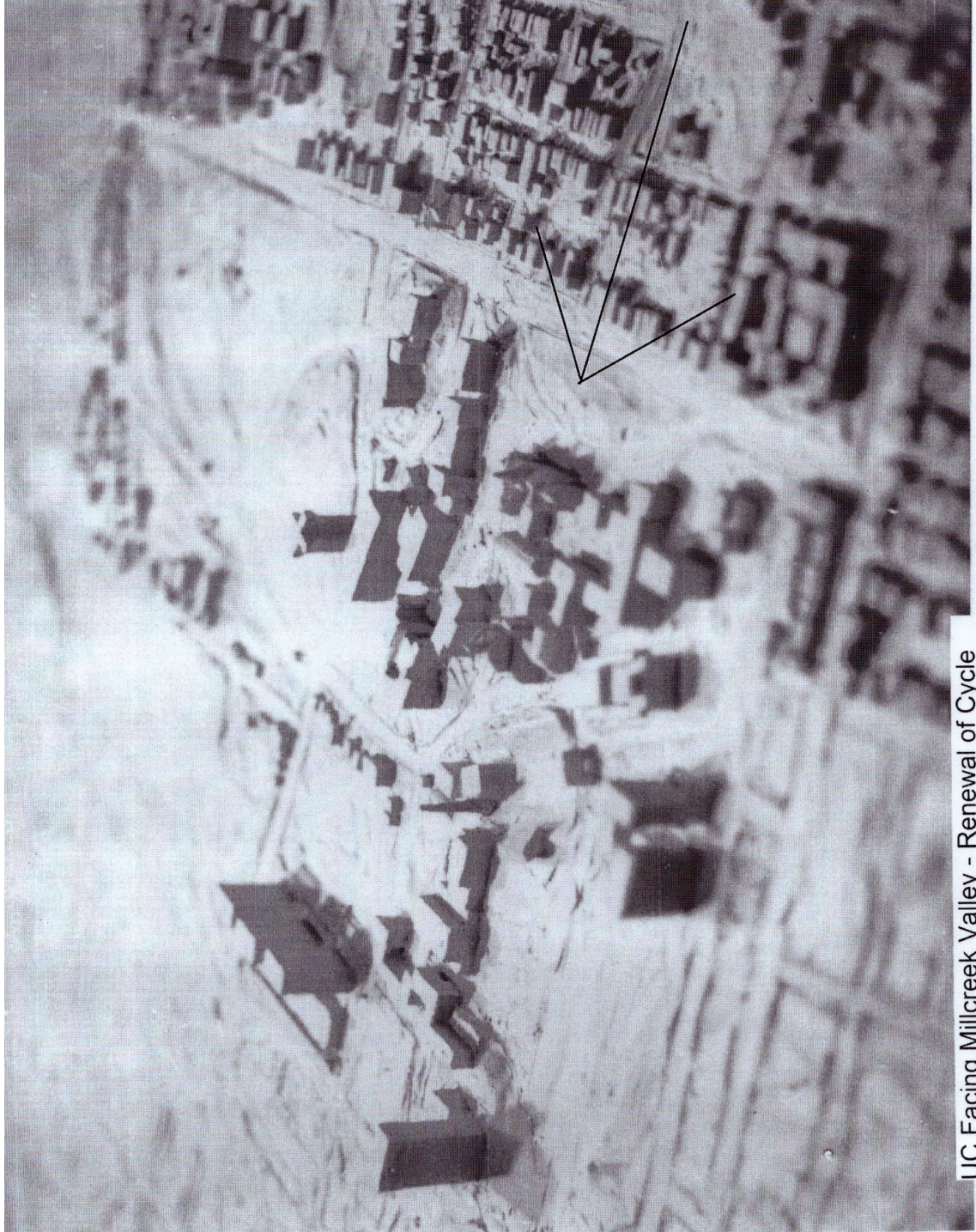
the whole is more important than the parts



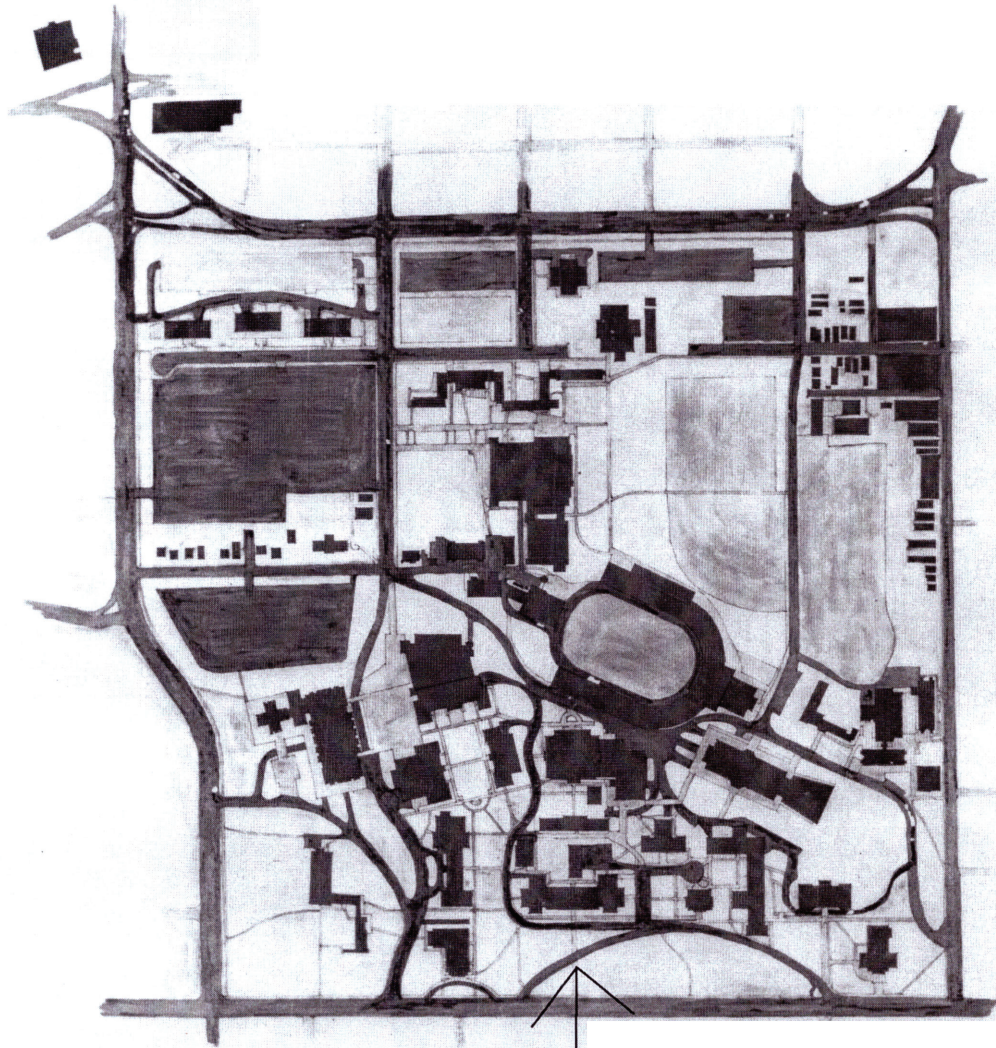
University. shopping. hospitals
the university eating the valley's objects

valley's and produced objects, pollution by product

Parts · Whole



UC Facing Millcreek Valley - Renewal of Cycle



UC Facing Millcreek Valley Industrial Zone - Starting A New Cycle



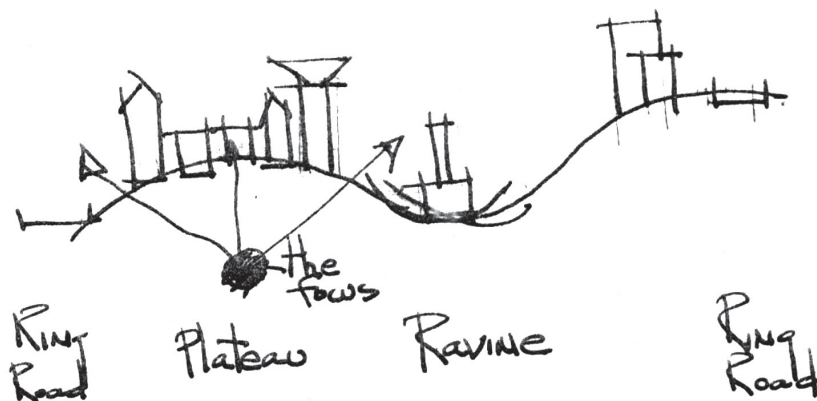
UC Facing Industrial Valley - Renewal of Cycle

U.C. is cluttered with objects. The focus of the energy is extremely in environmental mass. No space exists in complement to the object in which the mass's energy could be expressed outward by the people. The movement sucks off the content; a doppler effect of cars rushing by emptying the objects or the people of their content; an overarticulated context or means.

(The dopler effect is that phenomenon by which a constant noised or temperatured object moving past a stable or reference object emits a high pitched sound when moving toward the listener reference and emits a low pitched sound upon traveling away from the listener. The time required to emit a wave is constant and by moving toward the receiver of the sound the wave becomes shorter or high pitched, while longer or low pitched when leaving the receiver.)

The psychological effect is that relative to an object a high energy - low mass source transforms itself into low energy - high mass, the rational order's object superseding the personal object.

Topographically the University is a humped plateau, a ravine and a halved plateau. The plateau is where the densest collection of objects occurs. The spatial disposition is much as a senile dying human or a new born baby's space. This organism's life space is converging and needs objects everywhere to orient itself. An oral organism takes everything because it doesn't know what it wants. The ravine where the natural could bend around the human, has been filled with secondary university functions - an unused stadium, and the physical plant. The other side of the ravine is used for housing from which the resident students commute to school.



Only the slightest internal coherence exists. The Union is central and lines with two and one-half orienting objects. (McMicken, Siddall, and some with Brodie Tower.) Across in front of McMicken is a path parallel to Clifton; but like a backboneless amoeba, these forces are secondary to the curves. The lines, though, are the means by which the University's internal communications or coherence could be structured. The more focused these lines become, the more autonomous the University's personality becomes in reference to a less articulated external focus. But these lines of connection should be spaced so as to be creative rather than efficient.

Thanks To The Institute For Research And Training In Higher Education At The University Of Cincinnati For A Small Grant Facilitating The Development Of parts of this Theories.

COMMON OBJECTS

HIGHER EDUCATION



Eric Lee

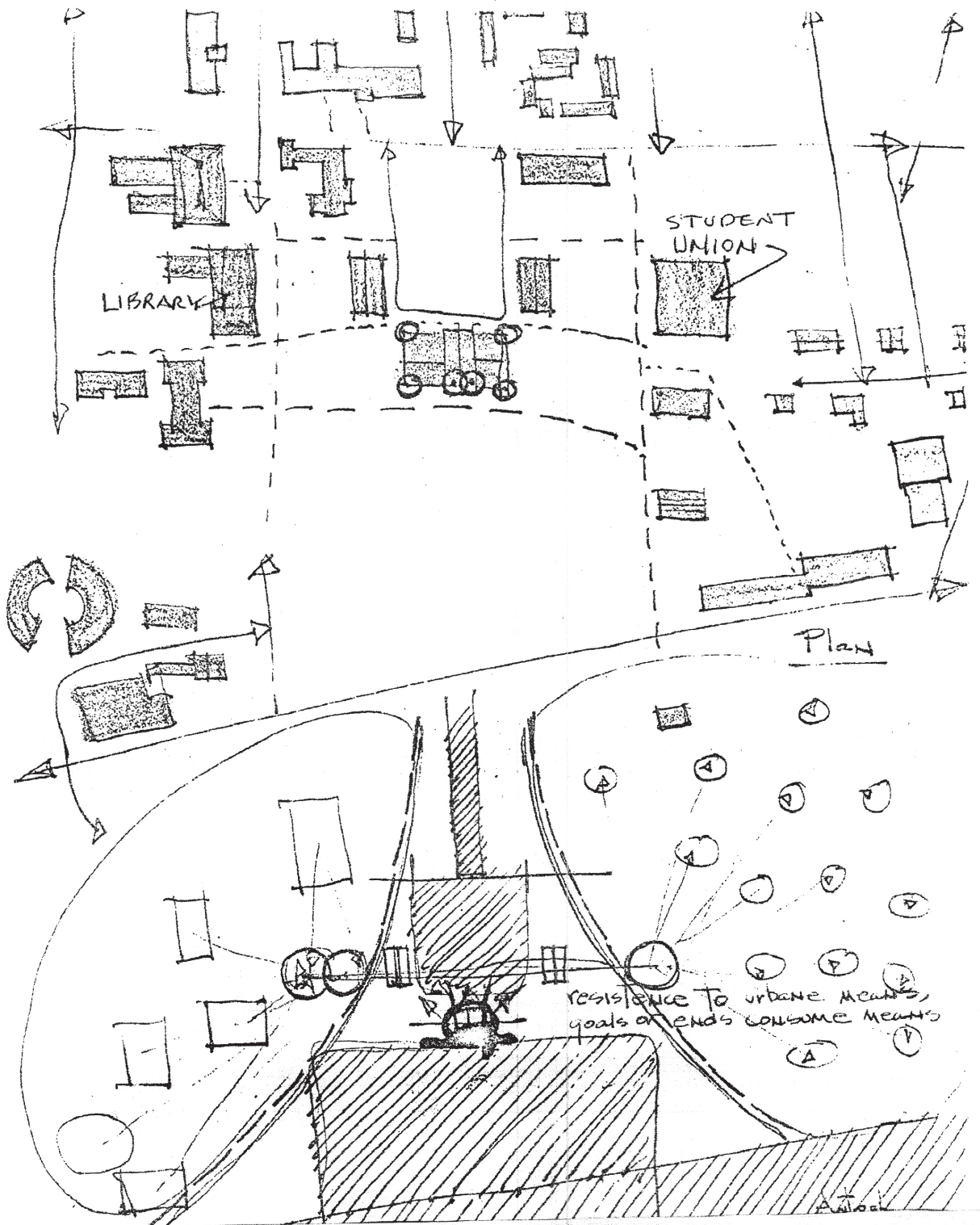
Tree of Life

Gravity steers water on the earth, community is growing out of the waters of the families, so it needs a strong rock, and fire is liberation into air. E.L.71

This image may be viewed as the parts of a tree: roots, trunk, branches, and leaves, or as an analogy between valleys, dams and electricity and between values, objects, and activity. Reality flows causally to effect ad infinitum. Community symbols at the following places transform into various dispositions.



A FINITE AMOUNT OF GOAL OBJECTS IS
NEEDED IN ORDER TO DEFINE A SENSE OF
PLACE, WHICH CAN BE ACCOMPLISHED
EITHER IN COMMON OR INDIVIDUALLY. BECAUSE
ANTIOCH HAS A LARGE CENTRAL BUILDING,
IT IS INDIVIDUALLY SUBJECTIVE. *from city To Antioch*

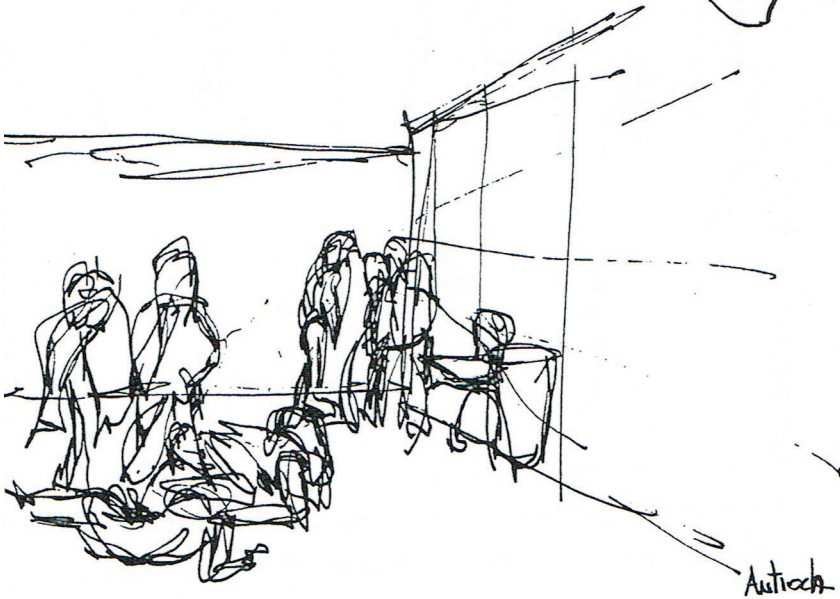


ANTIOH: "OBJECT CENTERED TRANSFORMATION"

Intensive
Function

Common
Object

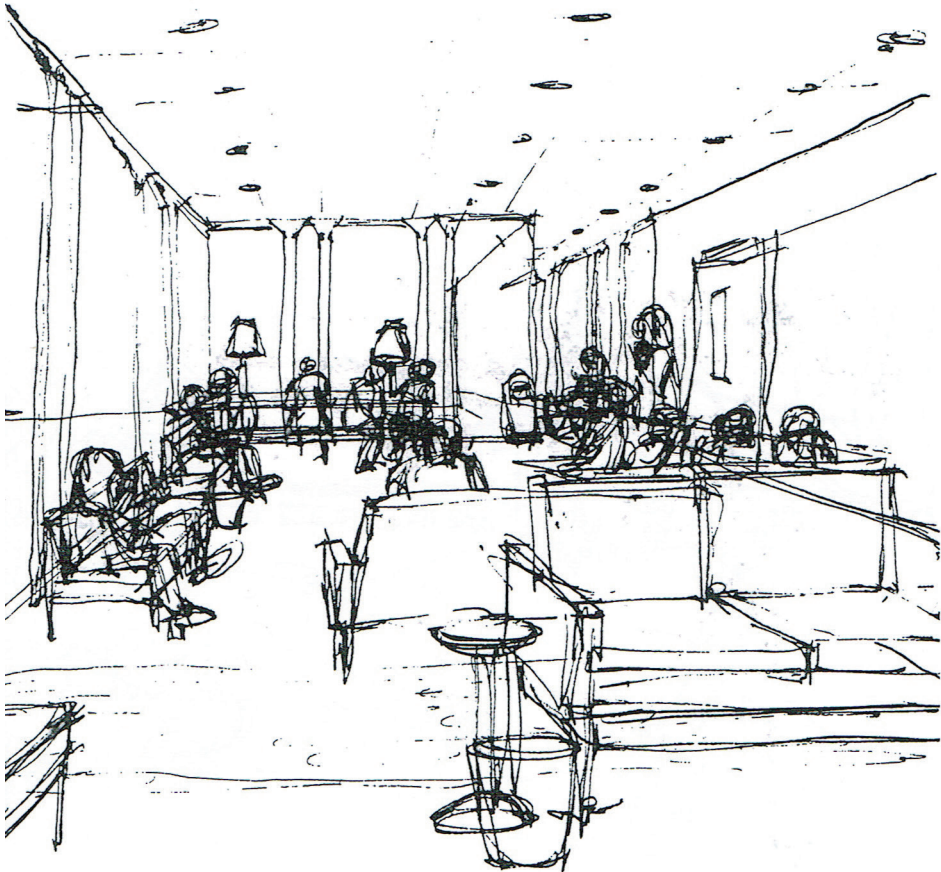
Expressive
Function





BECAUSE OBERLIN HAS A CENTRAL
SPACE, IT IS INDIVIDUALLY FORMAL AND
OBJECT ORIENTED.

Oberlin
City space
≠
European line

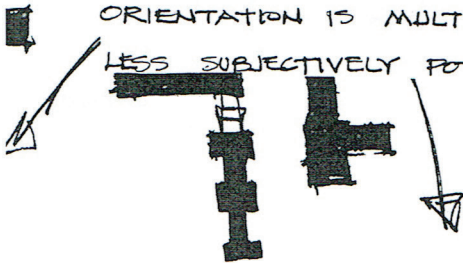


people leaving
content overpowered

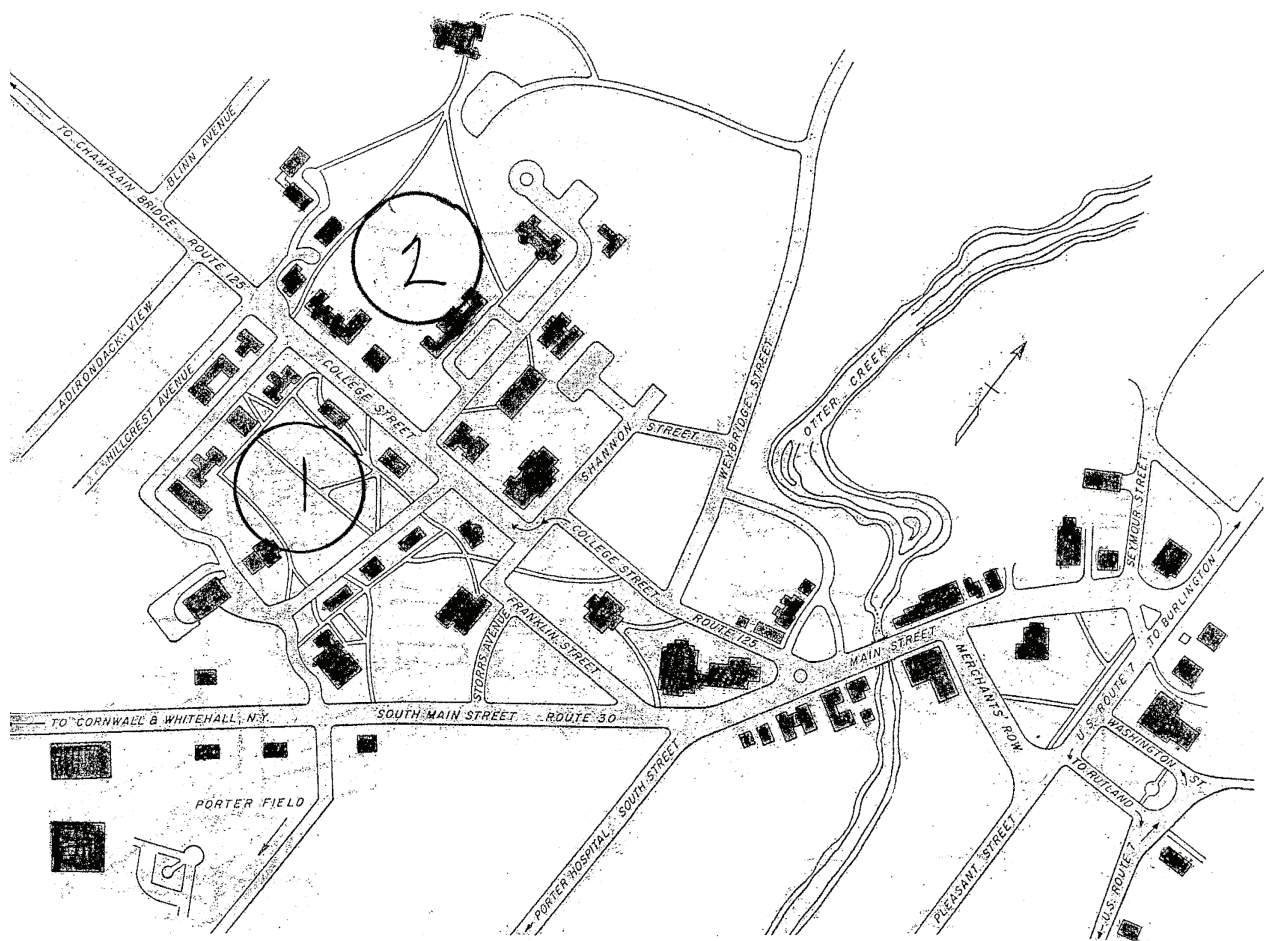
Obelisk



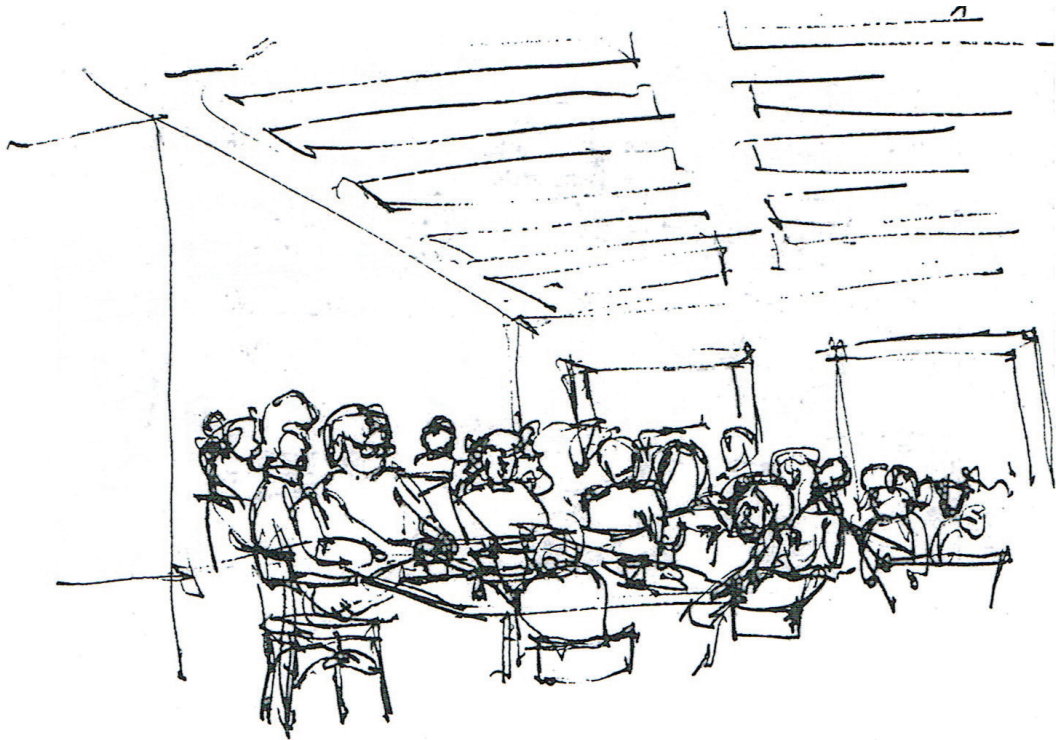
GODDARD HAS TWO OBJECT CENTERS, ONE
OF WHICH IS PICTURED. BECAUSE ITS OBJECT
ORIENTATION IS MULTIPLE, IT IS INDIVIDUALLY
LESS SUBJECTIVELY POTENT THAN ANTIOCH.



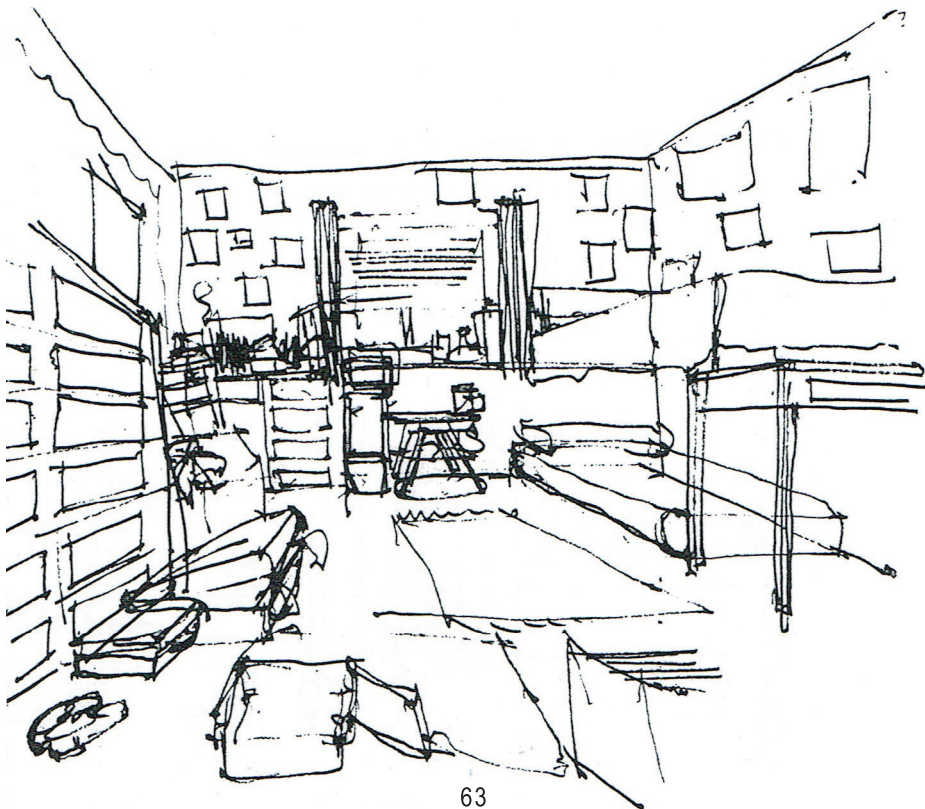




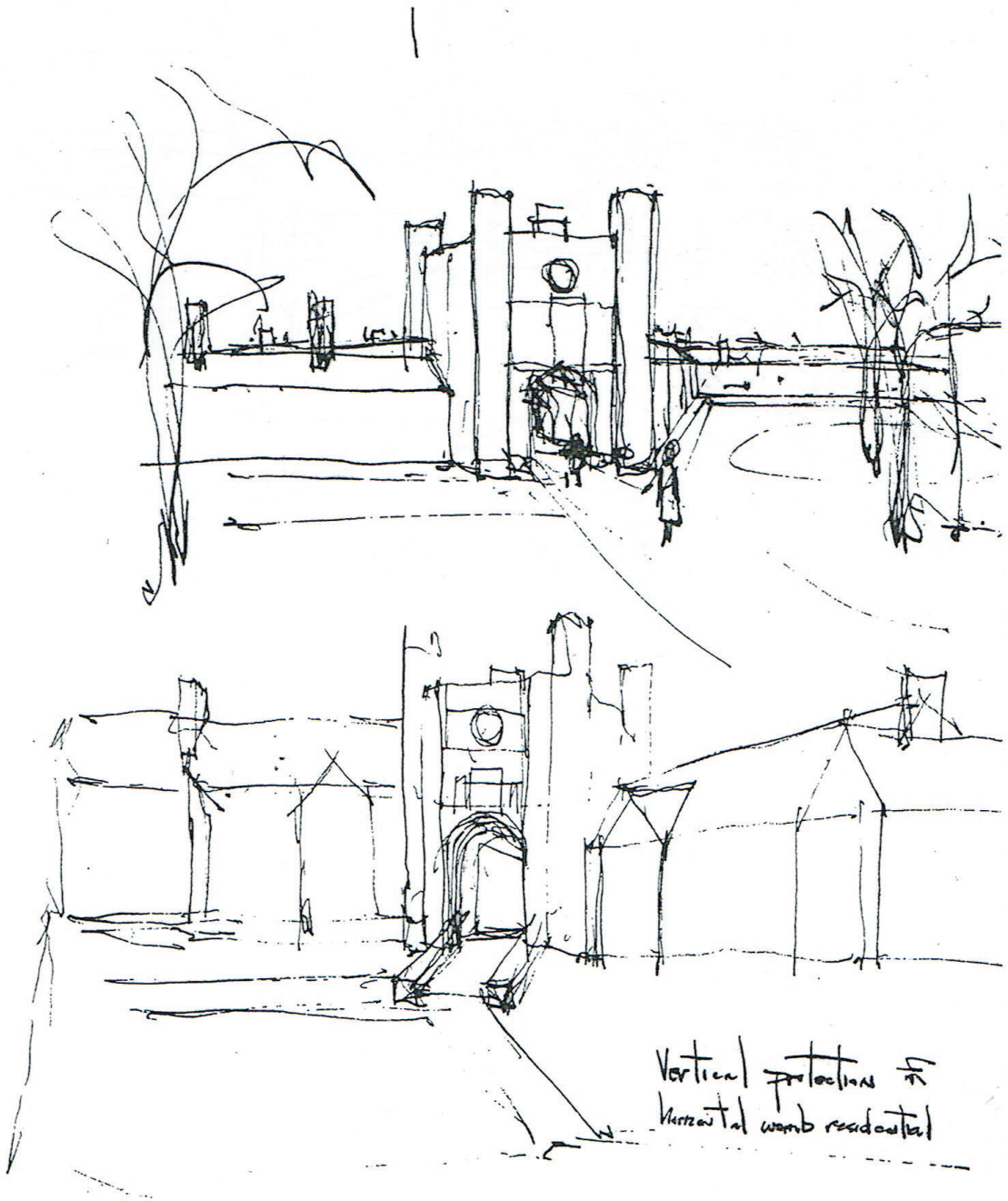
MIDDLEBERRY COLLEGE

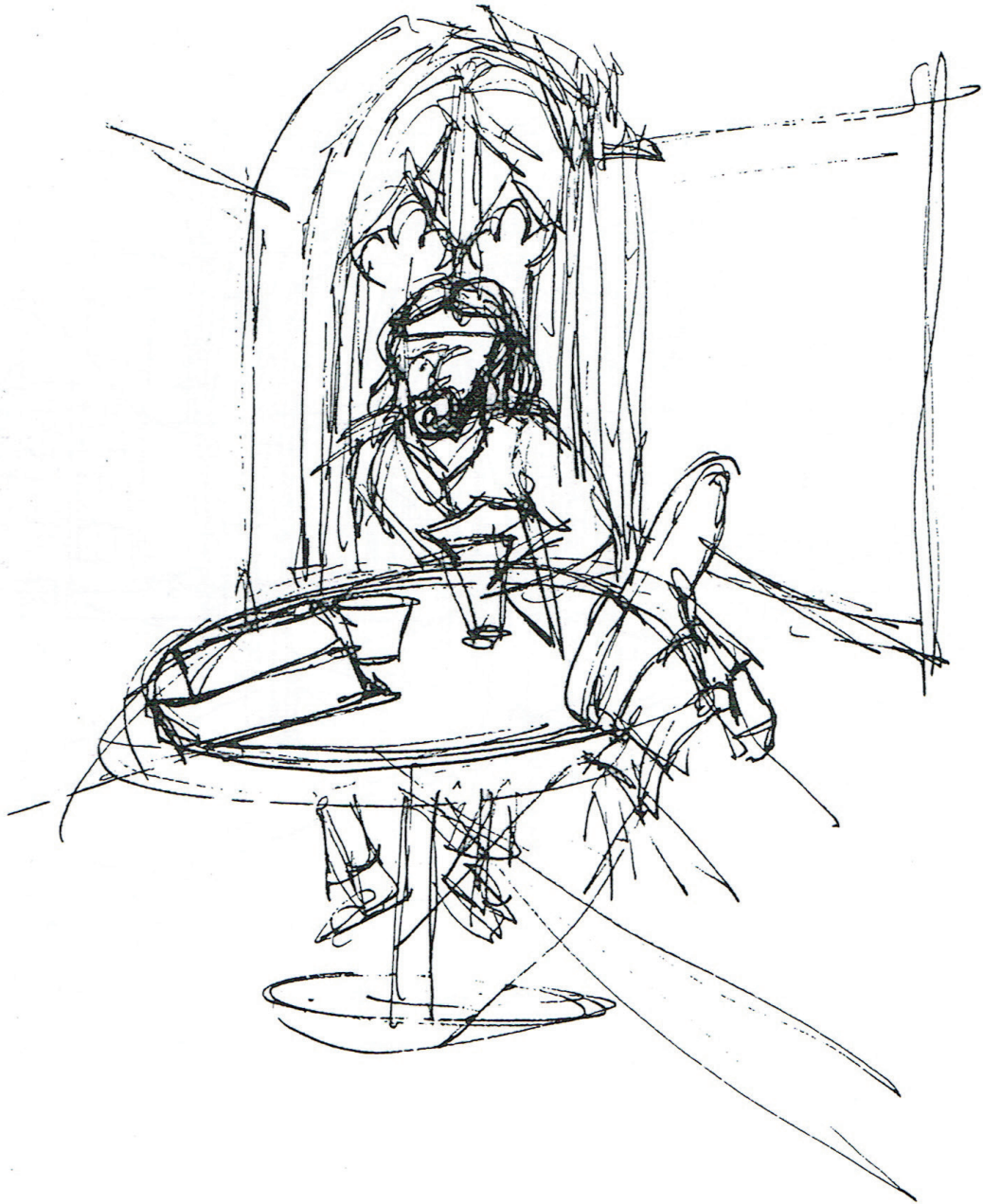


MIDDLEBURY HAS TWO SPATIAL CENTERS.
BECAUSE ITS SPATIAL ORIENTATION IS
MULTIPLE, IT IS INDIVIDUALLY MORE DIFFUSE
OBJECT ORIENTED THAN OBERLIN.

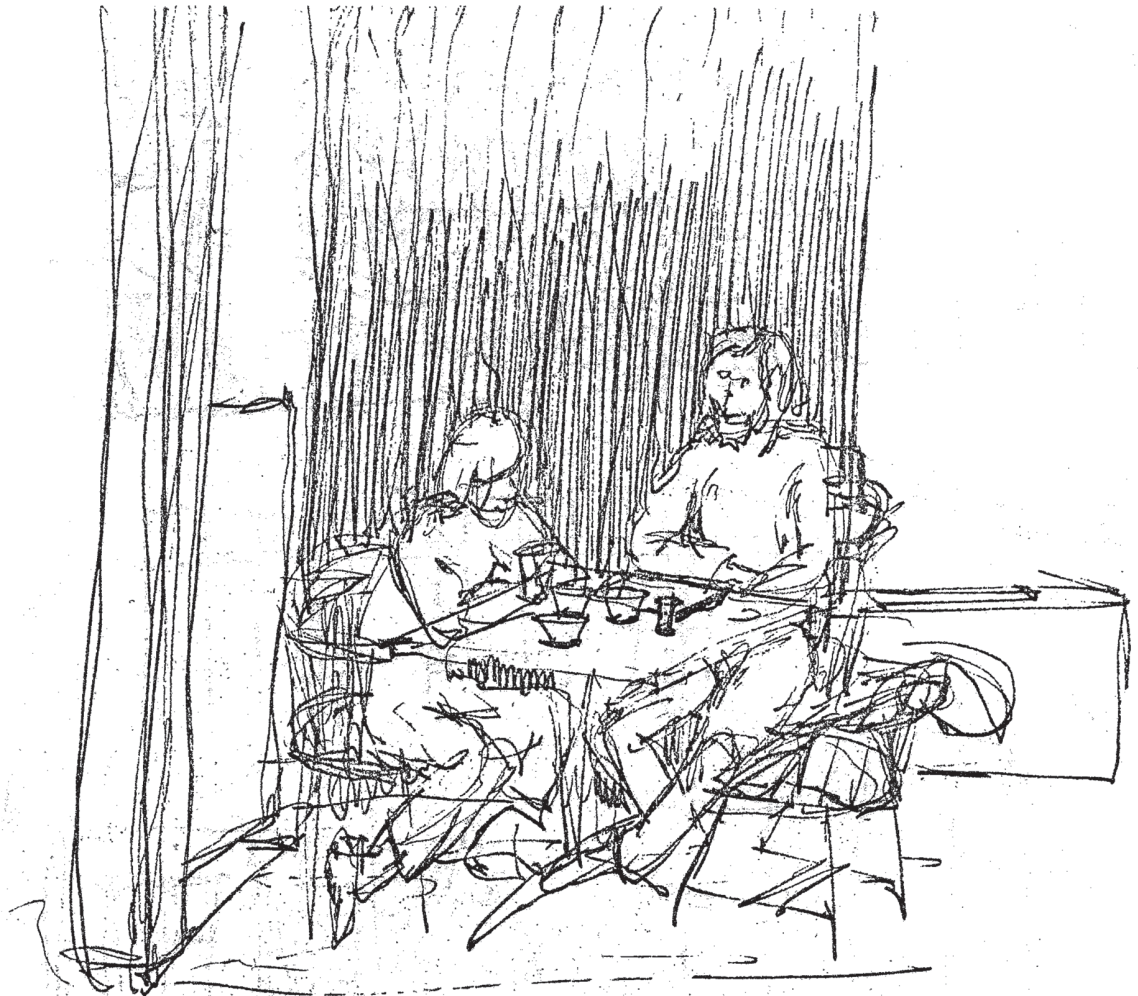


PRINCETON HAS A SUBDUED OBJECT DOMINANCE,
SO IT IS SUBJECTIVELY SUBDUED.



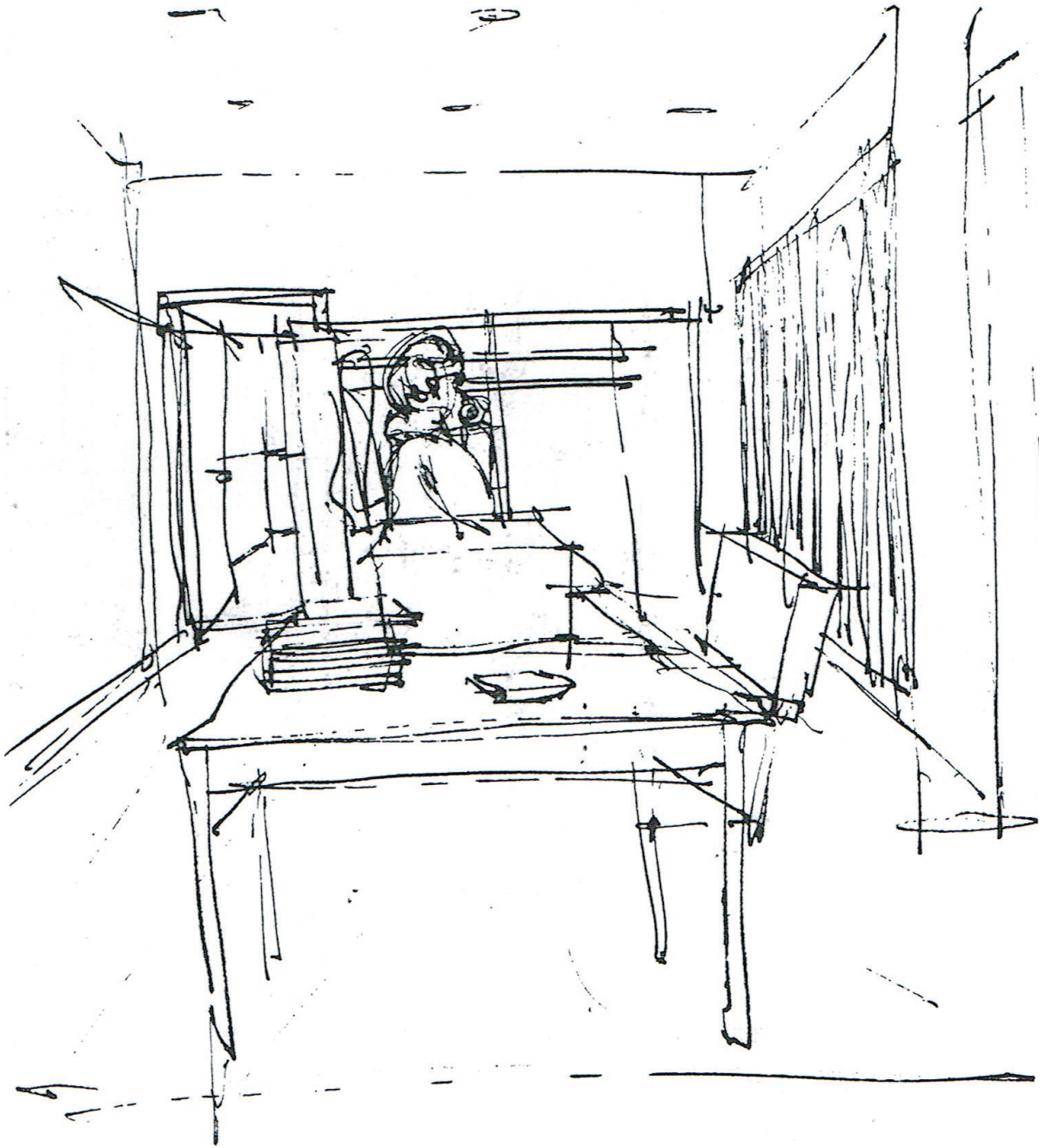


Princeton Person





HARVARD HAS SUBDUED SPACES "HARVARD SQUARE", SO IT ALSO HAS A SUBDUED FORMALITY.



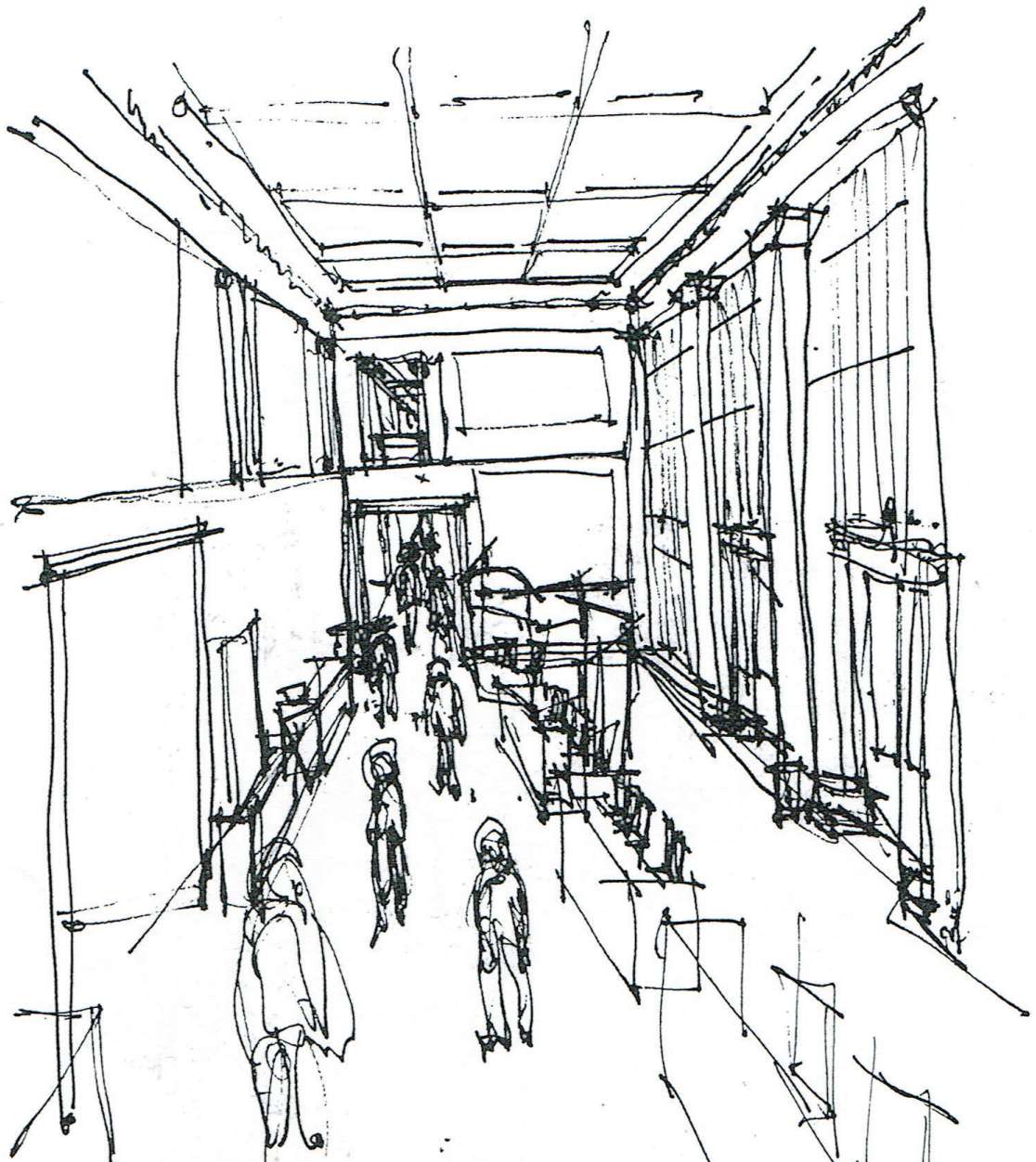
Harvard Person



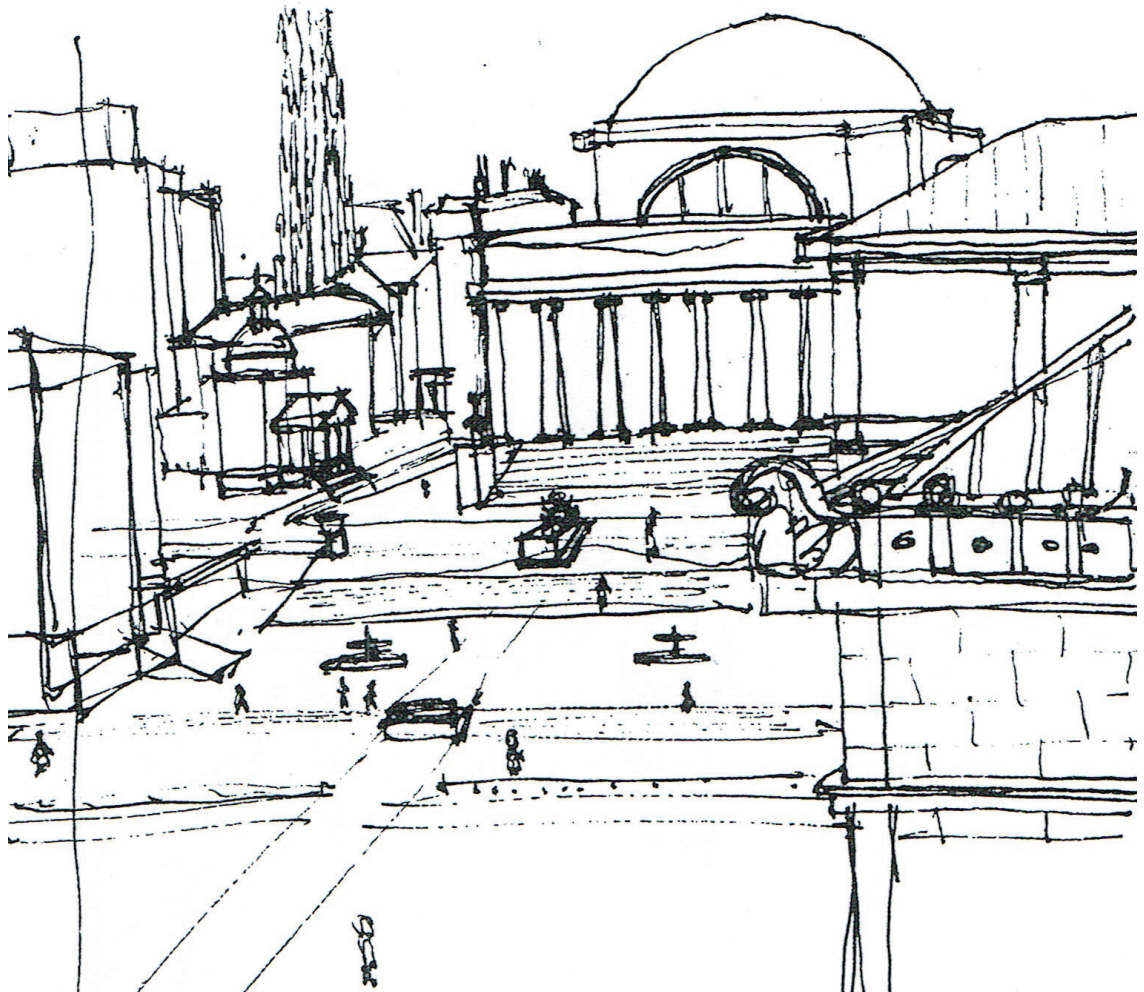
TEMPLE IS WITHIN ONE CONTEXT WITH AN EXTERIOR CORRIDOR, SO IT PRODUCES AN URBAN WORKER WITHOUT MORAL PERSPECTIVE OR VALUES.



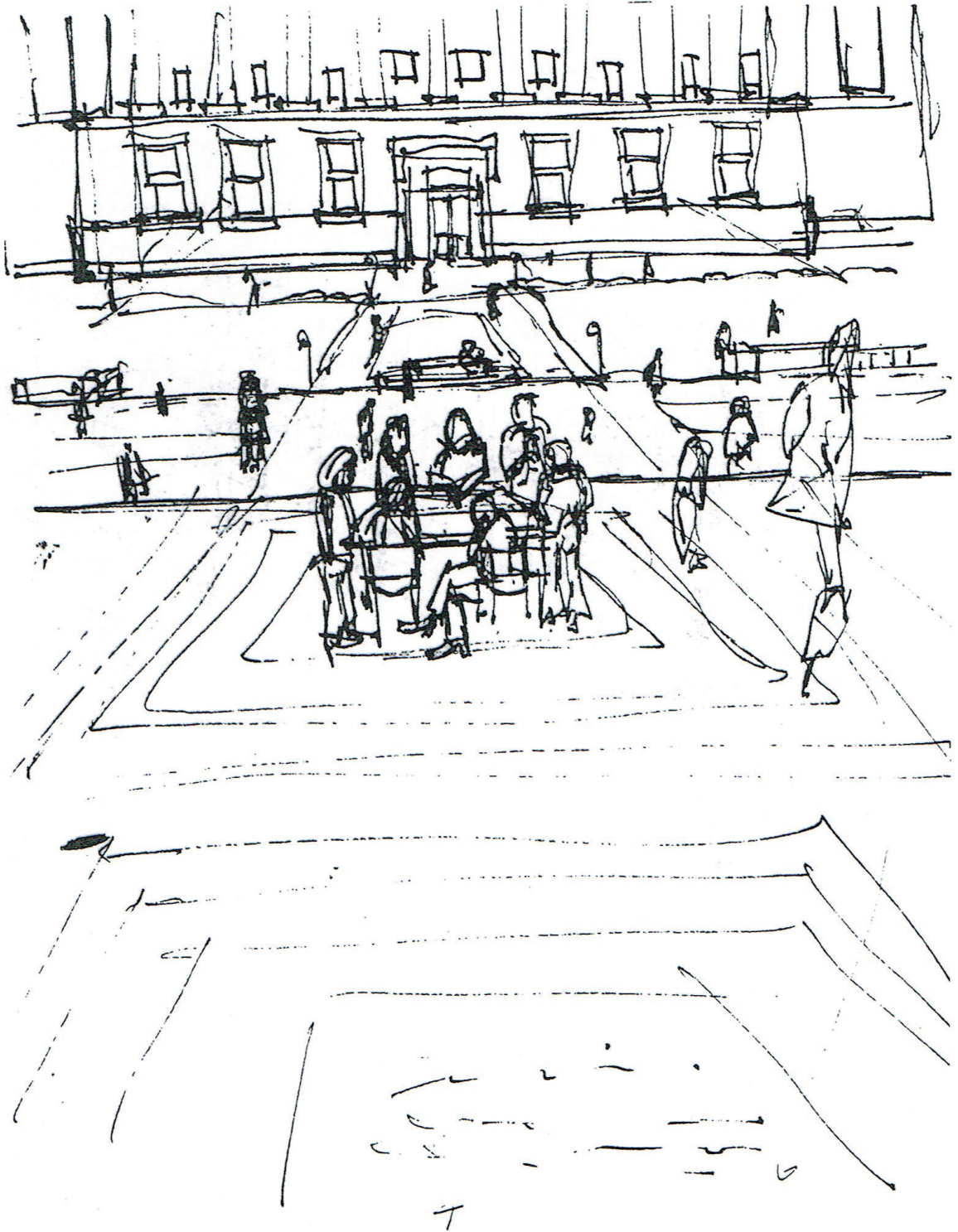
Pupil



MIT IS WITHIN ONE BUILDING
CONNECTED BY A LINEAR CORRIDOR, SO
IT PRODUCES A TECHNOLOGIST WITHOUT
A PERSPECTIVE ON COMMUNITY OR VALUES.



COLUMBIA HAS A MONUMENTAL OBJECT
CENTER AS WELL AS A STRONGLY
DEFINED CONTEXT, SO IT IS POTENT AND
STRESSFUL.

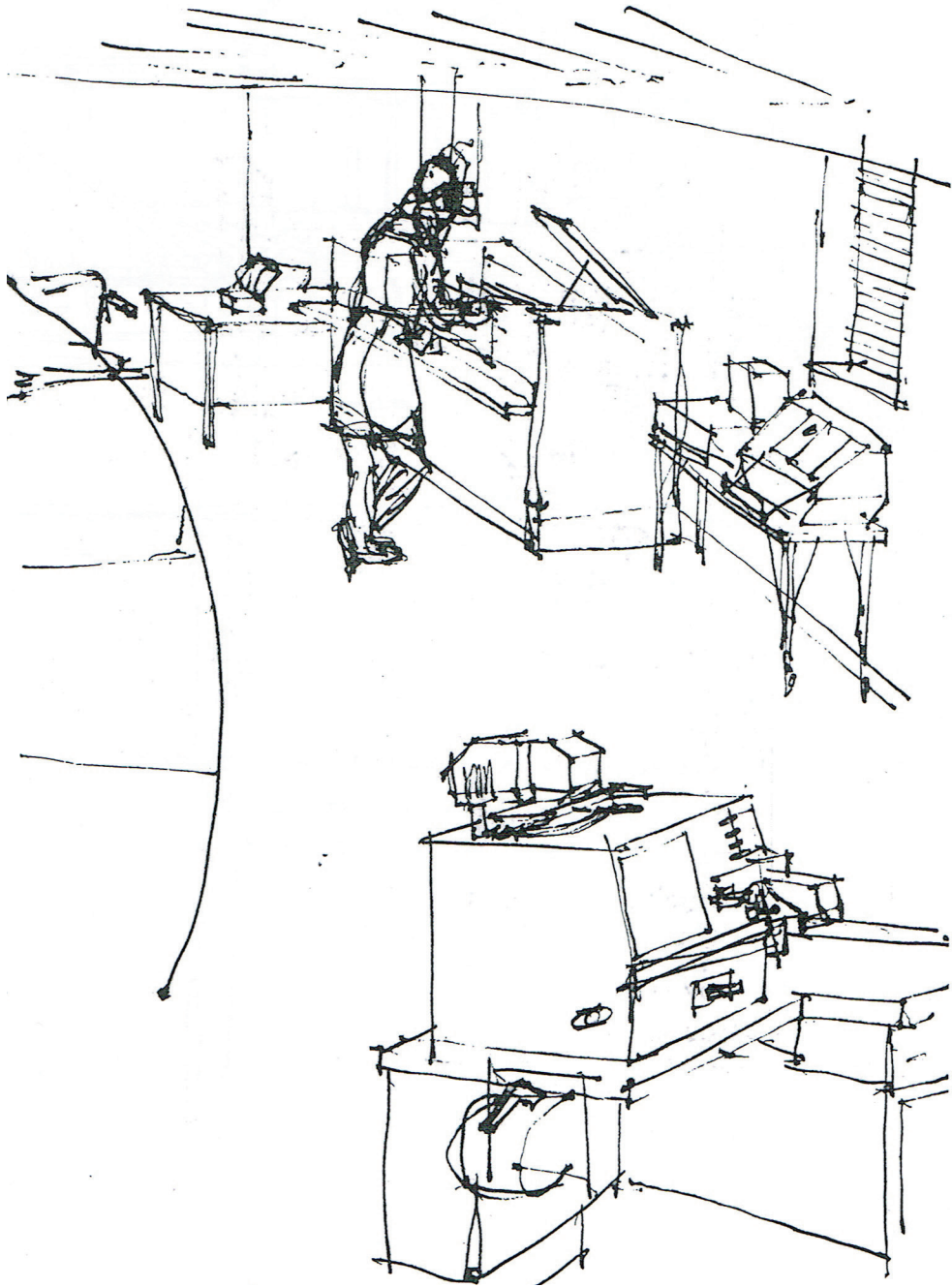




RHODE ISLAND SCHOOL OF DESIGN HAS A
SIMILAR CONTRAST BETWEEN OBJECT AND
SPACE AT A MORE HUMANE SCALE.



R.I.O.S.D PERSON



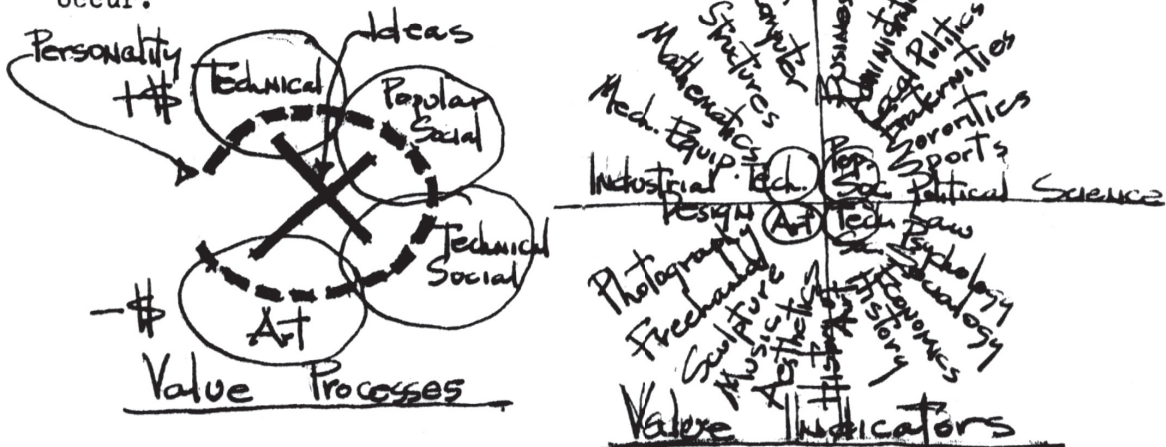
MIT

Redefining Education

The following was my curriculum suggestion to The University of Cincinnati Department of Architecture Student Faculty Committee

Prior to admission, the school should accurately define itself. Students' interest and value changes are studied as interaction of these background and school conceived experiences. Some suggested methods of obtaining background information are interviews, high school records, questionnaires, observations, and testing.

A primitive model developed by us suggests types of changes which occur.



The authority line helps indicate an artistic goal. Testing is an unexplored good means of indicating perception patterns. The Architectural Aptitude Test should be changed to indicate particular perception patterns rather than perception levels. Schedules should be handled (possibly individually) with extreme sensitivity in order that the perception patterns, interest, or values of the individual are maintained as well as expanded. Approximately twenty years of important experience has already occurred and the school is limited in the extent it can change the student while maintaining an integrated personality.

Scheduling of bits should be picked (from the whole University as well as from inside DAA College) at a higher than Instructor level by a sociologically sensitive series of advisors and administrators. The courses or information are given out in isolated impersonal ways. Teachers here, not necessarily the same as later Instructors, are not gods or pals. There should be no grading on attitude, motivation, or stimulation, only understanding -- courses or bits stick to course titles attempting no integration -- let the student synthesize.

Development of motor skills and feel for physical action should be attempted, but motivated in more pure anti-competitive ways; ballet, swimming, sculpture making, etc., ungraded and un-commented upon.

After a certain amount of time of isolated information synthesizing by the student, he is brought into the nucleus. Students are brought here in large groups for sufficient time to receive the school's libraries and to mentally test his choices. The Student listens to the past works of the school (both faculty and student), some individual implications of the choices he will make, and the

philosophy inherent in the curriculum. After receiving and reacting to the concentrated work being done in the school, the student is free to structure his program with only well defined minimum constraint according to the degree he wishes to obtain. He may choose to follow in exact footsteps of existing programs or he may synthesize and extend topics about his own interest range. The nucleus, though available to the preceding periods, is not stressed for them. The program is continuous and extensive enough that more than can be gotten from isolated listening is programmed.

These choices will require much thinking, so presentations are made early and a good deal of student waiting and testing time occurs before factual concentration. As social grouping have been suspended, the nucleus through semi-formality must maintain individual independence and force toward the choice. If real choice exists to the student in terms of work and interest rather than instructor personality he will reach the concentrated study years well motivated toward these studies.

If a student upon some time in the nucleus decides that he is unable to choose or structure a program, he is allowed to re-enter the isolated information part, but a maximum of 2½ years is all that is to be spent in the first part.

The choices are made in the nucleus and after, are the mechanism by which the University evolves. As a beginning though, some proposed concentration possibilities (synthesized and expanded according to student choice) are: Theory, Co-Op, Connection, Structures, Master Building, City Planning, Landscape Architecture, Site Planning, Administration, Business, Politics, Interiors, Industrial Design, Graphic Design, Fine Arts, etc.

Though we are working with Architecture curriculum, mechanisms of invitation and acceptance of other DAA departments are to be initiated. This will be helpful in expanding the inputs, so that DAA controls the information reception parts, and topic packages are presented in terms of DAA departments.

Evaluations from above (that is advisor, instructor, and administration), are restricted to the earliest part of the nucleus. The limits of authority must be clearly stated.

The basic requirements of several different degrees from drafting to technical engineering, to generalist architect are stated with much lee-way in each for personal exploration. No requirement can be introduced here which has not been clearly stated prior to admission to the University. If a student cannot fit himself into existing programs, he is allowed to synthesize and form his own program even when it means reaching across campus to bring in other disciplines. If no expertise can be found at the University in his interest range every effort should be made to grant the student the facilities which it can in relation to his interest and he is allowed to create a new definition of a particular expertise. The impetus for continuation of fields of interest should be in terms of forcefulness of presentation and reactions to these presentations rather than external requirements maintaining dead discipline.

In the later years (from 2½ to 4 years), the student is relatively free to choose (in fact is required to make many choices) as to what he concentrates upon. Included in his choices, particularly the last two years, are topic package, Architecture, DAA, and University groups. The emphasis is on doing or producing (even producing research). These activities are presented to the nucleus.

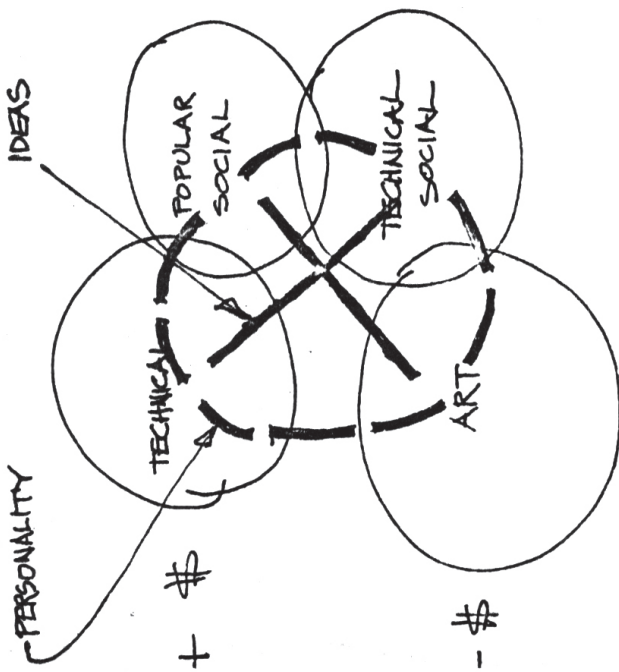
In the last two years even a further freedom occurs as to what the student does. Most specific degree requirements have been packed into the first four or so years, and the student now operates more or less independently with only nucleus presentation requirements.

The nucleus is important to the production years beyond presentation requirements. Minimum requirements exist as to attendance at it. Each time an expansion or choice is made it is in terms of the nucleus for here is a catalog of the school's resources.

The three sections are also models for each bit, presentation, and concentration-production. That is, dogma information and any authoritarian judgements are made early, after which free school undefined, student defined activities occur. For instance, a co-op space, if chosen, can be used to study the dogma of a topic and the beginning of the school quarter would be used to test and understand the dogma after which the definitions are synthesized and expanded.

As a total, our plan has the attribute of maintaining and building upon the students' values, (as subtly inherent in parental, institutional relations as they have been), in order to integrate and bring forth forceful personalities into the society. Our scheme compares with the proposed faculties in relation to this point, in that ours is more defined according to the student and his reaction about a nucleus rather than architectural values. Therefore, ours is potentially more changing in its extremities rather than actions within rigid boundaries.

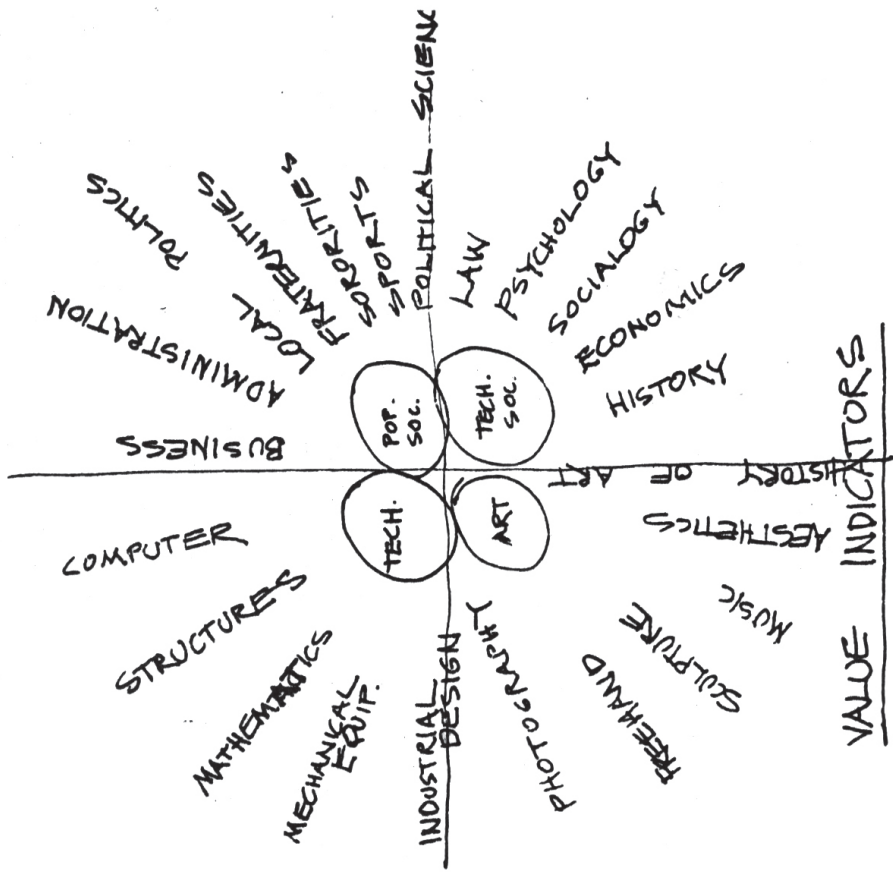
Creative administration or scheduling as well as people understanding is needed for initiation of the information section while grouping of concentrated interest are needed to initiate the nucleus and topic packages. After initiation the entire mechanism slowly evolves with personalities and interest relating and reacting to a history.



THINGS PEOPLE

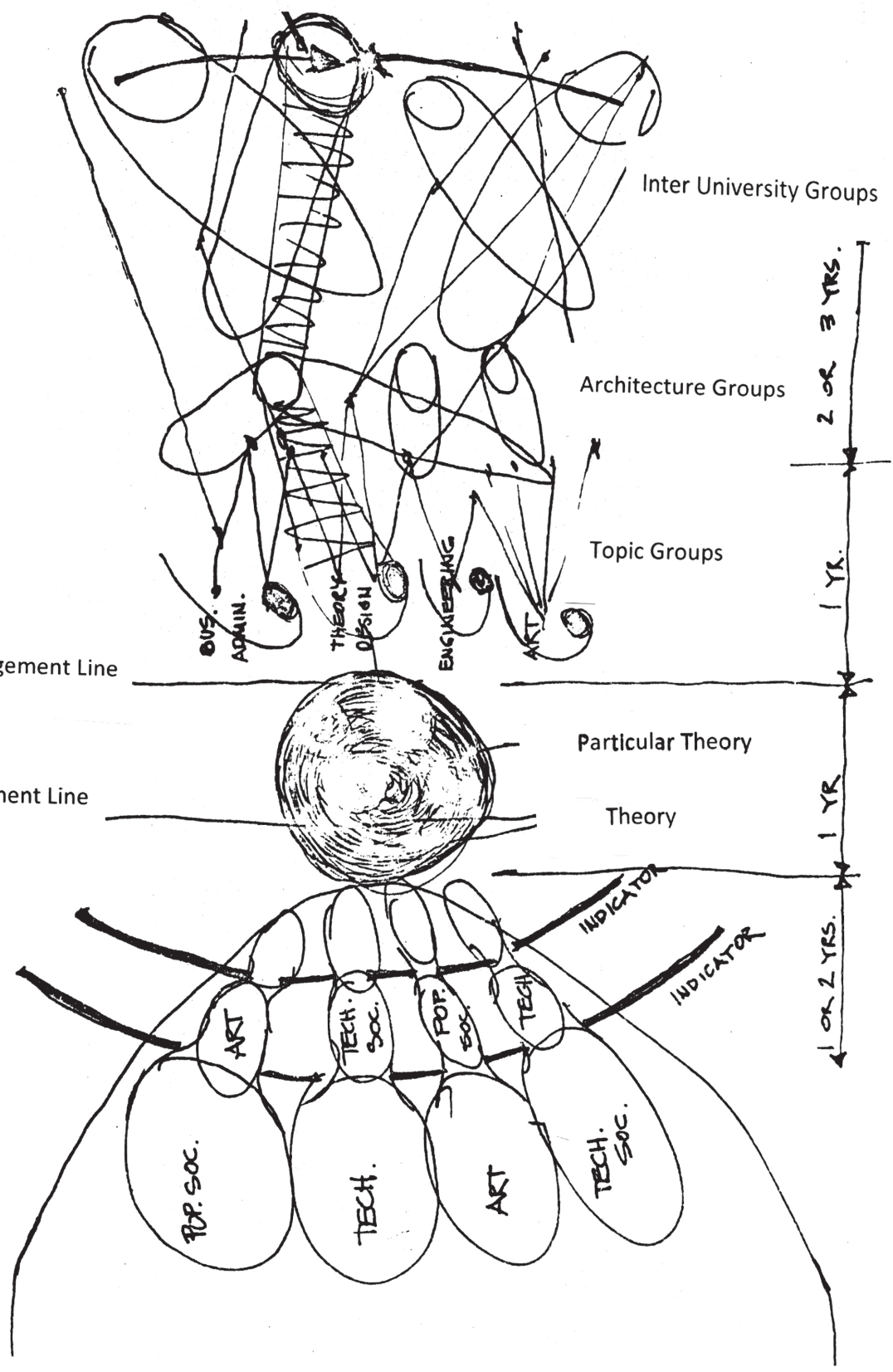
VALUE PROCESSES

GOAL: INDIVIDUAL VALUES MOTIVATION
 PHASING OUT GRADE MOTIVATION:
 A. ELECTIVES (REQUIRED NOW)
 MAIN FIELD OF INTEREST
 GRADES



B. REQUIRED (ELECTIVES NOW)
 OUTSIDE FIELD OF INTEREST
 NO GRADES

OTHER
UNIVERSITY
COMMUNITY
PEOPLE





PartThree: Redefining Money

Preamble

Under demurrage, a currency loses its value at a rate corresponding to the aggregate depreciation of the goods and services which it represents and which it activates. A currency which both decays and is renewed could accomplish the following:

1. With neither taxes nor government bureaucracy, money would be available for the poor and unemployed.
2. The rich and well to do would be forced to be creative in the use of the community's resources so as to maintain their positions.
3. While it is true that the extremes of rich and poor would be moderated, the market place would nevertheless remain vigorous and free.
4. Since capitol would not over accumulate, the environment would be protected from pockets of power which over scale development.
5. Rather than welfare or artificially created jobs, people would be inclined to work at useful occupations.

Tree of Life

In all things, there is a flow, a resistance, and an arising energy. This image may be viewed as the parts of a tree: roots, trunk, branches, and leaves or as an analogy paralleling values, objects, and activity or valleys, dams, and electricity.

Poetically, according to the flows of water on the earth, community is growing out of the waters of the families, so it needs a strong rock, then fire is liberation into air. This poem may illustrate money as a value, sign, and transaction.

Agora is a Hebrew word for money and a Greek word for market. Money expresses a value and enables a transaction. Its essential use is as a currency.

Shalom

A friend in Israel has explained to me an interesting analysis of the Hebrew as well as Arabic word Shalom which is a greeting meaning peace. It is composed of three letters: the S sound, שׁ-SHIN, is a derivative of words for fire and for tooth; the L sound, לם-LAMED, is a higher frequency sound relating to words for heart and for bread which are bodily signs. Finally, the M sound, מם-MEM, comes from a word for water.

In Shalom מםלשׁ, one sees a tree (see Fig. 7), only written in reverse. Oriental languages are written from the top down or from right to left; I think of a tree growing from the ground in the order: roots, trunk, branches, and leaves. However, in the East, a tree is thought of as growing from the sky or from the sun. Values are a result of activity.

Other Biblical explanations are given for the three elements which

we are discussing. Fire, body, and water are thought of more explicitly as teeth, heart, and money. The oral stage is literalized as teeth, body thought to be centered in the heart, and importantly for our use here, might is thought of as money. Moses Mimonedes and others are reported to have discussed this vital nature of money.

Perhaps we do not think of it so, but your might is given a religious priority equivalent to your soul or to your body. This is to say that your money is just as important as your teeth or your heart. Rather than a static store of value, in a sense money is alive or at least represents and activates life. To sell your teeth or your heart seems apprehensible and the selling of money or the taking of interest is, in Biblical law, treated with great disdain. Learning of the Biblical nature of money surprised me. This attitude that perhaps money is too precious for profiteering may be useful in the modern economic world.

In Biblical time, much of the money was literally alive--bartering of animals and crops for other commodities. If so, the money was depreciating and could not with stability be hoarded. As our health depends upon the health of our teeth and heart, so our capital is a vital necessity. Money, as a tool, acquires its value through its usefulness.

Money

Money is like blood in our bodies. Some might say that blood in our bodies is like soil for a plant. Poor exhausted soil limits the health of the plant. Others will think that the correct amount of sunlight enables a healthy plant.

Griscom Morgan writes: "the function of money in the economy is equivalent to that of blood in the body. It must carry and deliver all,

but does not serve as any. If it is hoarded suddenly as adipose tissue, the extremities are starved first and the entire organism suffers while the adipose tissue does not work. Both blood and money must be under pressure to circulate and limited in its delivery to the various parts of the body, each to receive its share. A sound monetary and circulatory system are both possible and essential to health." I might add that blood is pressured to circulate by the heart. As electricity is generated by a dam, activity is liberated with objects. Our money could be motivated to circulate by the means of measurement of its value. By corresponding its valuation to the objects it represents, it would tend to activate or enliven its market. The mechanics of achieving this correspondence will be talked about in the 4th section entitled Demurrage.

In order to supply further context for demurrage, let us examine more closely a commonly heard definition for money: Money has two primary functions--a medium of exchange and a store of value. Because value is measured in usefulness, there is a limit to how much security we can harbor by hoarding capital for the purpose of receiving interest on it.

There is an important difference between activities being determined by values, as is often the case in the Western world where the stores of value tend to control endeavors, and the idea that values result from occurrence as is thought in the Eastern world where the manner of the endeavor determines its value or worth.

In fact, according to the Classical definition of money as a currency of exchange, the security of storing value is only incidental or secondary to its function in exchange. A great tragedy of Western Civilization has been its identification of money as something hoardable and scarce. Its scarcity brings high interest for the necessities of life and business

as well as low wages for labor.

Inadequate supply breeds both high interest and low wages. We will elaborate the implications of demurrage to supply and interest paying particular reference to P. J. Proudhon in the 5th section entitled Economics.

Commonality

We must be careful to moderate our rebelling against money's storing of value. Rather than scarcity, money's stability should be established with common acceptability.

I theorize that the most acceptable forms embody the average, that the most successful object is the one with the most common characteristics of all the others.

The physical form of money should be neutral in establishing approval so that it arouses hardly any notice whatsoever. The more that it is taken for granted, the more it can perform its essential function of liberating exchange. Freedom is enhanced by communications. It is the ability to converse which allows efficient use of resources. Maximizing resources is the positive carrying out of the implications of particular histories in proximate situations. However, such resolve or resolution is neither a common attitude nor occurrence. More commonly, this is to say, manipulations distort vitality. Professional hoarding and insurancing dominates innate decisiveness. Much better would be meaningful risk and real rewards, an acceptance of failure with the possibility of success. In a way, energetic decisiveness connotes a realistic ecology. Irritability is the definition of life. Responsiveness is its mode. Intuitively, rather than space smothering time, time transcends light.

V. DEMURRAGE

Vital Money

As we now head into more explicit economics, it may be useful to point out that the three functions for money with which most economics literature begins, have similarity to the three phases of culture which we have just observed. The following functions: storing value, measuring value, and acting as a medium of exchange are not isolated elements. Accordingly, some economists such as Griscom Morgan, would disagree with some implications of the list. Storing value is only incidental to exchange, a currency which is not generating exchange is defective.

We must differentiate what money is from what money does. Money acts as a medium of exchange. How well it acts depends on how well it reflects and measures value, not stores. I would say that how well it acts depends on how thoroughly unified is its acceptability. Because we have not developed these aspects as an interdependent growing relationship, our economics is somewhat defective.

To digress, *money is a sign rooted in the values of the past which measures a transaction into the future.* This is my own definition which is derived from the Agora study.

Other approaches exist to economics such as Adam Smith's capitalism in which the world is not quite made for man so that he must struggle and conquer it in an expansionary fashion. Also, many economists say that money stores value in order to act as a medium of exchange. This is a pretty good definition, but a unity is missing. The world's resources are not unlimited and our basic definition is very important to our sense of community. What happens if we say that money is a vehicle of values, but does not act as a store or a measure of value, rather it represents

these things. It may act on behalf of value, but it is not in of itself value. Its action liberates the future.

A new perspective could result from this definition, not that the world is unfit for man, but that man promotes a new world. When we say that we react to rather than cooperate with and create the world, we fall off a human plane into the predictability of animals or even inanimate objects.

Money is a currency. When one says that money is a sign which expresses value and liberates activity, we must appreciate the signs liveliness, decisively carrying out the implications of particular histories in proximate situations. If some psychologists tell us that a sign creates energy, perhaps we could say that our present money, through interest taking, absorbs rather than creates energy.

Proudhon, Pierre Joseph

Proudhon's Bank of the People, and other books on property contain his theories of interest. Proudhon's socialism contrasts with Marx's communism in its advice to labor. During the original oppressiveness of the Industrial revolution, the populace was entirely mortgaged. Marx offered the solution of violent revolt while Proudhon reasoned that the solution was to work harder. He reasoned that because supply was so much less than demand, capital was demanding too much interest. By increasing supply, Proudhon reasoned that capital could not demand as much interest. I also feel that real goods and services could not demand as high a price.

Proudhon's observation was not just a play on the word interest, but rather addressed a profound modern problem, which is occasionally considered by the social sciences. As well as a financial mortgage, a

similar attitude enslaves people to professionalism. This is to say that many groups are interested in you. Doctors thrive on your sickness, lawyers or clergy on your misery, bankers on your debt, educators on your ignorance, etc. It is easy for all these groups to become obsessive, oppressing you in order to justify their usefulness.

Also albeit Proudhon's solution to persons who find themselves not so free, rather than rebel, devote one's energies towards meeting expectations which will ever so slightly reduce the angle of interest which your abusive situation demands.

Proudhon empathized with labor; he said that the price of everything originates with the labor necessary to produce it. Proudhon argued further that interest was similar to rent and that labor is productive while that capital is not, rather capital is a tool which facilitates communications. His famous dictum "Property is robbery" may seem radical to us, but there is a certain point at which the rich, both in money and property, reach a limit in the extent that they can extract a premium for the use of a community's resources. In the days of Adam Smith's laissez-faire capitalism, the resources of the world may have seemed unlimited, but we know today that they are limited.

Perhaps we could say that Proudhon ranged somewhere between Smith and Marx and was the most moderate of the three. Proudhon's Bank of the People was divided into three parts:

1. Association of Production - Proudhon's attitude about production has already been discussed, namely it needs expanded relative to both credit and consumption which would bring down both interest and price.
2. Syndicate of Consumption - Its purpose was to organize the market by eliminating intermediaries. I'm not sure if he proposed eliminating

lawyers, bankers, realtors, etc., or if only merchandizers of goods. Even if just the latter is the case, once again it seems a bit radical.

3. Association for Mutual Credit - His bank was to facilitate circulation of notes guaranteed by brotherhood. By advocating productive industry as the basis of credit, Proudhon appears to me to have preceded the Neo-Classicists in both noting the relationship of supply to interest as well as the dropping of the Gold standard.

Since metal does not readily vary in quantity, it cannot respond to the reality of labor, rather it can be hoarded and through its unavailability, demand exorbitant interest. When President Roosevelt took the United States off the gold standard, half of the vision of Proudhon actually came true.

Sarvodaya

Appa Patwardhan in Chalanshuddhi, or Nature Forging Toward Sarvodaya, traces the history of money with respect to the difference between metal and paper. Precious metals are limited which instigates usury. Because they are durable and imperishable capital ravages production which is not durable and is perishable.

He says that human history started with hunting which was determined by brute force. As we became shepherds, barter exchange became possible. With tribes, animals began to be used as currency, and as we became farmers, with its increasing ownership of property, grains began to dominate animals as currency. Note that the money is still perishable.

With the invention of property came governments which conquered certain territory. Within these territories, commerce increased, but still one could make a loan of quality and not quantity. If you were

loaned a bushel of wheat or a goat to be repaid next year, the goat or wheat would depreciate during the year after which I could receive a new goat or new wheat. Life had its bad aspects, but the class war of usury had not yet begun on a large scale.

With the invention of imperishable coins, commerce over great distance was liberated, but the resultant interest bred class war which spread to all types of property including rent. Within each territory, the use of coins ousted plunder, invasion, and conquest, but created interest, rent, dividend, and profit. Conquest became reserved to larger units of territory but civility within a unit of territory was tainted with class war instead.

However, paper depreciates and is not inherently hoardable. By dropping the gold standard, Patwardhan agrees that the modern nations are on their way to resolving class war. Of course, though, people always look at new inventions through rear view mirrors. It seems we're still trying to treat paper as if it were imperishable metal.

Demurrage

Richard Gregg, in The Big Idol, says that "many economic experts state that we have solved the main problems of production, and that the great task now is to solve the problem of distribution." The character of money, as a common medium of exchange plays a big part in distribution.

Money is only incidentally a store and also serves as a measure of value, but with our recent money which is actually untraditional, since value fluctuates or depreciates, the variations have no redress. Furthermore, as a store of value, money has itself become a commodity but dissimilar to land, arts and sciences, or labor. Value is defined as relative

return. Various institutions, especially labor, store up economic and social value for the individual as well as society.

In no other endeavor do we store up a great deal of measuring instruments to get a great quantity of the things to be measured. Extending credit is a symbol of trust; security of storage can interfere with trust. Money, as an interest bearing commodity is a sign of incomplete trust, it indicates a sign of the subjugation of exchange to security. Improvement in our money tool could save human trust from abuse.

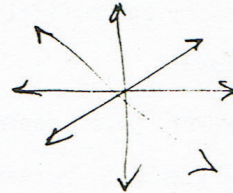
I think of the problem in terms of my three part functioning of money:



Value



Sign



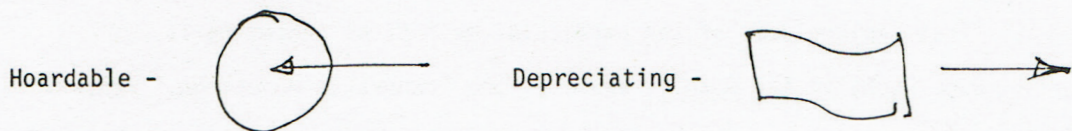
Transaction

A money whose value is grounded in useful endeavor could be assigned measures that pressure it into equitable use as a medium of exchange. If it fluctuates in magnitude according to the scale of its market and has also achieved great commonality, it could serve as an agent of trust optimizing exchange.

Paper, in our present use of it, is not actually perishable or depreciating. We can take a two year old dollar bill which is torn and worn out to the bank and exchange it for a new one. Since it is not depreciating with respect to the goods and services which it represents and activates, it can be hoarded with both great interest and inflation as a result. It has to be subject to either built-in decline or inflation in order not to be hoarded out of circulation becoming no longer money, but a security. Even though money requires a security grounded in trust, it is not so itself.

The difference between coins and paper is that precious metal is still intensifying, that is drawing energy inward which is synonymous with the taking of interest. The medium itself is considered to be of value when the object's value should rather be the property of commerce. The need for interest is a sign of incomplete trust, the money has not intensified enough commonality.

However, paper, which by its perishability, could carry an obligation. It is inherently depreciating with respect to the property, or goods and services which it represents and could be forced to be used quickly. By achieving a corresponding perishability, it could activate the community with which it is involved. It could pay tribute to its job as a medium of exchange.



Several economists have invented a means of depreciating currency so as to force it into equitable use. These are methods of moderating the elite status which government is now perpetrating for the money owners. The ownership and renewal of money should be considered like a license or a property, an obligation chargeable for renewal. Then, present money owners would be forced to become creative so as to maintain their positions. A good tax infringes upon citizens according to their capacity and allows no evasion, dishonesty, or corruption. A tax on money could do this and also be used to depreciate the currency.

The purpose of the proposed tax is to counterbalance hoarding, and the rate of depreciation or decay could be adjusted to the aggregate of depreciation of the goods and services with which the currency corresponds.

This type of depreciation is called demurrage.

Before developing further advantages of such a tax, several economists' methods of working this hot potato effect into money will be discussed. Many means of taxing money have been suggested: tabular free money which decreases in face value a certain percentage per year; stamped free money, which receives weekly or monthly stamping at the owner's expense; serial free money, or an alteration of devaluation on the year. Money in banks should be taxed on average balances or even the gold standard could be reintroduced and redemption rates then be devalued with respect to dated time periods.

These types of taxes would all cause an increase in velocity of circulation. Later, I will talk about the results of increased velocity, but we will first explore some of the particular methods of achieving it.

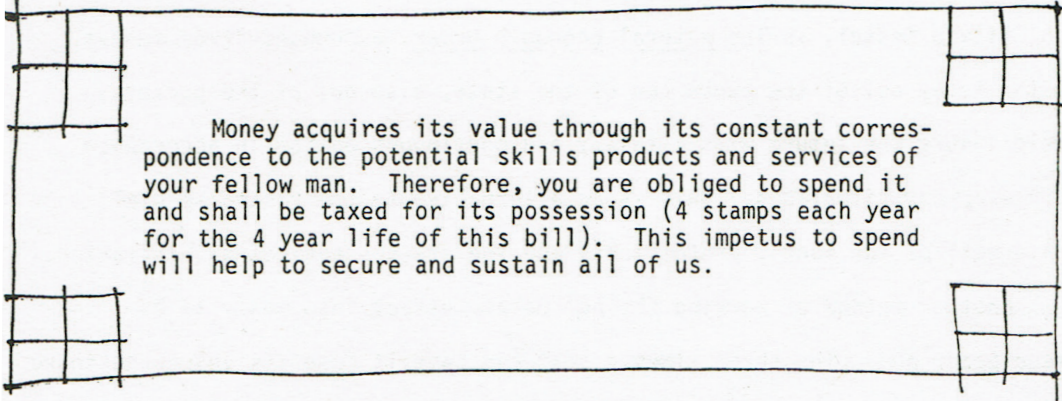
Hugo Fack, in The Gothic, explains the "renovatum monetarum," renewal of money, practiced by the nobility of the Gothic Age. A 10 to 30% reminting fee once a year or more forced the currency into rapid circulation. Since spending it before the reminting date allowed total value, those who hoarded tended to pay the tax. During these times, one had no government bureaucracy, little unemployment, no inflation, no interest, and no wars.

The Gothic has a tangible example of devalued currency with a picture of Silvio Gessel representing the hypothetical land of Prosperica. The coins which were not precious metal were called bracteats. They were divisible and destructable. Products and skills were more important than money in insuring the future. Money was purely a means of exchange, insuring distribution of production which permitted supply to expand to the limit of human capabilities. Neither inflation, nor deflation, mortgage, interest, and debt are necessary in a concerned community with an energetic exchange.

Silvio Gessel, in The Natural Economic Order, expounded "free moneys." To tax money out of the banks and of the state, also out of the pockets, would insure the future with vitality and continuous action in accordance with everyday situations. This is an alternative to the vexing special "interest" of the banks, professions, and the state's equivalent, inflation.

Another method of working the hot potato effect into money is to issue paper and coins three times a year and have it lose its value one-third per year for three years, at which time it would be valueless. One third of the money would always be due for one third devaluation. Those who circulated it would have a better chance of paying no tax while those who tended to hoard would be taxed one-third of their money per year.

Irving Fisher in Stamp Script, illustrates a money requiring a 2-cent stamp weekly. It would accumulate \$1.04 in a year which would cover redemption cost as well as printing and advertising. It works as a mild loan or tax on future business (actually it helps business to occur). Because it would after one year pay for itself and because it finds its own equilibrium of proper volume in rapid circulation, it would not produce inflation. Through greater velocity, fewer stamp script dollars would do more than regular dollars. It could be issued as a public works wage by cities and be loaned to business interest free and without security. This is because it pays for itself. Redemption, in order to deter hasty retirement, would be slightly more costly than stamping. During the depression, Senator Bankhead of Alabama, pushed for a National Stamp Script Act, "it brings buyers into the market, encourages payment of debt, penalizes buyers for not using available purchasing power."



Money acquires its value through its constant correspondence to the potential skills products and services of your fellow man. Therefore, you are obliged to spend it and shall be taxed for its possession (4 stamps each year for the 4 year life of this bill). This impetus to spend will help to secure and sustain all of us.

Silvio Gessel's Hypothetical Unit of Currency

VI. ECONOMICS

In the last Chapter, we discussed a few of the inter-relationships between interest, employment, etc. We will now do so in a more thorough fashion. Perhaps some of the enthusiasm with which these authors have written their ideas has been conveyed to the reader, but the process of demurrage is unsubstantiated.

The demurrage method which we've discussed is mostly thought of in connection to the Great Depression. In response to the depression or deflation, two different schemes were proposed for the United States: President Roosevelt wanted to drop the gold standard and Alabama Senator Bankhead introduced a Stamp Script Act in Congress.

To my understanding, the problem of the depression was in comparison to the level of transaction, a shortage in the quantity of money. By either increasing the quantity of money or by increasing the velocity of spending of existing money, the real level of GNP would be increased. This equation is expressed $MV = GNP$ (money times velocity of spending equals Gross National Product).

The problem of Proudhon's time, inadequate supply, has come full circle by the time of the depression to be inadequate aggregate demand with which to keep the economy healthy. Arthur Dahlberg in How to Save Free Enterprise, showed that in the 1920s, increased profits for business firms far outstripped increases in wages for the workers who create aggregate demand through consumption. Furthermore, it is reported that the wealthy hoarded their money. J.P. Morgan sold stocks and hoarded billions of dollars. The money did not circulate.

The country responded to the shortage of money supply by dropping the gold standard and allowing the federal government to increase the

money supply by deficit spending. Now we had created a means for pointing deflation in the other direction towards inflation. This is the monetarist's theory that increases in the money supply will lead to increases in prices.

If, however, the United States had used demurrage currency to increase velocity, since that the increase in GNP would be related to the real market rather than government expenditure, inflation would not be as big a recent problem. If the economy is close to full employment, it's difficult for the government to spend without causing inflation.

Griscom Morgan, the son of Arthur Morgan, writes that William Vichrey, working in Japan, has found that in order to stimulate spending, the rate of inflation must be quite high. Inflation perpetrates a fraud without the money owner quite knowing so. Demurrage would be a more effective stimulator of spending. It's an honest tax which is obvious and hard to avoid.

When the economy is sluggishly supplied, it can demand higher prices. This condition was described by Proudhon as driving interest rates up. This force would be called demand pull.

Today, we have other factors prolonging inflation called cost push. Among other factors expediting inflation is excessive labor unionism. Arthur Dahlberg shows that in recent decades the increases in wages have far outstripped increases in output with inflation as a result. Secondly, the market monopolies of big business and thirdly, the Employment Act of 1946 under which the government intervenes on behalf of employment, work at the expense of inflation.

How is it that a demurrage system, which would raise aggregate supply, could also stabilize sufficient aggregate demand with which to negate the necessity for the various inflationary interventions?

Though perhaps not its main functioning in this regard, it would challenge capital accumulations, so that big business monopoly power would be reduced. Additionally, since the market would be more creative and responsive in avoiding tardy consumption and investment, the government could relax its spending and other inflationary procedures.

Some people have speculated that more money is hoarded in the United States than the amount of the government's annual budget. If some means could be found of forcing such money into circulation, into consumption and investment, the government could relax its spending and other inflationary procedures. With a shifting of decisions from the government to the market, people's endeavor could be more oriented to useful endeavor as opposed to cold bureaucracy.

Since demurrage animates capital wherever it sits, impetus for labor and capital battling in the form of unions and management could be moderated. Wages could only fairly be tied with increases in productivity. The better sense of community which would result from demurrage would help moderate both capital and labor.

A reduction in capital accumulations lessens both the power of big business as well as the objectives with which labor competes. Since excess saving can cause excess investment, capital depreciation, by decreasing accumulations, could further moderate interest.

Demurrage's most effective mechanism of moderation of deflation is through increased consumption and its most effective mechanism of moderating inflation is through its effect on interest which can restrict investment. Silvio Gessel in The Natural Economic Order states "war and interest are inseparable, either interest and war or earned income and peace." Interest is a mechanism of our banking system. Bank checks are money but not currency,

the banking system dispenses with currency in most of our transactions. Accordingly, bank money has further insulated our money from the perishability of the real market.

The most recent demurrage economist of whom the author is familiar is Arthur Dahlberg. In How to Save Free Enterprise, he proposes depreciating the value of demand deposits in our lending institutions by an amount equivalent to the rate at which the aggregate of goods and services are depreciating, perhaps 3%. Such a depreciation of checking account money would force it into time deposits such as savings accounts or bonds. The resultant rise in the price of bonds would reduce interest and then investment would increase. Even without bonds, more money available for lending would bring down the interest it could demand and investment would increase.

Here lies the most essential reasoning of the modern demurrage thesis. Keynes's governmentalism increases the money supply and its velocity at the expense of high interest, this encourages savings and discourages investment in goods, equipment, and services. By depreciating the money supply, Dahlberg advocates increasing the velocity and decreasing the volume of transaction money to the advantage of the quantity of savings, thus bringing down interest and encouraging investment; therefore, both consumption and investment would begin taking over government's responsibility.

Depreciation of demand deposits would also force investment into many other channels including cash, real estate, gold, etc. Each of these accumulations must be thought of separately. In brief, property such as gold, which depreciates slower than a mean of the aggregate of goods and services, must be taxed at a rate sufficient so as to bring it into equitable use as a commodity by negating its effectiveness as a security. As opposed to currency, slowly depreciating capital such as gold would be entirely safe

to tax while that some would say that other capital depreciation should simply disappear and not be gathered by government as a tax. Before discussing this further, we need to develop Dahlberg's similarity to Keynes's. Dahlberg and Keynes agreed: "Let us grant that when recipients of income do not turn around and disburse it at a rate at which they receive it, we have unemployment for the difference." They were referring to the short term inadequacy of Say's law: "Supply creates its own demand."

Dahlberg maintains that it is the excessive store of value of demand deposits which cause consumers to lack buying power; income for worker-consumers must be large enough to provide a profitable end market for output. Our money's excessive store of value gives a built-in bargaining advantage to money savers as against workers and entrepreneurs whose goods and services are depreciating.

This is essentially a classicist's position that money acts solely as a medium of exchange. Our banks create money in the image of real property. This investment is called a mortgage. Thus Dahlberg disagrees with Gessel who maintains that money is fiat. Banks demand collateral in excess of the market variations in the real property value. This cushion is where idle dollars can sit out a stormy mortgage in a capitalist's haven. While real property is tied up in a mortgage, meaningful change is stymied. Security has restricted responsiveness.

An obvious reaction to increasing the velocity of consumption is that we are already inundated with goods which we don't need or want. The materialism of the United States is well recognized. However, here lies the essential advantage of lower interest. Under high interest, we must do more business for the sake of debt service which is not depreciating with goods and services that are depreciating.

It may be true that some adjustments in technology will be necessary to humanize our market. If we could move our savings and investment at smaller interest and for smaller scale endeavors, we could serve the ecology of our resources by bringing the increments of investment into humane proportions.

The neo-classicists try to humanize the market by increasing velocity and also increasing the transaction demand for money by decreasing time deposits. This raises interest and lowers investment compared with consumption. Keynes has effected some useful changes from the Classical position, but he misses a vital point concerning the burden of interest and the luxury of accumulations which Dahlberg more effectively handles.

Depreciating demand deposits would also increase velocity at the expense of transaction demand for money and to the advantage of time deposits. Thus interest would come down and investment would be enhanced. The change in income would be the change in investment divided by $1 - b$ - the marginal propensity to consume. $Y \equiv I/1-b$, b is the marginal propensity to consume and it would be quite high when interest is so low.

Income would also be increased by increasing consumption- C . $C = b Y$. Consumption is the marginal propensity to consume times income. Here again with a big marginal propensity to consume, both consumption and investment would have profound effects on income. One might ask how that both consumption and investment could increase, is there not a limit to both? There are limits, but Keynes points out that consumption is induced by income and investment is autonomously influenced by interest. Therefore, both consumption and investment can respond, and it is government which could be reduced.

When the Reverend Thomas Malthus cautioned that too little aggregate

demand would result in unemployed labor and capital, that spending would be too small for supply, he offered a preamble for Keynes' governmentalism. It's so profound a problem that many readers may have difficulty imagining an economic system without income, sales, or inheritance taxes.

Breaking our capitalistic habits of interest taking would not be easy. If we depreciate capital, it will flow into cash. Even with a low interest rate, would capital depreciation be sufficient inducement in order to keep the velocity of spending high.

Depreciating demand deposits would increase time deposits and lower interest, but would capital then be hoarded in cash. The flow to cash might also require some sort of stamp scrip, perhaps the 52 weekly 2-cent stamp method advocated by Irving Fisher.

On this issue, I feel cautious with Dahlberg. Demurrage on demand deposits would reduce their quantity. NOW accounts have swollen demand deposits while Dahlberg's scheme would reduce them. Our money supply is regulated through the volume of bank's excess reserves of which a part is determined by demand deposits. A flow out of the banks would have a multiple effect in reducing the money supply. Unless we get a substantial deflation, it is important that our money supply be upwardly responsive, so as to keep money demand and interest low.

An advantage to Irving Fisher's stamp scrip is that it finds an efficient quantity through its own usefulness in circulation. Through paying for itself, it is not inflationary, at the same time quite moderate and gentle in cost to its users who by their spending also help to avoid a deflation. Most importantly, by way of lessening accumulation, the scale of its use is ecological. As in Keynes, everyday consumption sustains a moderate market.

Depreciating money prods rather than tempts investment. By decreasing advantages to holding money in demand deposits relative to spending or to investing, we decrease the volume of money expansion. Consumption and investment would thus drive the economy toward full employment, but because of our modern Federal Reserve mechanism of money creation, we need to compensate by way of stamp script or, at least, by issuance of money versus the money supply contraction. Therefore, this scheme implies some revamping of the Federal Reserve machinery.

Our demand deposit money is created in proportion to real capital, but, as Silvio Gessel discusses, script is fiat money. A problem is that money would not flow into not only cash, but also land, property, gold, jewelry, etc. I'm not suggesting that some security through owning this sort of things is not wise, but a property tax broadly defined to include all capital would moderate excessive security. Property, by its nature, is depreciating. As discussed by Silvio Gessel, a demurrage on property is a natural extension of the mechanism of demurrage on money. For the most part, depreciation motivates capital to be used. We may see, though, that gold is precious and depreciates too slowly for practical effect. Also time deposits, even without interest or at least very low interest, may tend to over accumulate. If this system were to be effected, we might find that a mild tax on all capital would help equalize and vitalize its distribution and creativity. Such a tax would vary in magnitude according to the durability of the property.

Richard Gregg, in The Big Idol, states that one-third of the aridable top soil of America has been eroded. Exploitive high tech farming which is buttressed by excessive government support as well as burdened by excessive interest debt service, will, in the long run, reach an exploitive

limit.

So it is with people, a nation approaches a limit of resources and vigor which interest can extract. We must, to some extent, reduce the scale of our technology and economy both to be within a reasonable reach of the common sensorium. By using a money which cooperates with its market, our market cooperates with nature.

The world is limited. Laissez faire creates an upper class and a mortgaged populace. Demurrage, while increasing velocity, does not unreasonably increase GNP and so our endeavor can be moderate and of more finite scale which is not burdened by either particular debt service nor a national debt which would require a hopelessly inhumane or monumental economy to pay off.

To favor demurrage does not necessarily imply the use of the gold standard. Under some demurrage schemes, gold is used as a standard against which to depreciate redemption rates. False pride is involved in the valuing of precious metal as if it were alive and of paper as if it were precious metal.

Demurrage would replace our present taxes with a tax on something akin to net worth. It's questionable if the elimination of income, sales, inheritance taxes, etc. will stimulate aggregate demand solely on the impetus of demurrage when the practical influence on demand deposits would be reducing the money supply. So that the total money supply would at least not be shrinking, it is true that capital's depreciation might be gathered and spread by government. Some economists would complain of the importance of maintaining a correspondence between the creation of new goods and services and new currency.

If demand deposits are depreciating, money would flow into time deposits

and bring down interest rates, then money would flow into real investment and raise supply. Proudhon, in his discussion of property, which to him referred to all capital, states that raising supply relative to demand will lower interest. It would also lower prices. If people need less, they will not pay as much. This, in effect, would increase the money supply in accordance with increased market.

However, even using increased velocity stamp script and deflation, the money supply, may, after the shrinking of demand deposits, be too small relative to the market's need for cash. In the United States and other Western countries, the money supply must stay upwardly responsive. Scarce money breeds high interest. At present, we expand our money supply through the vehicle of interest bearing loans. Avoiding this mechanism could create money shortages and higher interest. A shortage of cash, as a basis of interest, is to be avoided. Even with increased velocity, stamp script, and deflation, we may still have too small of a quantity of money.

If so, an additional tool could be devaluation on the foreign exchange market. A strong currency creates an unfavorable balance of trade which both encourages imports and pulls currency overseas. By weakening the currency via devaluation, both exports and capital supply are balanced. This is analogous to capital demurrage in the domestic market and should not be confused with inflation. If the domestic money supply depreciates by 5% per year, we could devalue our foreign exchange rate by an equivalent amount so to keep the money supply stable.

Inflation is an ineffective stimulator of spending. If in international exchange, a nation would equate its growth in money supply with a devaluation, then the overseas money would be motivated to come back home. If a foreigner

was holding dollars which were slowly depreciating, he would not hold them long, but rather put them back into the market. A stimulus to trade would also be a stimulus to parity.

VII. FURTHER QUESTIONS

Many people seem to be critical of the Federal Reserve System. Does our banking system have a built-in advantage to money savers over capital producers? Are we ravaging both the ecology and the income earners with the burdens of interest and taxes?

Some people feel that removing the function of insuring economic stability from the Congress to the Federal Reserve has been quite tragic. It is true that two wars and a great depression have followed. It is also true that Article 1, Section 8, Clause 55 of the American Constitution says "Congress shall have the sole right to issue money and regulate the value thereof."

So what is all the fuss about? The Federal Reserve can work with the money supply, it may be able to trade some inflation off with some unemployment. On the other hand, it is not in control of fiscal policy. Perhaps the problem is the saving ethic which seems somewhat sacred in our banking priorities.

However, since insufficient aggregate demand is a great economic problem in our time, a spending ethic may be important. Perhaps accumulating savings on which to base capital investments is actually not altogether healthy. Our system benefits capitalist and more recently workers, but it fails to benefit a balanced community.

We need a reconsideration of the effectiveness of the market. The ancient agora occurred before the Kingdom, the Church, or the State established competing authorities. The market, though, still conveys a sense of vitality and survival which the others lack.

Survival is a dominant value of human endeavor, this might be misinterpreted to be expedient survival, but over time, it is established by

morals and established trust, by community itself. Civilization is to civility as communication is to community.

In a strong or stable community, sufficient risk taking in the form of everyday response is quite easy. With how much distortion of the past and future can interest ravage the present? People may achieve a reasonable saving, but what of interest? If, rather, the money savers were forced to be creative in using the community's resources, which might result?

Demurrage lies somewhere between Classical and Neo-Classical economics. It also lies somewhere between Capitalism and Communism. Dahlberg called the system "Marketism." It differs from Say's Law in that supply does not necessarily create its own demand. My own interpretation is that it differs from Samuelson and others by implying that the world is perishable and that man's needs also have limits. Because it operates as a free market with a minor role for government, it differs from Communism, and by reducing the privilege of owning money, it differs from Capitalism. We might say that marketism is more moderate than any of these four systems.

The free world and the Russians are in conflict. I talked with some Russians a few years ago and can assure you that they are humans, and with some justification, they are paranoid. Twenty million Russians died in World War II. I would not underestimate the treachery of the Russian's conflict with the Western World, but could we ask ourselves if bombs are a better solution than empathy for the roots of the difficulty?

We know that Silvio Gessel has cautioned that war is an inevitable result of the exploitation of interest. We also know that interest is an historically considered evil. By its moderation, could we help to establish world peace?

If the ownership of capital were to become an obligation, the extremes

of rich and poor would likely be reduced. It would no longer be necessary to justify destroying our ecology in the name of employment nor would it be necessary to over save as a cushion for the next recession. Increasing velocity and decreasing capital accumulations would help to distribute our wealth at a more humane scale in which the need for government intervention would be reduced. These same results could potentially be effected between the nations.

Eric M. Lee, 1985.

BIBLIOGRAPHY

Communication Theory

- Ehrenzweig, Anton, The Psycho Analysis of Artistic Vision and Hearing; 1965, Anton, Ehrenzweig.
- Hall, Edward T., The Silent Language, 1959, Fawcett, Inc., Greenwich, Conn.
- Kubler, George, The Shape of Time, 1962, Yale University Press, New Haven and London.
- McLuhan, Marshall, War and Peace in the Global Village, 1960, McGraw Hill, New York and Toronto.
- Pereira, I. Rice, The Nature of Space, 1956, I, Rice Pereira, USA.
- Pierce, J. R., Symbols, Signals and Noise, 1961, Harper and Brothers, N.Y.
- Poulet, Georges, The Interior Distance, 1959, John Hopkins Press, Baltimore, M.D.
- "Thoughts on Spatio Accoustic Analogy", Connection: Visual Arts at Harvard, Harvard Graduate. School of Design, 1968, Cambridge, Mass.

Agora

- Allsopp, Bruce. A History of Classical Architecture, Sir Isaac Pittman and son, Ltd., London. 1965.
- American School for Classical Studies in Athens. The Athenian Agora, A Guide, Princeton, New Jersey.
- Gardner, Ernst Arthur. Ancient Athens, MacMillan and Co., London. 1902.
- Jansen, H.W., History of Art, Prentice Hall, Englewood, N.J.
- Jones, Hugh-Lloyd, ed. The Greek World. Penguin Books, Baltimore. 1962.
- Martionssen, R.D. The Idea of Space in Greek Architecture, University Press, Johannesburg. 1964.
- Nulleny, Patrick. Oedipus Myth and Complex, Hermitage Press, Inc., 1952.
- Scott, John A. Homer and his Influence, Green and Co., New York. 1930.
- Scully, Vincent. The Earth, the Temple, and the Gods, Yale University Press, New Haven. 1962.
- Slotiort, J.C. The Glory That Was Greece, Sidgwick and Jackson, London.
- Van Hook. Greek Life and Thought, Columbia University Press, New York. 1930.
- Webster, T.B.L. From Praxiteles to Homer, Methwinj and Co., London. 1964.
- Wycherly, R.E. How the Greeks Built Cities, MacMillan and Co., Ltd., London. 1949.

Demurrage

The Gothic, Hugo Fack
Free Economy Publishing Co.
San Antonio, Texas

The Big Idol, Richard Gregg
Navajivon Publishing Group
Ahmedabad, 14, India, 1963

The Natural Economic Order, Silvio Gessel
Peter Owen, Limited
London, England, 1958

Proudhon and the Bank of the People, P.J. Proudhon
Vanguard Press
New York, New York, 1924

Stamp Script, Irving Fisher
Adelphi Company
New York, New York, 1933

Chalanshuddhi or Nature Forging Toward Sarvadaya, Appa Patwardhan
Navajivon Trust
Ahmedabad, 14, India, 1967

Economics

Money, Banking, and Financial Markets
Lawrence S. Ritter, Will L. Silver
Basic Books, New York, 1974

Counter Revolution in Monetary Theory
Milton Friedman
The Wincott Foundation, London, England, 1970

How To Save Free Enterprise
Arthur Dahlberg
Devon Adair Co., Old Greenwich, Conn., 1974

The Picture on the Front Cover : Friendship Hill was the country estate of Albert Gallatin