

within the school setting, chiefly because they consider themselves to be poorer students than whites" [Time, Sept. 22, 1975].

Integration cannot be legislated, dictated or enforced by law. When tried, Galambos Rule comes into play with a negative result. In this way, forced busing is self-defeating, which many educators including Prof. Coleman, have discovered. Admitting that forced busing is unworkable, Coleman suggested a better approach to encourage integration in the schools. "What you need are positive inducements for families to keep their children in integrated schools. You can't create integration by court edict" [The Nation, July 5, 1975]. To emphasize his point, Coleman asked, "Consider what would have happen if the [Coleman] report had said that segregated classrooms improved pupil performance. Would the courts have been justified in ordering busing to create racial imbalance?" Indeed, a good question.

To use court orders and laws of government to correct a social injustice or inequality is an injustice itself. Such attitudes display intolerance. And isn't one aspect of racism an intolerance of different cultures and people? Prof. Milton Friedman in Newsweek [Oct. 6, 1975] refers to busing advocates as "intolerant," people "who know what is good for other people and are prepared to force it on them..." Moreover, Friedman sees proponents of forced busing as living in their segregated (higher income) existence, eager to send "out the police, the National Guard and Federal marshals to force on others not the values we actually live by but the values we believe others should live by."

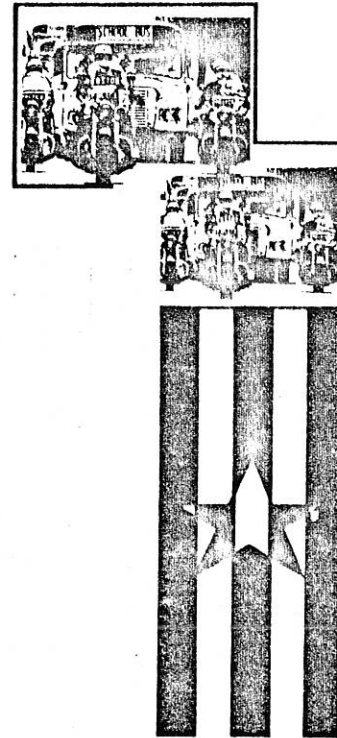
AN ALTERNATIVE TO FORCED BUSING

It was columnist William Raspberry who reported on a voluntary transfer system which would "not generate the fear-spawned opposition that busing has generated." Raspberry's example was the voluntary integration program in Portland, Oregon. Since 1975, 2,700 pupils, mostly blacks, have transferred to schools in white neighborhoods that experienced vacancies. "Since whites," Time reported, [Sept. 22, 1975], "are not forced to send their children to predominately black schools, there has been no white flight from the city because of the transfer program."

Integration is a desirable goal to many people. But need we kidnap school children to accomplish a given desire? The libertarian alternative is to take *FORCE OUT OF BUSING*, and allow people to integrate at a speed that will not cause an undesirable backlash. Make integration voluntary. To the libertarian, coercive busing denies men and women of every race, the human right of personal consent.

Without consent, people are likely to be chained to the commands and demands of others--in essence a slave. And isn't this where many of the problems of blacks and minorities began in the first place?

THE CASE AGAINST KIDNAPPING (FORCED BUSING)



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We, as libertarians, affirm:
 That full individual liberty is impossible in any society other than a voluntary one that agrees upon no one:
 That men and women require the full and independent use of their own judgment in order to survive at an optimum level, and therefore have a natural right to do their own thing, providing that they do not physically harm or coercively restrict another individual's life, liberty or property;
 That everyone is exclusively sovereign, and is a slave to no one;
 That the individual is best served by society when he or she is free from the forcefully imposed controls of others, acting alone or in concert (as a government);
 That all forms of coercion, aggression and fraud are always immoral;
 That the only system consistent with personal freedoms in the economic arena is one that does not interfere with free trade, between consenting individuals;
 THEREFORE, we, as libertarians, resolve to oppose all forms of aggression by any State, Government, self-appointed savior, individual, or association of individuals. We further resolve to oppose taxation, conscription, eminent domain, laws which create "victimless" crimes, and all programs forced onto individuals without their consent. It is time that the chains of authoritarianism in economics and morality be broken. Individual rights and coercion cannot coexist. Liberty cannot be compromised, and we will settle for no less than freedom in our time.

(adopted on May 5, 1973)

by Lawrence Samuels

Necessity is the plea for every infringement of human freedom. It is the argument of tyrants; it is the creed of slaves.

William Pitt, Jr.

Racial bigotry is one of the ugliest emotions imaginable. Such bigotry tries to decrease the slightest possibility that an individual is more than his race, heritage and nationality. Taken to its primitive level, racism groups certain people into levels of inferiority so as to make the racist feel better about himself and his bloated superiority. If a society had no people of different color, culture or language, the racist would discover something else to belittle another. These types of prejudices are not only *irrational*, but such behavior ignores the possibility to achieve personal security and self-worth from treating all people as unique individuals. The racist ignores the fact that a stereotype is only a generalization that may or may not have a bearing when judging the worth of an individual.

Presently, racial bigotry is most visible in government programs to forcibly bus children to achieve racial integration. In forced busing, racism lifts its ugly head by implying that minority students must be bused because they are too stupid to learn unless they are sitting next to *whitey*. Besides being insulting to minority children, forced busing may cause psychological harm by leaving the children with a feeling of inferiority. The worst part of the busing dilemma is that parents have little choice concerning their child's education and well-being. Without parental choice, busing for either integration or segregation becomes *kidnapping* and the end result makes it *racist*.

RACIAL KIDNAPPING

The danger of forced busing is not its racist nature, that is obvious. Forced busing is dangerous because it legalizes and enforces racism over human rights. In the antithesis of liberty, the government is telling the citizen where his/her child must be taught and how people in general must treat other people. This is a mockery of personal liberty as well as a self-defeating approach to achieving racial harmony.

A bus is merely a tool for transporting people safely and economically from one location to another. There is nothing inherently moral or immoral concerning buses. However, when people are physically forced to ride a vehicle to an undesirable location and held for hours without consent, the vehicle becomes an instrument of abduction, and the act becomes *kidnapping*. If anyone were to forcibly take a child for whatever reason and transport him across town without parental consent, that individual would be arrested, convicted and jailed as a *kidnapper*. Yet the government, often with heavily armed guards, forcibly puts thousands of

children onto school buses daily without parental consent. Could this be called anything else but kidnapping? Perhaps it should be called the *double standard of the State*.

It is bad enough that the State has authority to bus children for any purpose--integration or segregation. But to compound the problem, the "Democratic State" has the authority to pretend to be "the government of the people" while enforcing policies that place the politician and government administrators above the law. For instance, there is a law which makes kidnapping a crime. The law does not say that if the *kidnapper* has a good cause to *kidnap*, he will be set free; nor does it make any exceptions. However, for some reason, governmental leaders have by-passed anti-kidnapping laws as if they are above the majority of the people who voted them into office.

One of the major reasons for the existence of forced busing is the apparent elitist double standard of government, whereby common citizens have no capability to compete in any crime with those who pretend to serve and protect the citizen. Enforced busing and racism are common today because ruling bodies usually do what they please with little risk of legal reprisal. Clearly, the continuing programs of forced busing are only a symptom of a much greater problem, that of compulsion found in government authority.

COLEMAN I vs COLEMAN II

It was sociologist Prof. James Coleman's published report (1966), *Equality of Educational Opportunity*, that inspired forced busing. In the report, Coleman demonstrated statistically that children of all races from disadvantaged backgrounds did "somewhat better" in schools which are predominantly middle-class. The report dealt with classes, but the public courts, trying to integrate public schools in accordance with the 1954 "Brown v. Board of Education" Supreme Court decision, used Coleman's report to justify mandatory busing of children. It took Coleman until 1975 to issue his second report which attacked forced busing.

Discouraged over the direction of state induced integration, Coleman concluded that forced busing was causing "resegregation" and that at least in the major cities, "busing has not worked."

Coleman pointed out that in the eight largest cities in the U.S. that have desegregation plans, 26 percent of the white students fled the district between 1969-1973. White flight was predicted to be only 7 percent [Time, Sept. 22, 1975].

Interestingly, Coleman noted that whites were not fleeing just to escape forced busing. "They are fleeing a school system that they see as too large, as unmanageable, as unresponsive, to find a smaller, more responsive system" [The Nation, July 5, 1975]. Perhaps, if the public schools did not participate in mandatory busing, parents would not see the schools as unresponsive to their wishes.

In other cities with forced busing, the results were the same. Since court ordered desegregation came to Memphis, Tennessee in 1973, enrollment of whites "declined from 50 percent to 30 percent" [Time, Sept. 22, 1975]. The schools in Inglewood, Calif. were 62 percent white in 1970 at the start of integration. Now "they are 80 percent non-white" [Time, Sept. 22, 1975].

Apparently, forced busing has backfired. Public schools designed to integrate have become more segregated, violent and racist. But the outcome could have been predicted long ago.

GALAMBOS RULE

An astrophysicist, Andrew J. Galambos has often been credited with an astute observation involving the results of coercive programs geared to cure certain problems. Similar to a natural law (e.g. law of gravity), Galambos' Rule, paraphrased, states, *When a coercive authority [e.g. government] employs physical force to change certain situations, no matter how well-intentioned, the results are the exact opposite of what had been intended*. The direct purpose of forced busing was to increase integration between races, which would in time promote racial harmony and higher academic standards for minorities. The exact opposite occurred.

Resegregation, racial disharmony and lower academic standards are direct results of mandatory busing. For example, sociologist Nancy St. John of the University of Massachusetts reported "desegregation worsened race relations in quite a few cases" [Time, Sept. 22, 1975]. Similar conclusions come from James Destonde of Stanford University, who, after studying 1,200 fourth-through-eighth graders in integrated San Mateo County, Calif. schools, reported that "peer pressure prevented 35 percent of the students from forming friendships across racial lines. Further, most Black youngsters experienced *high levels of anxiety*

**ISN'T
FORCED BUSING
JUST ANOTHER
WORD FOR
KIDNAPPING?**

**Nobody should
be above the law.
However, kidnapp-
ing of children
without parental
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ed daily by the gov-
ernment. This is a
double-standard.**



A Rose by any other name.