

War Impact

By Stuart Auerbach

The National Council on Family Relations called yesterday for a government study on the effects of the Vietnam War on American family life.

The organization's board passed the resolution at a meeting here after a Washington psychiatrist, Dr. E. James Lieberman, complained that the Pentagon refused to cooperate with his requests for information for a study he is doing.

Lieberman said the government should consider the effects of a war on American society and family life when making policy decisions.

He and the Council resolution said the study should include data on the family and social characteristics of servicemen killed and injured in the war.

Lieberman's preliminary studies, based on the limited information available to him, indicate that 5 per cent of the nation's population—men in the 19 to 23 age range—"are bearing the brunt" of the war.

That age range accounts for 75 per cent—or 30,000—of all Vietnam deaths. Vietnam deaths have raised the rate for that age range 1½ times above normal, Lieberman said.

He said he could not find out from the Pentagon how many widows and orphans were created by the war. But, he added, the Veterans Administration reported 6,300 widows were added to its rolls last year.

"The emotional cost of nonmarriage among women is impossible to judge," said Lieberman.

He also cited a report by the Disabled American Vet-

erans that the Vietnam War caused more amputees than World War II and the Korean War combined. This, he said, reflects better medical care—soldiers who died in other wars now are kept alive as cripples.

But, he added, it also throws an additional burden on society to rehabilitate these men.

Lieberman's study uncovered a disparity in the compensation paid to widows of American servicemen. The lowest ranking servicemen's widow gets \$167 a month plus \$20 for each child—"that's below the poverty level"—while a general's widow gets \$428 a month.

He said he can't understand why widows are compensated on the basis of their husbands' ranks.

Draft board statistics, Lieberman said, indicate that "an underclass of Americans" is fighting the war. White draftees who could not get deferments come from the less privileged parts of society, he said, while Negroes who qualify "are drawn from the more developed echelon of his racial group."

Lieberman called this "genasthenia—the weakening of a race as a result of a policy." He said, "We can't afford to lose 5,000 black men who can meet the entrance requirements of the Army."

Lieberman's requests that more information be provided on the social aspects of the war were turned down on the grounds that the information was not needed by the Department of Defense.

"The Department of Defense has neither the manpower nor the funds to do research of this nature," Dr. Louis M. Rousselot, a deputy assistant secretary of defense for health and medicine, wrote Dr. Lieberman.

"A large number of scholars would like up to do research which would be convenient to them. We cannot satisfy these requirements."

Preservation Committee

President Nixon yesterday named four new members to

Humanizing Concept for the Urban Commune

By Elizabeth Shelton

"If the streets were covered over with grass and trees, the child could roam and explore things on his own and not be bound by the definitions of his parents."

This was bearded Rick Margolies, 26, who has lived in two Washington communes, explaining his ideas about urban communes to the National Council on Family Relations during its "Beyond an Anti-Family So-

ciety" meeting at the Sheraton Park.

The interdisciplinary group of experts on the family as a social unit listened attentively as Margolies told what communal life is like and advocated communal neighborhoods as the way to humanize the structure of cities.

He envisioned groups of people with like technical and professional interests living as family units in a neighborhood commune but sharing child care, conversa-

tion and common dining facilities.

Margolies made it plain from the start that he did not abide by establishmentarian limitations, even though he no longer lives in a commune and now works for the Institute of Policy Studies. He rearranged the platform furnishings to give the audience a full length view of his way-out but neat and clean long-haired and booted appearance.

He is on probation for resisting the draft, he began, and cannot leave the city

without a written permission slip, "just like when I was in school and had to have a permission slip to go to the bathroom."

This set the mood for his explanation of how he and other young people became disenchanted with the family life they found repressive and authoritarian. He remembers watching the simulated suburban house with dummies of people in the windows blow up during a televised atom bomb test.

"I was about 10 or 11," he recalled. This struck him as

so apocalyptic that he found "good rugs, polished furniture, gold inlaid furniture, jewelry, fine cars"—the things parents cherish—"absurd."

The post-Nuremburg generation wants to do something about solving the problems of living and requires only a place that is clean and warm and people with a common interest, he said.

"Cities have fragmented our existence and in many

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Humanizing the City

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ways destroyed the family," Margolies said, adding, "The destruction of the family is not something most people of my generation care about."

But, under questioning about the guild-type communes he was advocating, he made it clear that he considers the opt-outs "who live a beautiful life on the land, swimming naked in cool mountain streams" as merely "peasants," who leave it to others to solve the problems of a technological society.

Questions from the audience expressed concern for the women and children in the communes. Margolies replied that in the two in which he lived men and women shared household work and the biological mothers took their babies with them when they left.

Asked whether he had visited China to study communities there, Margolies answered, "No, it isn't directly applicable. Nixon isn't Mao."

His dream for the world 25 years hence? "I just hope it'll be here."