

Crusader Program Formed

Two Marist Students Join Lawyer Bring "Nader's Raiders" Concept To Marist Year At Home

Noel Tepper, a well known civil rights lawyer, in conjunction with two Marist students, Kathy Cambone and Marshall Raucci, have proposed a community action program to be incorporated within the structure of Michaelson's Year At Home.

This program is designed to provide its participants with insight into the legal system and related institutions and phenomena. This includes an introduction to the entire system of criminal and civil justice in America.

It is to demonstrate the potential of interdisciplinary

programs which combine the important academic standards and bodies of knowledge which have been developed within each discipline. The focus will be both on understanding the legal system and in suggesting methods for change within that system.

The main task for the student will be research and groundwork within the framework of projects of their choice. They will in essence become members of a "Nader's Raiders" team within the Hudson Valley. Such professors as Mr. White, Mr. Breen, Bro. Ryan and Mr.

Bickley have committed their expertise to the guidance of the projects. Other faculty members, such as Dr. Zuccarello, are being utilized as resource people. Time permitting, these others should increase their involvement.

The response of the community of the Hudson Valley to the creation of the program is evidenced by the involvement of Mr. Al Rosenblatt, Po'keepsie District Attorney, Ira Glasser, executive director of A.C.L.U., and Stan Leydan, director of O.E.O. These people have opened their offices to aid the teams of students gain results in effecting

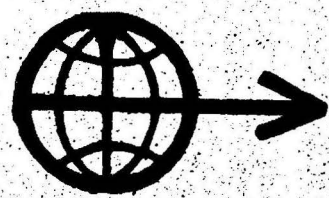
needed changes.

This entire educational program has been outlined and submitted in full, to the office of the Academic Dean for approval. Contingent on this approval, the program will go into operation next semester.

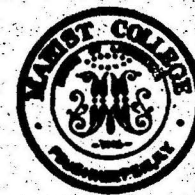
Through the interdisciplinary approach to education the student will learn a multi-sided conception of social problems. He will not be spending nine hours a week in three different classrooms when all three can and are related to each other. He will learn an historian's ap-

proach, a psychologist's approach, a sociologist's and political scientist's approach to dealing with social problems. Academically, the integration of social sciences in a community related problem would benefit the student's education immensely.

All students will be screened for acceptance by the academic advisor, Dr. Michaelson. Due to the nature of the program only fifteen students will be permitted to enroll. Grading will be dealt with on a personal student-instructor basis.



THE CIRCLE



VOLUME 8 NUMBER 10

MARIST COLLEGE, POUGHKEEPSIE, NEW YORK 12601

NOVEMBER 11, 1971

Freshman Elections

By Mary Bailey

Seventeen members of the freshman class have declared their intentions to be candidates for class office. The first step in the nominating procedure began Tuesday evening, November 3, when these nominees circulated petitions to support their intentions.

According to the Student Government Constitution, there are seven positions available, five of which compose the class Executive Board, along with the two representatives to the Student Council.

For the first time in memory, every position was contested, eliminating the need for an abstention vote.

Active campaigning begins Sunday night November 14 at 5 p.m. The campaign continues until the election, which is planned for Wednesday, November 17. The polls will be open between 10 a.m. and 3 p.m. The balloting will take place in the Champagnat Lobby.

A majority of the candidates have expressed a willingness to present their views and answers to questions at 9:00 on Monday

evening in the Campus Center. All members of the Marist Community are invited to attend this presentation but only questions from members of the freshman class will be honored. This meeting in addition to traditional electioneering should prove to create a very interesting campaign.

In the event that no one candidate receives a plurality of the votes in the respective elections a runoff election will be scheduled.

Freshman Candidates

President:
Robert E. O'Keefe, James

Elliott, Wayne M. Kuzurian, Robert Pesce.

Vice President:

Eric Yergan, John Gilmartin, Denise Pirro

Treasurer:

Bernie Jellig, Jack Castelli

Corresponding Secretary:

Mary Ann Nally, Kevin J. Durand

Recording Secretary:

Robert Nelson, Lynn Farrell

Student Government

Representatives:

Ed Kissling, Mary Kate Broesler, Brian McCulloch, Joann Ricci

Out Now

by Ray Saluga

OUT NOW! OUT NOW! This cry was heard last Saturday in New York City as 10,000 marched from 36th Street and Sixth Avenue up to Central Park's Sheep Meadow. They were hoping to immediately end the war in Southeast Asia.

Labor Districts 65 and 1199 were there along with the Fairlawn Peace Committee, the New Haven Coalition for Peace, Hudson County Organization for Peace and similar groups from Albany, Long Island,

Weehawken, Binghamton, and Jersey City. Other participants included representatives of the Pakistani Refugees, the Irish Republican clubs of America, the Jewish Defense League, High School Students Mobilization Committee, and vendors of the hot dog and pretzel industry.

Following the march there was a rally where such speakers as Tony Randall, Jim Bouton, Rep. Bella Abzug, and Senator Vance Hartkey (D-Ind.) denounced the war and pushed for immediate termination of our involvement there. Most speakers were greeted with cheers but Senator Hartkey was mildly stoned as he was met with flying cans and fruit when he spoke up for the system and an end to the war through that system.

Both the march and rally were peaceful although I was wondering what was happening when a group of high school students carrying North Vietnamese flags came charging down a hill toward the rally. It turned out that they were part of the march and just felt like letting out a little steam. Another sight I'd like to relate to you was a little old lady trying to sell a peace button to a middle aged Black man. I don't know if he bought it or not, but it was a rather unusual but hopeful observation.

I don't know the percentages of young and old who attended nor do I know whether or not the people involved were really sincere. I do know that the war progress and that the number of dead continues to rise, but it's not that bad is it Marist students and others?

This school has a flow of power and to achieve anything one must work through this structure. This is what is taking the time. Hopefully, this proposal can become a reality very shortly. The steering committee needs the support of the entire Student body on all the proposals.



Freshmen politicians discuss campaign

Poli Sci Petition

by Tom Tobin

During the past week student members of the Political Science Department have been circulating a petition for an increase in full time faculty for the department. Currently, there are only two full-time instructors, Dr. Louis Zuccarello and Mrs. Carolyn Landau. There are now approximately eighty Political Science majors, only seven of whom are seniors. Thirty freshman majors were accepted this year and there is an anticipated increase for the years ahead. With limited faculty, priority must be given to majors in this field which often results in the exclusion of other interested students. The variety and number of courses offered is also necessarily restricted because of a lack of time and manpower.

The students organizing this petition wish to bring about an expansion in curriculum and this

hope to insure the future quality of instruction.

The petition reads:

We the majors in Political Science and other related fields are aware of serious problems confronting the Political Science Dept. Our belief is that the most critical situation is the acute lack of full-time faculty members in this department. Consequently, it is our belief that there exists too much responsibility and too many demands on the two present full-time faculty members of the Political Science Department. Therefore, it is our urgent request for the Academic Dean and those involved administrators to pursue corrective measures immediately to alleviate this

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Steering Committee

by Kathy Harvey

Since the convocation, the steering committee has been meeting, as a whole, each week. The sub-committees working on the library proposal, the Campus Center and the awareness committee have been meeting individually during the week. A sub-committee was set up with John Machado as chairman, to co-ordinate the activities of each floor and each house. The idea of this committee is to be aware of the activities of each floor and refer people of one floor who have an idea to people of another floor who have already attempted or want to attempt this idea. Floors will learn from other floors on how to achieve goals.

The library proposal is now in the stage of communication. The library committee has been in contact with Dean Wade, Cox and Carolyn. Also contacted for information and suggestions were Fred Lambert, Mr. Aderholt, Mr. Perreault, and numerous faculty members. Our ultimate meeting will be with Dean La Pietra; at this meeting we hope to have all the information possible on the proposal - staffing the library voluntarily, evening division use, faculty use, security use, etc. The basic idea is to have the answers to the questions that we will be asked by the administration concerning these affairs.

For David

It had been a good wedding. Dave had driven out to the Hamptons the day before to spend some time with Steve's parents. Dave and Steve had been roommates at Rockhurst, but hadn't seen much of each other since graduation. Dave had moved to the city and was sharing an apartment on West 12th St. He had a part time job making sandwiches at Blimpie's, and was picking up some credits toward his masters at Hunters. He had driven out to the clam-bake in July, but, that was nearly half a year ago. He had known that Beth and Steve had planned on getting married but he was still surprised to get the invitation to the wedding. It just surprised him that they were really getting married.

He sat in the living room and smoked a few joints. He had sent his one suit to the cleaners a few hours before and it was supposed to be ready at three o'clock. He was watching the Dating Game and it really freaked him out. The girl had asked Bachelors number 1 and 3 all the questions and then picked number 2 for the date. He went in to look at the clock in the kitchen, and it was a little after 2:30. He decided he'd sack out a while before he left. He fell asleep on the mattress in the bedroom.

There was a lot of traffic getting out of the city. He hadn't gotten up until nearly eight, and had to borrow a sportcoat from his neighbor. He wasn't too excited about seeing Steve's parents. They never really liked him. Mrs. Alter met him at the door in a green mini. She tried to be the Mrs. Robinson type, with little success. Steve's father's clothes were straight out of Playboy, minus the bulging middle. He even felt awkward with Steve's new friends. He had a couple of gin and tonics.

He left around ten for the ride back to the city. He enjoyed the ride through the Hamptons this time of year. It was a lot different in January than June.

The O.T.I. was all boarded up, and he passed the cottage he and Steve had rented three summers before. Steve had worked at the Racket and Lawn Club as a tennis pro. HE stopped at the Grill for a cheeseburger and did half a tab of mesc for the ride home. He had to make time, he had to be at Blimpie's by midnight. He was going to be late for work.

The ambulance skidded off the Expressway onto Utopia and 164th St. The right wiper was squeaking against the windshield. He was still conscious, and tried to lift his eyelids. His vision was blurred and he thought his face was sweaty. He tried to lift his hand up to his face, but the attendant pushed it back down. The ambulance turned onto 45th St. He wanted the pounding in his chest to stop. It did.

They found a boutonniere and rolled up cleaning ticket left in the sports coat pocket.



Tom Walsh

The following ideas on marriage are gleaned from books by Louis Evely, Gregory Baum, Bernard Haring, and Eugene Kennedy:

When you see the number of divorces, separations, unhappy homes, you can't help but ask the questions: Does marriage fan the fires of love or extinguish them? Does marriage nourish, stimulate and deepen love or does it stifle love and eventually do away with it altogether?

It depends into which home you look to find your answer. For a marriage to work, you must be alive and grow. You must have a living relationship with each other, a future to share. If one is alive, his best is yet to come. (Otherwise boredom.) The best in each other must be discovered and brought out. It calls for a lot of effort.

Love is faith in each other. Your spouse always embodies much more than you have already discovered in him or her. To love someone is to give that person credit for having more than you have found in him. To love someone is to have unending hope in him. Love necessarily has a future dimension. (If at 50 you are not making plans for your future life together, then you no longer love each other.)

When you feel you KNOW the other, and have her classified, you no longer love her. She is turned into a thing, ceases to be a person. Routine sets in and this rut destroys the home. A home is not destroyed by quarrels, by unforeseen difficulties, by money crises. What destroys a home is when you stop looking at each

other, or talking to each other, or quarreling with each other. Nothing is easier than to stop living and it's unfortunate when marriage becomes an institution inviting people to stop being aware, to stop living.

When two people really love each other, they help each other to stay alive and grow. They come to know each other as no one has ever known them before. Love is not a blindfold; it's an eye opener.

You begin to love each other when you begin to make something of each other. You stop loving each other when you try to make a sure thing of each other.

To grow a person must be loved. To love a person is to love a being capable of growing indefinitely. Love is a creative force. Your wife becomes a woman only insofar as you make her a woman. Your husband becomes a man only insofar as your love brings out the best in him. Love in marriage is life and resurrection, a love which nothing can discourage or wear down, a love capable of reviving love.

The whole purpose of human life is to learn how to love. Nothing is more sacred than our relationship with others. We have one mission in life; to love and be loved our whole life long. A successful marriage is when two beings see in each other persons who can grow through their love. They continually create each other, by growing together unceasingly.

Sometimes they tend to slip in forgetfulness; they stop being

alive. This is the worst sin. They must keep on learning, thinking, changing. There cannot be love without that. When one stops living, he stops bringing the other to life, he stops letting the other radiate life and joy. He has to start living again in order to start loving again. If love existed in the beginning it can always be revived. (If it wasn't there in the beginning, there was no marriage. When we see people who are dried up fossils at 25, 30, 35 there must be something terribly wrong with life. These people are supposed to go developing for all eternity and they have come to a halt already. I think that only a small number of married people are truly alive. And I really believe that many marriages are invalid in the first place because there is no real love and that's why the Church should be willing to annul them.)

Marriage is indissoluble; not because of law, but because of the nature of true love. Marriage is a commitment to love and be loved unconditionally. If you put conditions on your love, it is no longer love. Marriage may be defined as a mutual agreement between a man and a woman to live together in love, a love which is complemented on all levels, a love which creates growth in each partner, growth into eternity.

RELATED FOOTNOTE: Wouldn't it be a boon to this college, if roommates lived by these same principles: To help one another grow, not to live in silence, co-existing, but to live with Christlike concern, actually more alive and concerned for the other?

Don't Cop Out

by Fr. Leo Gallant

Campus Folly

In a classroom situation there is a dual responsibility, that of the teacher which is to educate (that is to train and develop knowledge, skill, character, etc.) and that of the student which is to be educated.

At Marist College (as everywhere else) the means of education is defined that is the teacher should expose to a student knowledge of a particular field by lectures, discussions, book reviews, term papers and provide means of examining a student's proficiency in a given field. The purpose of this testing is to provide a measure by which the student can gauge his weaknesses and his strength so that he may concentrate on his weaknesses.

At Marist College the testing system has become warped. Rather than being remedial, they have become the be-all and the end-all. With this in mind, let us consider the exams of Dr. Schroeder. It seems that Dr. Schroeder is a believer in tradition. Not being a man of action, he has striven to the best of his ability, not only to maintain but to provide tradition. In an English Department noted for change and progressiveness, Dr. Schroeder has become a constant. For example Dr. Schroeder has made it a tradition to give the same exams year after year. Not to be out done, students have also made it a tradition to pass his exams down year after year, thereby creating a situation where both Dr. Schroeder and his students possess his test. It has reached the point where some enterprising student no longer gives the test but rather mimeographs and sells them at the present low price of 10 cents a copy. Although I can admire these students for their financial acumen, this situation from an academic point of view, is not beneficial. At the very least, it enables the richer students to buy an education, while the poorer students must study, thus creating a situation of inequality.

Paradise Lost

Breidan Mooney

Robert Louis Stevenson could not have chosen a more ideal setting for his adventures than the next to heavenly paradises which are Samoan Archipelago. However, Samoan culture was not destined to remain so virginal. Its introduction with the West began brutally with the rape and devesting of all which was fa' Samoa or traditionally Samoan. The cultural incursions began in full force with conferences such as those in Berlin in 1879 and 1889. It was there in completely alien atmospheres that a culturally united Samoa was to be divided into politically separate entities.

However, European corruption of the fa' Samoa was by no means meant to end in the political sphere. The disruption of the traditional tribal system of rule known as the matai or chief system was to extend itself into the very life fabric of the Samoan. After the politicians came the missionaries and all the paraphernalia that accompanies their exporting of religion. They told the Samoan women it was evil to walk around barebreasted and to the high chiefs of the villages that it was wrong to worship God in their own way.

Certainly what may have been a paradise to Mr. Stevenson has become a hell on earth for the Samoan wishing to live fa' Samoa as his fathers before him. Even today man's cultural inhumanity to man takes many forms. For example, the bishop of Western Samoa is insisting on building a home for the aged there without consideration of the cultural repercussions of such an act. Surely in our eyes this is a very Christian gesture but by no means is it Samoan. To the Samoan taking care of one's elders is part and parcel of being Samoan; it is part of his role in his society. It is precisely for Christ sake that the Samoan should be left to honor his father and mother in his way.

What I've said in the above paragraphs are observations made by one who is by no means himself an expert on Polynesian culture. However, one does not have to be an expert to know at times what should be. Phil Glennon, Paul Browne and myself, Brendan Mooney are all recently graduated from Marist and are spending this year with the Marist Lay Volunteer Program here in American Samoa. Perhaps, by what we do with ourselves here Samoa may become a little bit more bearable for the fa' Samoan.

It is this type of constancy which has distorted American education. Dr. Schroeder is not the lone example of this and it is not meant that he should be a scapegoat. The maintenance of outmoded methods is evident in every department. It is difficult to pinpoint the failures of the testing system but it is a problem that must be faced. Giving the same exams year after year, giving quota grades year after year, conserving "A's" and "F's" as if they were a virgin daughter - in a sense giving up on the testing system, is not the solution. The solution is to recognize the problem and then to provide the machinery to solve the problem. At Marist this has already been partially accomplished with the existence of the A.P.C. However the A.P.C. year after seems to get bogged down in superficial problems, which can be attributed to its ignorance of the real underlying problem. It would seem beneficial that men such as Dr. Schroeder who recognize the real problem should be appointed to the A.P.C. so that this might be met.

by Robert Long

an Academic Crusader

Ward's Words

by Mike Ward

Extremism is a fallacy that we are all guilty of at sometime or another. We can take a conservative view by not respecting the opposing arguments or we can take a liberal view by being conscious of all factors involved in a specific argument. Both sides can turn into dangerous extremes when reason is abandoned in favor of over-reacting to the people who have been treated unjustly. A reactionary will cut spending in order to perpetuate those classes which are stabilized by a capitalistic system. A radical will actively punish the privileged class by overcompensating the segment of the population who have been constantly mistreated.

Thomas Jefferson opposed a government which treated people as statistics instead of individuals. Since we are a country of over 200 million people, it would be impossible to treat everyone on a personalized manner, but there are certain governmental agencies which are responsible for the welfare of those people with special problems. They are bureaucracies and must deal with people as numbers by trying to cure the problems through money instead of understanding. This is the method of the liberals who spend money to compensate for the guilt of benign neglect. Since they were never in the position of living with these problems, they have little understanding.

The welfare system in N.Y.C. has come under the control of a mayor who was born with a silver spoon in his mouth and a bulging reserve called the city budget. He has taxed the people (who work) to the very limit to help pay for his Public Assistance programs which pour more and more money into ghetto areas but never solve basic problems. Those on welfare are now expecting money for TV's and hotel rooms while their children go hungry. So the welfare office hands out money which is mostly spent on alcohol, prostitutes and other means of immediate pleasure instead of achieving a better status. One of the reasons this happens is the lack of social workers, which produces the heavy case loads and the individual social workers cannot provide personalized attention. He has not other choice but to authorize money to take the place of the needed understanding. The Mayor's administration refuses to provide this understanding but keeps spending money.

Another example of a dangerous extreme is the court system in the same city. Recently a judge who happens to be black dismissed the majority of criminals brought before him who belong to minority groups. Judge Wright justified his action by saying that there was "an unfair attack on minorities, mainly Blacks and Puerto Ricans". One of the men released was charged with attempted murder. Granted that there are too many in prison because of social ills rather than criminal tendencies, this does not give Judge Wright the power to release people who may be actual criminals on the rest of mankind.

This is the danger of being too liberal. All reason and understanding is abolished and 'depersonalized cure-all' is taken in its place. Are we going to solve injustice by further injustice or are we going to start solving individual problems through the commitment of brotherhood. This will become increasingly harder with an expanding population, but the choice is up to you!

Social Attitudes At Marist

Circle Interviews:

Theodore Prenting

Joe Brosnan

Q. What were the big social events and what influenced them when you first came to Marist in 1968?

A. It is really hard for me to say because that was the first year I was here and there are so many impressions and impacts that I am really not sure I can say much about the life style at that time.

Q. Would you say that the then existing supervision was good?

A. Certainly there was more order and I think what many people are saying today, students, faculty, and administration alike, is that we have to give back in some of the dorm areas a bit more order. I think it would be silly for anyone to pre-suppose that we are going to get back to that day today, but I think that many of the students recognize that there does have to be some order recreated and where that should come from should be the student.

Q. Do you think that there is too much socializing in the dorms now?

A. No. I don't think that there is too much socializing. One can't describe all of the dorms in a same way. They are quite different. There are those which I think anyone walking in would be really pleased with what they see. I think there are others which are problem areas in the dorms that many are aware of, the students especially, that also need attention. In these areas, I would say that there is a need to establish some degree of order. And this should be defined pretty much by the students.

Q. Do you think that girls have affected the social attitudes of the males?

A. I really don't think so. I don't think it's changed that much. One of the things that was said in '68 was that this would make Marist living more a natural situation. I

really can't picture that this is more natural than in '68. It seemed pretty natural in '68 because the environment was all boys and it was oriented around male type activities and these weren't much different than those of today.

Q. Do you think that the Marist community is handling its social life naturally or unrealistically?

A. With regard to this, you can't make a blanket statement. We have to look at all the different areas. The students, I am sure, are more aware than either faculty or administration, of what constitutes the "problem areas."

Q. Such as?

A. I'd rather not mention names. I think that the people who should know, know. If the



shoe fits wear it. But there are some problem areas. And in these I think there are excesses. I think this is what has students stirred up and some of the faculty and administrators. I think some of these excesses have got to be addressed and we can't hide from them. We can say that there is a lot of good but the good doesn't change the areas that in effect are bad.

Q. How can you change these bad areas?

A. The students have to do this, they have to address themselves to where these excesses are and

have the guts to say it "ain't good". I know that there are students who say we can't do that and we can't tell other students what they can and cannot do. We can't establish rules.

Q. But on the other end there are other students who will say we have to do it. Do you agree?

A. I would agree that this is the area that should come from the students. It should be something that they have said in the best interest of all, the Marist community and reputation outside of that some steps have got to be taken by the people who live there, the students. This is their responsibility.

Q. Do you think that the attitudes of the students are changing?

A. Yes, the last month has accomplished significant things. Maybe, I am perceiving wrong, but my impression is that a number of the students are now very concerned to do something meaningful about it and that is great. I think that is all that one could hope for. The area that is the crux of the whole thing is the student be able to accept the role of looking out for others.

Q. Will a social change come from this student responsibility?

A. If the students are successful in accepting their roles, then a change will come. The excess will disappear in most of the areas that we have crisis situations in.

In conclusion, Mr. Prenting stated that the dorm life went from strict authority to one of total autonomy on the part of students. It is his belief that this was perhaps unfair in the sense that the transition came to set up a feasible life style of their own. The students must desire and implement the necessary corrections by themselves.

FRESHMEN:
VOTE
NEXT WEDNESDAY

ALL CORRESPONDENCE to the Circle editors should be addressed to The Circle Box C-857 by Monday - 5:00 p.m.

Thoughts

by Kathy Harvey

Since entering Marist last year, I have noticed many changes in the status of the Marist coed. At first, she was the experiment on campus. For a college to survive today, it seems that the trend is to go coed. For the first couple of classes of women this is not an easy process. One is not presented with a step-by-step procedure as to how to achieve an equality on campus. The class of '73 coeds probably had the most difficulty in living on a campus which was expanding, not only in size, but also to a coed campus. For an incoming freshman coed, this year is probably the best yet.

The entire social structure was not in balance until this year. Many of the girls that entered Marist in 1969 were quite active and began to become just as involved in Marist as they had been in their high schools. Girls are on the staffs of the newspaper, yearbook, Student Government, etc...The only problem in involvement was that there was not enough girls on campus until this year for a true involvement to occur. This was due to the gradual admission of women into Marist.

Circle -- How has the social life of students changed over the last six years, speaking as an individual rather than an administrator?

Brosnan -- When I was a student here, it was an all male school. There were no drugs and alcohol was king, mixers were very successful because girls from other schools came in droves. In the same sense, Clambakes were also successful because they were class run. Concerts which featured unknown artists were usually poor and were not of present caliber. The movies shown were not very good and were poorly attended. There were no cultural events so the student didn't have half as much as he has now.

Circle -- What then was the attitude of the student himself?

Brosnan -- Since there was an emphasis on study hours and curfews, people tried their best to beat the system. But in reality their attitude was better than now, because people did more on their own. Activities were easier to organize because of a certain degree of homogeneity. Most students came from either New York City or Long Island and basically had the same type of background, so their entertainment seemed to have a more common objective. While now, the mass of people is different. There is a strong sense of individuality. This then produces the problem of what activities can be presented to the students for entertainment.

Circle -- Do you think that the students are now copping out?

Brosnan -- To a certain degree, yes. Those people who want to attend a lecture will attend the lecture, yet the others will just say "there isn't anything to do", and will wind up going to a bar.

Circle -- What impact on the social strata of Marist has the addition of girls made?

Brosnan -- There is now a more "natural state" on campus because girls are becoming an intragal part of the campus. By natural, I mean, girls are no longer "shipped" into mixers and it's proven to be easier for males socialization process. Girls are now a seven day reality, not as in the past, a one or two night a week reality. In the past most guys would leave on the weekend to visit a girl from another school. Now, they remain on campus. Whether this constant contact with a girl friend is good, is as Fr. Gallant says, uncertain.

Circle -- Do you feel that the girls will exercise more influence on setting the social trends at Marist?

Brosnan -- I think that women are going to come on strong and challenge male concepts of what the social life is all about. This women's consciousness, I feel,

will have a positive impact on the social growth of the campus.

Circle -- What do you feel the basic social attitude on campus is now?

Brosnan -- I think that some people don't realize how much is actually happening on campus. Yet, in that same respect the attendance at these activities has grown. I see a contradiction to student's thoughts. If you put 75 people in the Brown Derby, the place is mobbed. But if you put 75 people at a concert or a lecture in the theatre, the place is considered empty. Actually the people who go to Frank's on beer night are the same people who frequent the beer night's in the Rath or the Pic and Shovel.

Circle -- Why do people go home or go to other campuses on weekends?

Brosnan -- It is a two fold problem. Some may have a special reason which is usually valid but others get bored of doing the same thing each weekend, so they will go somewhere because there is



more to do there than here at Marist.

Circle -- Do you think the student is being spoon-fed?

Brosnan -- I think the student chooses to be spoon-fed. If an interesting speaker is at Marist, everyone will attend, yet if that same speaker is at Yassar or Bennett few will bother.

Circle -- Are you saying that it is due to student apathy?

Brosnan -- Not entirely. I think society has a lot to do with it. Society now is individually orientated, making the student feel more responsible. But yet there is an inferiority complex of what others will say if one does something out of the norm.

Circle -- Finally, what direction do you think the social trend is moving towards?

Brosnan -- The ideas of house parties and the dorms setting up their own rules will provide a new start, because people aren't involved with big organized activities. I think the C.U.B. has initiated a lot of small events because of differentiated attitudes of the students.

First Impressions

When I was first asked to write this article I was overcome by a very strange feeling. I had never given any serious thought about the social life at Marist, and now I find myself quite incapable to describe this aspect of my college experience in any definite terms. However, I do have certain notions concerning Marist's social life and I will make an attempt to put them down in writing.

For myself, and I imagine for most other freshmen, the experience of living in such close proximity to other people is quite a unique situation. At Marist I've been exposed to a type of living pattern which is completely new to me. Therefore when I speak about the social life at Marist I must place a strong emphasis upon the people with whom I come into close contact each day, and who inevitably create a great deal of my social life. The fact that these people constitute a major influence upon my social life leads me to write about the kind of people I've encountered in the dorms.

For me living in the dorms for the most part is a rather pleasurable experience. Granted there are many drawbacks such as noise, but overall I feel that most of the people I live with create an atmosphere in which learning, whether it comes from books, from one's own mind or from the experience of dealing with others, is both exciting and enjoyable. It is quite possible that I am an extremely rare and lucky person in so much as the majority of people I live with are willing to "let one be himself" and in this

atmosphere I can experience greater freedom in becoming an individual which will naturally increase the quality of my social life. I imagine many people maintain the philosophy that in order to enjoy life it often doesn't matter what you do but rather the important factor is with whom you do it. It is this idea which makes social life at Marist acceptable for me.

I do feel, however, that there are certain elements lacking in this school which restrict the social life. I sometimes sense that there is a shortage of activities at Marist, which forces many students to either leave campus for the weekends, or resort to spending their leisure time "sitting in their rooms or spending a great deal of their time and money at the bars in town. I think that if the school offered some other alternatives to this type of weekend a great portion of the Marist population would remain on campus and therefore, since people are an important part of social life their presence should naturally help our living experiences improve.

I don't think it's very fair if I blame the school for being negligent about providing activities for the students. I must admit that so far Marist has provided some extremely excellent functions such as movies, speeches, art exhibits and concerts. However, I feel there is a definite need for more of these. Possibly the only fault lies in the lack of publicity for these functions. None the less, the greater

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Transition

by Barbara Treanor

Having transferred to Marist from an all girls college I have the unique opportunity of witnessing two social systems. Each of these systems exist because of the overall atmosphere of the particular institution. This can best be seen by a comparison of the two schools, beginning with my alma mater. First of all it is well located, that is, near four male colleges and close to New York City. I must admit a majority of girls were there only to find a husband (or so it seemed). With this in mind, let me explain further. The first weekend of school, undoubtedly set the pace for the semester's social activities. It was the first Friday and Saturday that the male colleges had the "best mixer of the year." Everyone would get dressed to the hilt, in many cases this happened to be one's most fashionable and expensive outfit of the season. The ready girls were then bussed to their destination. From there on, it was survival of the fittest. Indeed, the fittest always met a

guy. God forbid if you didn't because from there on, the chances were all down hill. However, there was sometimes a mixer the second week but mainly this is when the dating began. Thursday night Mr. Right usually called seeking a date. All of which was quite exciting but very trite.

The less fortunate girl who didn't have a date need not worry about sitting in. There were usually enough to get a taxi and go to one of the bars frequented by college guys. Here again you looked pretty, acted like a perfect lady and spent most of your time talking trivia. I do not mean to mock this type of social system since to a degree it is very real. It is men and women assuming a role and playing it out whether they like it or not.

In total opposition to this social structure is Marist College. It is true that we are not centrally located but this is not to say there are no opportunities. The social situation as it exists at Marist is, in my opinion, a distortion of

reality. Granted there are constant and diversified encounters with members of the opposite sex. Everyone learns, eats, and studies together often with no question or thought of the other sex. Ideally this forms a perfect relationship -- to become really close with another person, to respect them for what they are rather than a sex object. Unfortunately this is not always true. We can argue that our social system is good and encourages growth but I think we should look at it closely. Are not the social roles we take, at times as ridiculous as those at the all girls college? It's fine to say that the important thing is knowing another person. But in how many instances is this true? How often do people really get to know other people? Regrettably, it seems, that too often people merely go through a series of short affairs, in effect learning (and gaining) nothing. While Marist should be more conducive to a real social exchange, I don't feel it is.

Untitled III

by Dennis Alwon

I guess the best way to start this article is the way I just did it (I always do that). And now that my article is off to a great start I would like to tell you that this article is about social trends here at Marist. So I'll tell you "This article is about social trends here at Marist."

Where can I begin? Every type of behavior can be associated to a social factor. Which factors effect which behaviors? I'm not going to answer those questions but I'm going to try to explain Marist and its social forces and trends through my own eyes. You see (get the pun). Enough of the bullshit.

We are a new generation, we are different from our parents, we have a more humanistic goal in life, we believe in peace and equality, we feel that now is the time for change. Is this really true? Is this what our generation is all about? Or are we just like our parents but with a different orientation toward things. I contend that we are no different from our parents that have shaped us to fit into society. In fact, I will go as far as to say that our parents are better people than we are. They have survived a depression, fought three wars, and now are fighting their own sons and daughters who are trying to take away what they have so earnestly worked for. Can you blame them for getting up-tight? Our generation could not last through a depression. Society or even our parents have given us almost everything because they loved us and worked hard for what they had. They were beautiful enough to share it with us. But we have become so dependent upon them that we could not make it on our own in times of desperation. Laws have changed for our own good, machines are making things easy for us - dishwashers are washing our dishes, dryers are drying our clothes, computers are doing everything possible, television is thinking for us. Us, our parents have given us too much and we have greedily taken it all. No one cares to look at the future. We are only interested in ourselves. America doesn't even have one-eighth the world's population yet it consumes about 41 percent of its natural resources. There is no denying the fact. We are greedy, inconsiderate pigs.

College is supposed to educate us to see these sicknesses of society yet we don't even want to see them.

Films, lectures and classes are offered all over to educate students on these problems but we are too lazy or cheap to go. We know that these problems exist, but some don't believe that they are that bad and others don't care. Where is the humanity that once existed among man? As the population increases more and more atrocities are committed. Does that answer the question? Many of us are lost sheep following the people or group of people that best satisfy our personality needs and conflicts. Many get caught up in group pressure to gain some type of need. What is lacking is the individual himself. What the individual is lacking is found amongst the others in the group. If we examine the praise American people have for their athletes and movie stars we may conclude that these people see themselves in these famous people. That is why we pay these people so much money. We would love to be those people gaining fame and fortune but since we do not have their abilities we gain this need by praising and paying to watch them.

As you can see, not many of us are individual beings but rather are shaped and molded by society and other pressures. How does our society change? It seems to be to be a simple question. I will answer it by explaining it in terms of the way it exists for me through my experiences with people. Taking a group of people arbitrarily we should end up with a normal sample provided all aspects of different types of people are accounted for. In this group we would find some fat people, some skinny people but mainly people with average weight. We would also find some smart people, some dumb people and mainly people with average intelligence. Thus we would also find a group of extremely conservative people, and extremely liberal people but most would be moderately viewed.

The more liberal people begin to find that the system is not giving them what they need. The groups are not really satisfying their needs but merely are an extension of their problems. They begin a search for a new meaning for themselves. A meaning that is different from the norm yet one of their own. Their conscience will guide them. Through their conscience they found that they were becoming aware of a new type of existence that would

restore what was lacking in the past. They didn't want to fight wars or contribute to war efforts, they didn't want to participate in previous activities -- drinking, athletics, cheating, etc. This new revolution was a religious one although they broke away from the church. Selfishness was looked down upon and community living prevailed. Thinking became a dominant way to exist. Philosophers were taken seriously. The total experience of oneself existing among their fellow brothers and sisters were in order.

The most drastic part of these experiences is being able to express them to others without fear of being oppressed. The need was to reach the community that could not understand this new revolution. Some had the strength of mind to go out and live with abuse that they were getting. They understood that

Last year on the fourth floor a group of 40 freshmen lived together with several other upper classmen and formed what is now known as a "zoo" floor. I would like to clear up the many misconceptions that the student body, faculty and administration have of this floor because it brings out a very bad side of a group of individuals who are very concerned. If we analyze what took place last year we can see that because there was this large number of freshmen living together and they didn't really know anybody else they did what came natural and that was stick together. So now you have a group of people who have become very close and were drawn together by events that took place throughout the year. Granted, some of the actions of a few members of this floor did lead the Marist community to believe that the fourth floor was a haven for "animals". However, none of the actions that caused people harm were ever meant to be malicious in any way.

The fourth floor is a conglomeration of a unique group of individuals who have many varying tastes. Contrary to rumor, the people on my floor don't always sit in their rooms and drink all night. Some take part in some interesting extracurricular activities such as counseling at the Mattewan State

MARIST MIXER

w/ Cartoon by Kim Taylor



Row, Row, Row Your Boat...

Editors' Note: This cartoon appeared in Bennet College's newspaper this year.

The setting: A dingy, dim cafeteria that was turned into an obstacle course by implementing stacked chairs and the usual, practiced, scruffy band with blaring amps and trailing cords.

The characters: A larger than usual turnout of glen-plaided smuggies attempting to lounge, nonchalantly, by the milk machines.

The mood: Sweating hysteria that was barely concealed.

The plot: For my first mixer, I expected to see suave, British-sterlinged Yalies smoking Camels and discussing Kafka in deprecating tones. Instead of this, I came face to face with a dining room of Marist Joe Cools.

The climax: A group of seven stranded Bennett girls were forced to hail a taxi to get back to Millbrook.

The conclusion: For the most part, the Marist Crew Team (the sponsors of the mixer) paddled into the night missing the boat completely. In other words, they failed to sweep any of the Bennett girls off their feet.

people were not real with themselves thus not able to be real to others, that people were losing a sense of self and that must find themselves before it is too late, that all men, women, and children were being taken in by a system that leached off them as if they were its prey.

Through the awareness being brought into the system by these individual many people began breaking away from their unhappy existence looking for their self. They in turn helped others who were lost and guided them to this awakening. But eventually it lost its meaning. So many people broke away that those left felt that they were missing something. Blindly they

followed being taken in by a new uprising since their old ways were not worth redeeming. One by one they joined this new revolution without any purpose or reasons why. Thus they have fallen to another pressure of society. But could this be an evolution of the minds? Had all the minds evolved to this new existence? No, the mind did not evolve but was captured by external forces. The minds did not change but physical appearances did. People got caught up with themselves trying to outdo each other. People try to have the wildest hair and clothes, the hippest talk. It was a game all over again. A game that people play but don't enjoy.

Living in a Zoo!

by Jimmy Keegan

Hospital. There are some involved in a C.C.D. program in Highland, while others play active roles in the ecology program. Most of the members of the floor are taking part in communication sensitivity groups which I strongly recommend to other interested people. Perhaps it is the things such as these facts that make me believe that fourth floor Leo is more than a "zoo".

What makes me feel this way is that there is a tremendous sense of community on this floor which I fail to find on other parts of this campus. I'm not saying that the fourth floor is better than other

floors, just different and misunderstood.

Maybe we're different because about 45 of us might eat dinner together after a tough football game or we might meet at somebody's house in New Jersey for a party during the summer. Whatever the case may be, this floor has many characteristics which make it an interesting community. I hope that I have clarified many of the misinterpretations that many of the people at Marist have about this floor because it has definitely acquired a name that is not a true representation of the students living on the floor.



Socially Speaking

A Theoretical Approach

by Peter O'Keefe

A year ago I probed three Freshmen classes with the question, "What motivates your generation?" There was a candid but definite negative response to all the values that had challenged my generation and, indeed, the early '60's—patriotism, religion, family, civil rights crusades, peace corps, etc. "What then is your philosophy of life, what does your generation stand for?" I asked. "Everybody should do his thing," they replied, and admitted that they meant 'Do your thing' in a very pragmatic, selfish sort of way as long as no one else was hurt.

I admire their honesty but was appalled at their skepticism. They were proclaiming the end of all the bright hopes of the '60's. Pope John's ecumenism had failed to bridge the gulf between bureaucratic religion and Christian charity; the Kennedy era had not ushered in a new dawn in politics; the Selma marches did not lead to a revolution of the universal brotherhood of mankind. The prophets of the '60's had succeeded in undermining the old establishment but failed in their efforts to reconstruct a new one. Consequently, at the end of the decade, the disenchanting rejected the system and instead of reform they talked about utopias. The radicals, who were the direct descendants of the earlier reformers, still dreamed of a brave new world, which would emerge after the establishment had to be destroyed. However, the majority on the Left did not share this optimism of the radicals. For them, the old establishment was inevitable and the only solution was escape, an attitude which produced the hippie communes, the almost mystical rock festivals and the drug culture. This escapism inverted the entire value system. The rational-objective, the establishment with its govern-

ments, schools, family structures, became the reality. The new reality was the subjective-irrational, man with all his emotions, feelings and passions. A heavy emphasis was placed on inter-personal relationships. Indeed, the establishment itself was redefined as anyone or anything that hindered this subjective explosion. 'Do your thing' became a new religion with only one undefined dogma, 'Don't hurt anybody else.'

If this almost total emphasis on the subjective and irrational sounds like heresy to those raised in a rational, objective world, let's not forget G.K. Chesterton's definition of heresy as the revenge of a forgotten truth. Those of us who were raised on the philosophy that only the rational-objective was real, paid dearly for the security of an established order. Only too often was family solidarity bought at the price of individual suppression. Our respect for authority often acted as an umbrella for some subtle forms of tyranny. Indeed, even the abstract respect between the sexes that obtained in our generation was often paid for by a puritanical abortion of the feeling, emotional, passionate man. It is no wonder that some of the strongest and most eloquent supporters of the current subjective explosion are the children of the '40's and '50's. We are indebted to the current revolution for the rediscovery of the total man. No one who has lived through the '60's need apologize for his emotions and feelings. They are no longer seen as mere human liabilities to be subordinated to the god of reason. On the contrary, they are human values on a footing with reason itself.

The subjective explosion taught us to be critical of mere reason and its objective systems by freeing us from the sub-



conscious fear that the irrational man with his feelings and emotions was something dark and foreboding. Indeed, the revolution has been so successful that we are presently in danger of ignoring the value of the rational-objective. A generation that can dismiss time-honored institutions and values with a shrug of the shoulders is to say the least guilty of an oversimplification—the kind of oversimplification that led to the decline of the establishment with all its constructive values in the '60's. If our present discovery of the individual is going to avoid the same fate we will all have to become much more critical of ourselves.

Our first task will be to dispense with the simplistic analysis that all of our ills can be charged to the establishment. Our families, governments, educational institutions, etc. did not create human nature. They only tried to improve on it. If the repair job undertaken by these institutions proceeded from the assumption that human nature was somehow deficient, this was not simply the result of a Judeo-Christian doctrine of Original Sin. At no point in the long record of man is there evidence of the beautiful beast living in perfect harmony with his fellows. On the contrary, man's history is too often a pathetic tale of exploitation and unbridled lust for

power. Indeed, the tight-knit primitive societies wherein 'do your thing' was unheard of were often most successful in controlling the human predator but at the cost of individualism. One of the great achievements of Western civilization is that under pressure it has continually adjusted its establishment to the ever-expanding conscious level of its people without totally capitulating to the whims and fancies of certain individuals. The tension between establishment and individualism is one of the great dynamic forces of our civilization. It has made the revolution of the '60's possible.

It is in the light of this tension that our present emphasis on doing one's thing must be evaluated because this tension is not external to our nature. As individuals, we are not isolated parts but social beings. We need each other as much as we need our individuality. This paradox is implied in the phrase 'do your thing, but don't hurt anyone else.' Our present danger is that we seem to be giving lip service to the second part of this statement. What do we mean by the phrase, 'Don't hurt anybody else'? Is it merely a pious ejaculation? Are we truly concerned about the moral implications of our actions? Or are we really saying "Do your thing and hope that it doesn't hurt anybody else." Unfortunately, there are many signs that indicate this seems to be the case.

The totalitarian rule of individualism is reflected in the constitutional abhorrence our generation has towards general rules of conduct, less they interfere with anyone else's right to do his thing. To preserve this right, we are willing to ignore the social conditions so necessary to individual growth. It is no mere coincidence that our society is presently suffering from a malaise whose symptoms are

lawlessness, violence, and exploitation. We are handing our civilization back to the jungle and inviting a return to the total discipline of the individual characteristic of primitive tribes. Indeed, we are rapidly destroying individuality itself. Since there are no standards, individualism is being submerged into a kind of Pantheism. Do your thing is the new universal god Pan, which is reducing us all to a monotonous collection of emoting creatures devoid of reflection. A generation that refuses to reflect is no better than a herd of sheep waiting for a shepherd with his crooked staff to lead them meekly into a corral and close the gate behind them.

This fear of reflection is understandable because it amounts to an act of humility which would lead us back to a realization of our own limitations. Such a confession would necessitate a reevaluation of our present experience in the light of the past record of human experience. It might even result in forcing us to admit that we have distorted our view of past institutions and values and that our present danger comes less from the establishment than from the uncritical sovereign-self. There are two choices open to us—we can go on blindly insisting on doing our thing without reflection in which case we will invite a reaction as total as the Loyola-Calvin attack on individual expression in the 16th Century. The other alternative is to critically evaluate our emphasis on individualism in the light of our own principle 'don't hurt anybody else.' This is the only way we can avoid the tyranny of a self-centered existence. This is not an easy challenge since our present disenchantment with the rational-objective world compels us all to search within ourselves

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Don't Spoon Feed Me!

by Nancy Maggiamo

Being asked to comment on the social life at Marist usually brings the comment "What social life?" This isn't entirely fair. Social life to most people usually indicates dating, parties, a lot of activities and a lot of drinking. Well, Marist certainly scores heavy on the latter; maybe it's because this is not such an abundance of the others.

I am a transfer student from a small college, about 185 girls and 15 boys; kind of the opposite ratio that exists here at Marist. Generally speaking, there isn't so much difference in the social life at the two schools. When you have such an unbalanced ratio between the girls and boys, it tends to lead toward group friendship, possessiveness within the groups and less dating per se.

This is good to a point. Developing friendships makes you see those of the opposite sex more as real people and not just dating objects. The best love relationships develop from friendships.

Some girls don't like having boys as just friends. They would rather have the traditional dating scene instead. Though this is not totally absent from Marist, dating as such is not the common norm. Also, a lot of girls here complain about not being recognized as women, about being treated as one of the guys. My only answer to that is that a girl who acts like a lady is treated like one; it doesn't matter whether you wear a dress or pants or whatever. A girl who demands respect gets it.

The living situation, the way the dorms are set up, leads to a more casual relationship between the sexes. Within the dorms themselves, students form groups and tend to do things together. For example, in Champagnat, each house tends to become a tight unit. Possessiveness sets in, outsiders are not welcome. Oftentimes your business is not your own. I think this situation would be different if we had separate dorms for boys and girls and had curfews. I'm not saying I personally want that, but it would change the social life markedly.

I was a commuter for a time at Marist. Social life for a commuter can be really bad. For myself, it happened that most of the kids I met when I first came here were residents, so I always hung around with them. A lot of commuters complained about never having been inside a dorm. That's because they sit in the Commuter Lounge griping about it instead of making an effort to meet resident students and getting involved. For a commuter's social life to be anything at Marist I think it's important for them to be involved in clubs, activities, etc.

I am now a resident here and I hear a great deal of complaints about the lack of social activities at Marist. I won't say there is an abundance of things to do, but we don't take advantage of very many things that are offered. Anyway, the way I see it, you make your own good time. I don't think college students should be spoon-fed things to do.

Co-Ed Living

by Mike Ward

I never knew what Marist was like as an all male school since Leo Hall opened its doors to women during my freshman year. As some 50 beautiful, vivacious females came to 6th floor Leo. Outside of watching them sit together in the cafeteria, the resident halls were still largely male. This was proven by the zoos and gross-out contests which took place on the weekends.

Last year, amidst raised eyebrows from skeptical parents all halls went co-ed, including Champagnat which divided certain floors into male and female wings. This experiment was successful and provided a more realistic environment for expanding awareness. A year has gone by without a mass orgy taking place. On the contrary many students have formed close relationships without being physically attracted to each other.

Over the summer many people asked me what I thought about girls in the dormitories. After serious consideration I decided it didn't really matter. Oh sure they're great when you have a paper to type or when you need somebody to clean the room but to form a natural understanding with a member of the opposite sex is very rare. I hate to categorize people, but there seems to be a couple of basic trends among the co-ed population. Probably this is true both with male and female populations but I can only give one viewpoint.

There are some co-eds who are here for the sole reason of finding a husband, either with or without the license. They usually do enough studying to barely stay in school and have a shadow wherever they go. A good point about these types of relationships is that they are an outlet for the pressures of the formalized classrooms. It is always a

afraid of getting hooked and therefore shy away from proposing a date.

Then on the opposite extreme there are those who are scared to become involved with a member of the opposite sex and isolate themselves from all activities which may be an opportunity for intimate relationships. These



learning experience in itself but these people are limiting themselves to one person's values and may be missing valuable experiences that could have been acquired from other relationships. I know many guys who would like to ask girls out but because they have been seen too many times with one guy, they feel like intruders. If these girls become "free" many guys are

people usually do very well in school since they bury their heads in books to pass an abundance of time. They are missing a valuable part of their education by not participating in interpersonal relationships. They are also selfish because they are not permitting others to enjoy their talents and individual uniqueness.

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Science of Chemistry and Science and Society Courses

by Dr. Michelson

There seems to be some confusion with regard to the Science of Chemistry (chem 096) offering this spring. I plan on teaching a chemistry course for non-science majors which will allow the non-major to try to understand what chemistry is about. Some of the topics include: properties of gases and solutions, atomic structure, instrumental methods of analysis (theory), nuclear chemistry, chemical reactions, organic and biological chemistry. The course has no lab. I do not teach courses with a mind to flunking students and I do think students "fear" chemistry since it may wreck their grade point average or interfere with their drinking schedule. I think if you desire to get some insight into chemistry, put some work into the course, the intellectual experience could be fascinating and stimulation.

Now I wish to add the following thought: since this school is fast becoming a "super-market" with a "product" to sell rather than a place where ideas, alternatives and issues are discussed, again my reference point is the plenary faculty session of Oct. 29) I now ask if there is insufficient interest in Chem 096 I could offer you Science and Society this Spring. This course covers general readings and discussions (no projects planned for this course at this writing.) in such areas as: population, air and water pollution, pesticides, solid wastes

THE PRIME OF MISS JEAN BRODIE, the exciting drama hit that has delighted audiences from the stage and from the screen, is the attraction coming to the McKenna Theatre on the State University College at New Paltz campus. The Jay Presson Allen Piece will play from Wednesday, November 10, 1971 through Saturday, November 13, 1971 at 8:30 p.m. and again on Sunday, November 14, 1971 at 2:00 p.m.

The play involves "unorthodox" schoolteacher Jean Brodie, who stimulates the imagination of the adolescent girls at the Marcia Blaine School, with her own feverish fantasies of love and life.

THE PRIME OF MISS JEAN BRODIE will be presented by the department of theatre arts under the direction of Mr. Frank Kraat. Tickets can now be purchased at the box office on campus from Monday through Friday, 10 - 5 p.m. For further information call 257-2192.

Turkey Trot

3 races

Guys - 3 miles

Girls - 1 mile

Faculty - 1 1/4 miles

Nov. 16

Turkey and trophy to each winner - medals to the next 9 guys, 4 girls and medals to the 1st Place Team (3-man)

To Enter:
Contact Marty McGowar,
PO Box L164 or Leo Rm 407

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for sufficient motivation. Each of us has to resolve to do our thing not only with the desire not to hurt others but for the purpose of truly helping others. The paradox of healthy individualism is that it must reach out to others in order to avoid consuming itself. It is our thing to be concerned about others.

There is a hero for every age and ours is no exception. There once lived a man who truly believed in doing his thing and became a maverick in an age mad about reason and all its systems. He did not consume his

and food and mineral resources.

I am offering the 9 credit Applied topics in Science Course (science 818), the Marist year at Home program this spring, too. Those of you interested please see me for course approval before registration. This course deals with community problems and active, intelligent participation in attempting solutions with community people. Some areas of interest are: water pollution in the county, students rights, alternative teaching in areas schools, tenants organizations, Dover Plains.

Please fill out the coupon below and return it to me so I can get an idea of what students are interested in these days with regard to the course offerings in Chemistry and Science. Thank you.

I am interested in:
Chem. 096
Science of Chemistry.....

Sci. 694
Science and Society.....

Sci. 818
Applied Topics in Science.....
(Marist Year at Home) 9 credits
+++++

Name.....
Address.....
Telephone.....
+++++

Send to: Dr. M.J. Michelson
Dept. of Chemistry
D-229

Joan of Lorraine Set

The Stage is set and the final touches are now being added to the Theatre Guild's production of Maxwell Anderson's "Joan of Lorraine". The first curtain will rise on Thursday evening, November 18 at 8:30 p.m. in the Theatre, and repeated on Friday the 19 and Saturday the 20 at the same time. The final presentation will be a 2:30 p.m. Sunday afternoon matinee on the 20.

Written in the unique form of a play within a play, Anderson, profoundly retells the story of Joan of Arc in a modern setting. The characters on a bare stage, are rehearsing to produce Joan of Arc. Through the arguments and disagreements of Joan with the play's director, the story is revealed. From within Joan's situation in 1429, many modern people are seen with many modern problems. This unusual presentation adds new slants and exciting interpretations to the age old classic. Joan of Lorraine takes up such contemporary

diverse subjects as the state of the theatre, the condition of Democracy, and the nature of man's hopes and desires.

Joanne Giardino will star as Joan, the 19 year old heroine, along with Bill Davis as Dunois, Brian Doyle as Masters, Kevin Keenan as the Dauphin and Glen Casale as the Champlain.

Also appearing in a cast of twenty-two are, Lou Gallo, Rosemarie Barnao, Chris Woisin, Jack Ledwith, Jon Terzis, Cindy Bodenheimer, John Demastri, Rich Checchia, Carol Emmel, Lucia Squicciarini, Harry Oettinger, Les Inch, Bill Sprague, Anthony Scarrone, Tony Frontera, Paul Tesoro and Stanley Bojarski.

The play is co-directed by Mr. James Britt and Brother Stephen Lanning.

Don't miss this stirring drama that brings new light, new thought and new beauty to the story of France's greatest heroine.

On Security

by John Duane

Although there was an article; Aderholt: On Security (Oct. 21) printed in the Circle concerning the security force at Marist many students still do not know and want to know the function of security.

To begin with there is the director, Ron Aderholt, then the two officers Bill Clark and Rick Ross. Their job is to make the schedule and give specific assignments to the walking patrol plus several other duties.

The walking patrol consists of ten students. As Aderholt said in the interview concerning the walking patrol, their primary function is to act as boiler watches. Secondly, they should be on the lookout for vandalism, pilferage etc.

On several occasions students came up to me (some my friends) and said...what the hell are you guys doing, my eight track tape player was stolen from my car last night. In fact, one girl asked me "in all sincerity"...are you

supposed to go around and bust people? (I didn't bother answering her). A few favorite questions one receives from some students while working...Is everything secure?...Are you secure?...I hope your keeping an eye on my car?...

The best, however, is when you try to explain what the time clock is. Actually its purpose is to make sure you are making the rounds.

I enjoy working on security and have met a lot of people through it. The only complaint I have is putting the barricades up every ten minutes. There is just a small fraction of students who insist on parking inside the mall. In fact, one student has over \$100.00 in parking tickets.

Nevertheless, it is impossible to have a complete A-1 security operation with a budget of approximately \$26,000. Mr. Aderholt is doing the best he can proportioning the money.

Marist is Your home away from home so help take care of it. Thank you.

way as to help others to do their thing. He said it all in this short prayer:

Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be un-

Black Liberation

Submitted by Ronald Pearson

In response to the WHITE feminist misrepresentation of our Black women the following excerpts are submitted. These appear in full contextual form, in the New York Amsterdam News, Saturday November 6, 1971, page 7.

1) Article - Black Femininity and Nationtime - Sister Julia Prettyman Executive director of Black Academy of Arts and Letters. Black women cannot reconstruct their self-image without the Black male doing the same. All Black people, especially our children, should be taught to develop their potential. Black people don't need the imposition of roles, we need the talent and strength to be liberated of them.

Ironically enough the oppression inflicted on Black people created many positive adaptations in male-female relationships. Black mothers and fathers for generations have organized alternating work and housekeeping schedules without losing their sexual identities or mutual respect.

So now more than ever the issue for Black women and men is not femininity or masculinity, the issue is liberation.

2) Why Redefine Black Womanhood? By Sister Joyce A. Ladner Ph.D (Howard University School of Sociology).

It is an age-old "divide and conquer" strategy that serves to throw Black men and women in conflict with each other.

It is necessary that we define our roles in accordance with our responsibilities. Nation-building will require that men, women and children commit their fullest energies and we can ill-afford, at this crucial time, to step in the background, to the side, or out front. In fact, no struggling, oppressed people can afford to subjugate its women. Black womanhood will not realize its fullest potential at the expense of Black womanhood. All of us must rush to the "front lines" and assume our places. Perhaps there is no real need to "redefine" Black womanhood because traditional definitions have fared us all quite well.

3) Total Liberation Comes Before New Roles By Sister Mary Denison.

Black and white women seeking "liberation" are very often diametrically opposed in goals. To liberate black women is, at best, premature. Should we liberate her and leave black men and children - the rest of the race - to their own salvation, each seeking his own road to freedom? It is obviously a foolish course of action for a people struggling for liberation as a "people." The luxury of in-house fighting such as is exhibited in contemporary white society (father against son, wife against husband) is a luxury of affluence.

I am firm in the belief that as whites proceed to destroy themselves and each other with their domestic dissent, Blacks will continue their own struggle. We seek not to liberate each other from our common oppressor.

Black people seek total liberation not liberation to gain luxury.

The Marist Brothers Lay Volunteer

Program offers college grads the opportunity to give 1 or 2 years of service in a manner chosen by the individual himself.

CONTACT JIM PHILLIPS Rm. 834C

LANG TONIGHT

by Ed Kissling

On Thursday night, November 11, at eight p.m., Dr. Martin Lang will lecture on "Consciousness IV" in the New Dining Room here at Marist College.

"Consciousness IV" is a take-off of "the Greening of America", viewing man's intellectual and moral development as development in stages. It will deal with the low key character of student activism this year and attempt to show relationships between modern experiences like speed and sound to modern man's perception of the transcendent. The area covered is religion and culture.

derstood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

Francis of Assisi

VD Mobile Clinic on campus Nov. 17, 1971 - 11 a.m. to 4 p.m. near Donnelly. Slides - Movies - literature. Sponsored by N.Y. State Health Dept.

CONT. FROM PAGE 3

part of the responsibility for improved social life remains with the student. Considering the type of people I've encountered, I think there are strong possibilities for a better campus life, yet improvements can't occur until the students are willing to voice their demands in an organized manner. There is no sense in keeping the library open late, providing more movies or inviting more artists to appear until a majority of students voice such desires.

I realize that my being a freshman places me in a position which leaves me quite vulnerable to criticism. My opinions are completely personal, and since I've only been at Marist a short while, my comments may be completely wrong.

Circle Editorials

Social Attitudes

Social attitudes at Marist are not tolerant or considerate of individual tastes and talents. We quickly label and classify people and events as being jock-like, freakish, liberating or revolutionary. However, this could be due to the fact that very little individuality is demonstrated. Generally, students do not make up their own minds. They follow the crowd, whatever crowd they happen to fall in with.

The current state of dorm living and the Convocation have proven that there is a lack of individuality. One day was spent in talking and imposing superficial rules, such as quiet hours on the students, when the real problem was completely ignored by some and perverted by others. We have to look upon ourselves and others as individuals with ideas that reflect our personalities. Our coming together must then be a rational decision on the part of all involved to knowingly and willingly give of ourselves as human beings for the creation of a community spirit. Playing the game, "Follow the Leader" isn't going to bring Marist together, because there won't be anything to bring together.

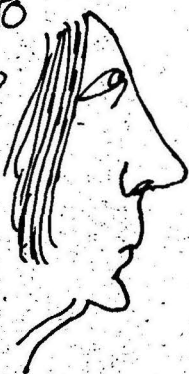
Consciousness raising is needed to foster a stimulation of thinking of ourselves as human beings. Hiding behind facades, like a dress up day to prove femininity is an absurdity and a sham when one's own humanity is dying and individuality is nothing but a word with seven syllables. It is much easier to put on a mask or even not to have anything to hide, by letting others formulate and regulate the attitudes that govern our lives.

Students have complained that they are not determining their own destinies but rather school is forcing them into irrelevancy by only teaching that which is irrelevant. Maybe this only mirrors what is destroying society as a whole. This lack of creativity, awareness and consideration of and by mankind has degenerated into an apathy that is readily turning into alienation and withdrawal.

Social attitudes cannot and will not change until attitudes that recognize and revere the dignity and value of the individual are formed, accepted and practiced. Then and only then can social attitudes be such as will contribute to and reflect the worth of man rather than be a detriment to or at best a substitute for man's individualism.

Feiffer

I USED TO WONDER HOW I'D STAND UP TO THE WORST MOMENT IN MY LIFE.



I STOOD UP TO THE DEPRESSION BUT I DIDN'T THINK IT WAS THE WORST MOMENT IN MY LIFE.



I STOOD UP TO MY PARENTS' DEATH BUT I DIDN'T THINK IT WAS THE WORST MOMENT IN MY LIFE.



I STOOD UP TO MY HUSBAND CHEATING ON ME BUT I DIDN'T THINK IT WAS THE WORST MOMENT IN MY LIFE.



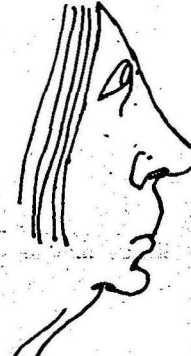
I STOOD UP TO MY CHILDREN DESERTING ME BUT I DIDN'T THINK IT WAS THE WORST MOMENT IN MY LIFE.



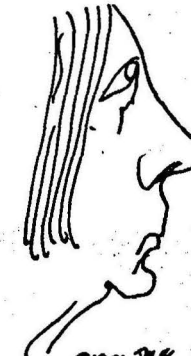
THE WORST MOMENT IN MY LIFE IS WHEN I REALIZED:



THIS IS MY LIFE.



I DON'T KNOW IF I CAN STAND UP TO IT.



Dist. Publishers-Hall Syndicate

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Letters to the Editors

Exploitation of Africa

From: Ronald Pearson

In regard to Mr. McLoughlin's article, "Africa in the Nude," the author for his brief stay overseas, came away with little understanding of Black people. If he truly understood African and African-American problems, he would not have written such an article. Mr. McLoughlin fails to realize that Black Americans and Black Africans find white European exploitation to be the problem. White American exploitation is at present hand in hand with his European brothers.

An understanding of Pan-Africanism would clear Mr. McLoughlin's hazy mind. Pan-Africanism is a unified Africa fighting to end white domination of Africa. Even though Africa is free of overt colonial rule, in certain cases, economic ties with foreign nations still prevails. If Mr. McLoughlin did his homework he would find European and American investors control most African countries economy. A basic example would be Ghana and U.S. domination of its economy and natural resources. Also when one country controls another's bread it controls in some fashion its political activities. Any African country which does not perform Europe's or America's bidding is sanc-

tioned. In Ghana for example, Nkrumah attempted to implement African socialism, under a Marxist ideology. His government was overthrown by a coup-d'etat of the military. A returning Marist student from Ghana found, through discussion with native Ghanaian students, found that America's embassy there supplied the cash in order to support a military rebellion.

Aware Africans and African-Americans knew Anglo-American domination as their problem. Once it is destroyed from within Africa and respective Third World Nations only then will true freedom be realized. America of course is the hydra, and once its head is severed, the chain of control will no longer bind.

Finally, Mr. McLoughlin may have spent a year in Africa, but his ability to interpret its relationship with American Blacks cannot be understood by a non-Third World person easily.

Also, in regard to the question of Muslim slaves, no justification of misguided individuals can be offered. Mr. McLoughlin neglects to remember Christians enslaved Black Americans and most considered themselves god-fearing good people.

If Mr. McLoughlin would like further clarification of any points mentioned, please feel free to contact me. A basic education in regard to the problem will help you put Africa in a proper perspective. I may be reached via Benoit house mail.

NATIONALISM OR TRIBALISM

The Surge of Nationalism by James McLoughlin

Nationalism in Africa has become an important subject among politicians and scholars during the last decade or so. It is little wonder. Over the past twenty years almost the entire continent has been liberated from foreign rule. Only South Africa, Rhodesia and Angola officially remain in colonial status.

There is though I suggest a strong tendency to over-emphasize the extent to which nationalism exists in many of the young African states. Although it is probably stronger in the Western parts than in the East it is still quite limited.

African leaders have often expounded on it and with obvious good sense. Most of them have been educated in Europe or America and are thus familiar with our political systems and tactics. They understand full well the political advantages of appearing to the outside world as being united.

Nationalism in any area can be thought of as the degree of cooperation and unity resulting from similarities among its constituents in culture, language etc. The degree to which most African states fit this description is quite narrow.

The nations comprising Africa today are almost exclusively the products of colonialism. Before the coming of the Europeans there were no states such as Kenya, Uganda, Central African

Republic, Nigeria, etc. These are merely the results of artificial, boundaries imposed by the various nations of Europe. Perimeters were previously fixed by tribe. Each tribe had its own land on which to sustain itself, although there were a few nomadic tribes. These were the natural states of Africa. There are few left today; the new nations usually consisting of several tribes.

These artificial boundaries have caused tremendous problems for the new states. What it amounts to is this: there are many people living in Africa today who do not always feel that they are a part of the country they happen to reside in. They prefer to feel that their tribe is the largest body politic to whom they owe allegiance.

The tribe contains all the elements necessary for nationalism. It has a common ancestry, language, culture and particular occupation. It lacks nothing necessary for unity.

Now - enter the Europeans. For reasons convenient to themselves they group tribes together to form states that presently constitute Africa. These new states will obviously exceed the boundaries under which nationalism can exist. It will call for interaction. There is no longer one language but several. There is a clash of cultures and beliefs - often severe. It is not normally part of human nature to accept ways of life that differ from ones own and Africans are no exception. Under such conditions unity is quite remote. There are few elements upon which to build a national spirit.

However, different tribes did unite and the various colonial states did exhibit a sense of national pride. Why?

The European powers did not actually unite the tribes. That is contrary to imperial policy of divide and rule. As colonial influence grew though many tribes came to despise the hardships which it brought. For the first time then, tribes had something concrete in unison; a mutual hatred of foreign domination.

In the face of human oppression and misery such as Africans experienced people look for new ways of achieving happiness; ways which in times past would have been rejected in mass interaction and cooperation with other tribes. The tribes came to realize that in order to rid themselves of oppression they must overcome it by creating a force powerful enough to subdue it. It is this phenomenon that gave rise to the surge of nationalism. Mutual hatred of foreign rule functioned as a type of social cement for the tribes. Their collective efforts in ridding themselves of foreign rule seem to have been largely successful.

Once independence was achieved however the force which had brought the tribes together was no longer there. How would the white political structure be replaced? Or would it? What would the common grounds be for continued cooperation on an inter-tribal level? These questions then lead to the next topic, the decline of nationalism in many parts of Africa, since independence.



VIKINGS NIP NORWALK

Davis Sparks Come from Behind Victory

The Vikings returned home last Saturday to face a tough Norwalk Community College team and were forced to make a dramatic come from behind victory as the Cougars became the fifth Viking

yards in 13 carries for a 4.0 rushing average.

While Davis was providing the offensive punch, the Viking defense held Norwalk to 56 yards rushing and 54 passing. Both of

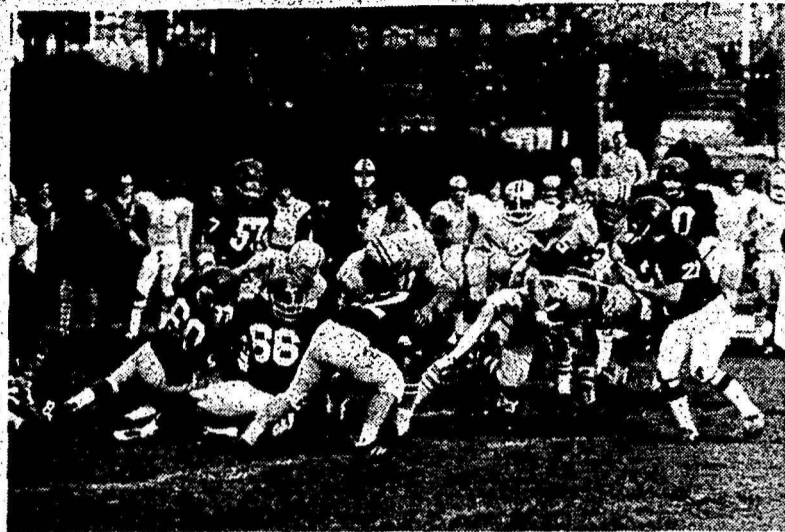
right end on a 3 yard sweep. The P.A.T. attempt was wide.

After an exchange of punts, Marist took over on the Cougar 15. Murray Milligan picked up four yards, then with a second and six, Cappilino pitched out to Davis, and the 220 pound freshman fooled everyone when he stopped and threw to Tim Murphy, who was all alone at midfield. Murphy then ran unmolested the rest of the way to complete a 79 yard scoring completion. It was the second longest pass play of the season, a Jim Wilkens to Mike Cassidy scoring strike netted 85 yards against Jona two weeks ago.

With the Vikings leading 12-0, Fred Krampe kicked off to NCC's Jesus Llanos. Llanos fielded the ball on the Viking 24 eluded two tacklers, broke another then cut to the sidelines where he outran the remainder of the Vikings. Quarterback Joe Andre then hit his tight end Gary Grabarz for the two point conversion. At the half, it was the Vikings 12-N.C.C. 8.

The third quarter was an excellent performance for the Viking defense. Defensive lineman John Sullivan, Russ Humes, Paul Lacombe and Joe Johnson constantly pressured Andre, the fifth ranked club QB in the nation. Andre was held to only 4 completions on the afternoon.

In the third period, the Vikings threatened again. From Norwalks 35 yard line, Davis broke through the line and skipped and hopped to the eight yard line before he was tripped up from behind. But in four running plays the Vikings were unable to crack the tough Cougar defense. Another Viking drive was halted inside the 20 on an exchange fumble after two penalties were



assisted against the Vikings.

Several minutes into the fourth quarter, a pass from Davis to Cappilino was short and picked off by a Norwalk linebacker on the Viking 25.

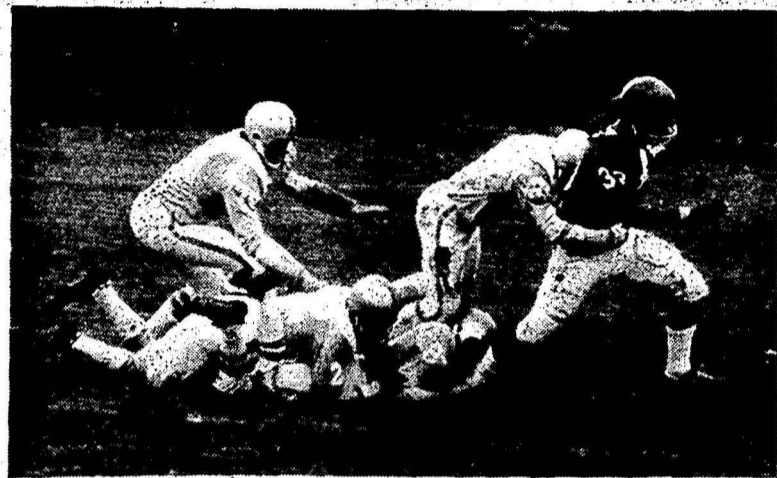
Defensive ends John Sullivan and Joe Johnson led a defensive charge to drop the Cougar quarterback for a 10 yard loss back to the 35. But on a fourth and 20, Andre spotted split end Ray Williams cutting across the middle and fired a perfect strike which Williams carried to the one. On the next play Andre sneaked across for the go ahead score. The P.A.T. was also good as Norwalk took a 15-12 lead with four minutes to go in the final period.

Don Faison returned the ensuing kickoff to the Viking 30. After two ground plays netted 12 yards and a first down on the 42, Nigel Davis followed the lead blocks of Jim Wilkens and Murray Milligan off tackle and

raced down the sidelines, passed the Norwalk secondary and went 58 yards for the winning touchdown. Jim Wilkens then found Tim Murphy alone in the end zone for a two point conversion. On the T.D. run the left side of the Viking line, Tom Cardinale, Paul Valli, Charlie Van Nostrand and Emmett Cooke opened a wide hole to let Davis get out in the open.

A late Norwalk drive, which was highlighted by a triple reverse pass, was halted when free safety Dan Faison intercepted an Andre pass and returned it 21 yards. When the Vikings took over, they ran out the clock and secured their fifth winning.

This Saturday the Vikings wrap up their regular season against Providence on Leonidoff Field. Providence is undefeated this year and it should prove to be an excellent game. Game time is 1:30



victim of the season. The final score was 20-15.

With top ranked Jona losing to Westchester, the Vikings should move up in state and national polls while their chances for a bowl bid were greatly bolstered.

The Vikings were paced by Workhorse Nigel Davis, whose offensive output (310) nearly tripled the total production of the Cougar offense (110). Davis carried 37 times for two touchdowns, 231 yds., 11 first downs and also threw a 79 yard touchdown pass to Tim Murphy. Murray Milligan picked up 52

the N.C.C. touchdowns came on non-offensive drives. Their first score came on a 76 yard kickoff return by speedy Jesus Llanos. Their second score came after an interception inside the Viking 30. Apart from these two plays it was all Marist.

The scoring began early in the second quarter. After a fake punt attempt was stopped by Billy Owens and Ken Egan, the Vikings gained possession on the Cougar 23. Davis and Milligan ground out 20 yards between them before Davis took it around

Booters Post .500 Season

Harriers Finish 11-5-1

Nyack defeated the Foxes 2-0, despite the outstanding all-around play of Dick Rosenberry. Greg Murin filled in for Pat Parcels on this Wednesday and recorded 13 saves. Southampton proved to be one of the most exciting matches of the year as the game went into overtime after Tim Trotta netted the tying goal on a penalty kick. Karl Imhoff scored the winning goal as the Booters recorded their second league win.

Hunter, the only tie of the year, was another fine performance for the defense. With two minutes to go in the first period, Tim Trotta scored a penalty kick that knotted the score at 1-1. The final conference game of the season against Dowling was again forced into overtime when Tim Trotta scored on his fifth penalty kick of the season. The other Marist goals were tallied by George Saunders and Bill Putre, both on Trotta passes. Marist won the game 3-2, while ending their league season at 3-2 which was good enough for a tie for second place in the C.A.C.

The season gained some added experience for most of the players. Coaches Doc Goldman and John Sieverding can look forward to an experienced and knowledgeable group of players next year. Despite losing seniors Pat Parcels, Greg Murin, Pete Walaszek, and Dick Rosenberg, the Booters will return Captain Bob Bergin, George Saunders, Jim Heilman, Wen Chi Hsien, Dan Sabelko, Rich Rubino, Nick Squicciarini, Charles de Percin, and Lou Hajas.

The freshmen who all played a lot and contributed to the .500 season should be developed and experienced players next year are Tim Trotta, Julius Hajas, Karl Imhoff, John Jasinski, Wayne Kezirian, Tom McDonald, Bill Putre and Gary Slavin.

For the first time in four years the Soccer team finished with a .500 record. They ended the season with a 6-6-1 record.

The last week of the season was unsuccessful for the Foxes as they lost to Siena and Newark State. During the two contests Lou Hajas and Tim Trotts scored goals.

The analysis of the season shows the Foxes losing their opener to Sacred Heart, which was lead by two all-Americans, 4-0. The next game against Western Connecticut State College was originally lost but was declared a victory as the result of Western Connecticut's use of ineligible players.

The first league game of the

season was played on a muddy Bloomfield field. The Foxes played one of their best games of the year and won 4-1. After losing to perennial league champions Kings 1-0, the Foxes rebounded with an identical 1-0 victory over highly regarded Fairfield. Next it was another Parcels shutout over Maritime College 3-0. The Maritime game was the finest exhibition of the season as the offense controlled the tempo of the game while the defense turned back all of the Maritime threats. Pete Walaszek, Charles dePercin, and Bill Putre all scored goals for the Foxes. Tim Trotta scored the only Marist goal as they fell to power-packed Brooklyn 3-1.



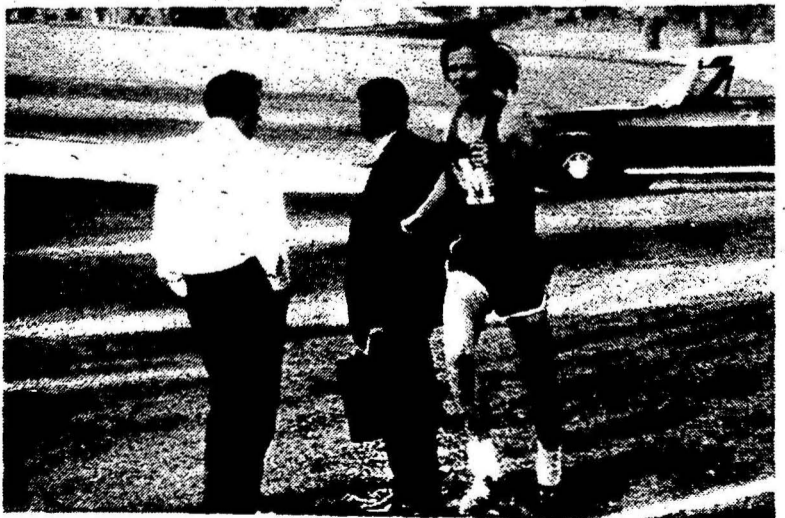
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critical shortage of personnel. This is not merely a request, it is an academic necessity.

The organizers are requesting that all concerned students, whether they be Political Science majors or not, sign this petition.

CONT. FROM PAGE 5

Of course every co-ed will not fit into these categories just as everything is not black and white. Although I do not have the solution for these people who may fit, a line from Elton John may be a good beginning; "Yes, it's funny how young lovers start as friends."



mile campus tour as Bob Salomone took 29th, Bob Nelson, 32nd, Pat Stevens 37th, and Pete Rock was 39th. For Stevens, it marked the first time he has scored for the Harriers and it seems unfortunate that he has finally shaken off his injuries only to have the season end. John Petraglia, Marist's number four runner, was hampered by a knee injury and did not finish. The future for the Red Foxes looks bright as no one will be lost through graduation. A special thanks goes out to Coaches Len Olson and Bob Giesel for the fine job they have done in helping the Harriers change last year's tragic 5-14 record to 1971's 11-5-1.