

Students Seek New Major

by J. Fred Eberlein

In a recent questionnaire distributed to 320 students, 248 indicated that they would like to see a philosophy major develop. In questionnaire, 106 students said they would be interested in majoring in philosophy.

The questionnaire was distributed in the classes of Mr. Casey, Dr. Benin, and Mr. Donohue. The overwhelming response indicated a definite interest on behalf of a number of students, either to establish philosophy as a major, or to interrelate it with other fields of interest - by incorporating it as an interdisciplinary or double major.

Since philosophy is not

primarily a discipline, establishing it as a major would prove exceedingly difficult. It is likely, however, that by filtering it into other disciplines, an interdisciplinary major or double major can be established. A model for an interdisciplinary major in philosophy proposes several possible areas of study: Technology and Human Values, History and Philosophy, Philosophy of Culture, and Philosophy, Language and Communication. Each of these areas will require fourteen credits in philosophy with an additional 36 credits in disciplines related to the course topic.

With almost one-third of those students questioned interested in majoring in philosophy, and with an average of 36.6 students in each philosophy class, it is recognized, as said by Mr. Donohue, the Philosophy Dept. Chairman, "that an interest is present and should be served." Student interest in philosophy is again exemplified when one considers that only two majors require credit in philosophy: business requires three credits and psychology requires six. As a result, approximately three hundred students, presently enrolled in any philosophy course, elected to take it.

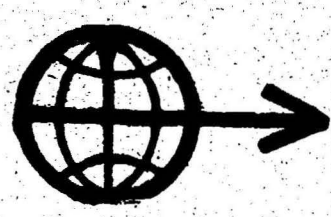
The philosophy dept. feels that

by developing an interdisciplinary major, they will first, address the attuned interests of the students. Secondly, they will structure a major that will insure co-relations between courses in different disciplines. Lastly, they will answer the objections that philosophy is inter-disciplinary, and should not be isolated. It is also felt by members of the philosophy dept. that an interdisciplinary major besides being beneficial to the institution and the student, does provide a number of career offerings, in such fields as advertising and public relations. More importantly, however, an interdisciplinary major in

philosophy will broaden a student's scope of interest; it enables a student to think and think critically.

Mr. Donohue is presently planning to outline a program for an interdisciplinary philosophy major. The proposal will be presented to the philosophy dept., then submitted to the APC and for final approval it will be presented to the faculty. The members of the philosophy dept. are not optimistic. However, they feel that the chances of implementing this interdisciplinary major by the fall semester of 1972 are not likely. They do see the fall semester of 1973 as a more realistic possibility.

THE CIRCLE



VOLUME 89 NUMBER 11 MARIST COLLEGE, POUGHKEEPSIE, NEW YORK 12601 NOVEMBER 18, 1971

Cerulli Invited to Help Organize Youth Movement

Over one hundred student body presidents from colleges and universities across America joined with the Association of Student Governments this week in calling for an Emergency Conference for New Voters to organize students as voting delegates to the national party nominating conventions in 1972. The Emergency Conference is slated for December 3, 4, and 5 at Loyola University in Chicago.

"The events of the past month clearly indicate that neither of the two major political parties welcome the young, left-leaning voters as fully-enfranchised participants in the parties," said Duane Draper, President of ASG and Chairman of the steering committee for the Emergency Conference. "These events create a crisis situation for the millions of young people who wish to effect constructive change through existing institutions. Unless we begin the task immediately of organizing students within the party processes, we will find ourselves totally excluded from the delegate selections and the Presidential nominating procedures, thus effectively disenfranchised despite the 26th amendment."

The events Draper referred to were the Democratic Committee's selection of Patricia Harris as temporary chairman of the credentials committee over liberal Senator Harold Hughes (D-Iowa), who had been viewed by many as the key to enforcement of the McGovern Commission reforms at the Democratic convention in Miami.

On the Republican side, pressure from higher echelon Republican officials to thwart Congressman Pete McCloskey's (R-Cal) challenge to President Nixon in the primaries has caused serious financial problems for McCloskey's campaign, and could essentially eliminate him as an alternative



Republican candidate. "It is imperative that the twenty-five million 18-24 year olds in this country are aware of the mockery that both Democratic and Republican party officials are making of the

reform movements in the parties," continued Draper. "Young people must sense the urgency of this meeting of the student community and the absolute necessity of mobilizing very quickly to combat those

Itinerary Announced for London Experience

by J. Fred Eberlein

The London Experience, a four week program in England, combining an English and a Political Science Course will run from January 2 through the 30.

The tentative schedule is as follows:
January, 1972

Mon. 3 - Land at London Airport. Transfer by our staff to accommodations in Central London.

Afternoon orientation and briefing session, distribution of maps, subway guides etc.

4 - Morning orientation tour of London with expert guide and bus. (to give them a sense of the geography of London).

Evening visit the Aldwych Theatre (Royal Shakespeare Company).

5 - Morning lecture: The British Conservative Party (prominent Conservative speaker) followed by question-time.

6 - Morning lecture: The Study of Drama in England - faculty member of the Royal Academy of Dramatic Art.

Evening visit the Old Vic Theatre (National Theatre Company).

7 - Full day excursion to Windsor Castle & Hampton Court, including entrance fees and expert guide.

8 - At leisure.

9 - Morning lecture: The British Labour Party (prominent speaker) followed by question-time.

Evening visit to an experimental theatre.

10 - Morning lecture: Experimental Theatre in England - given by Ronald Hayman, drama critic of the Times and author of the standard biography of John Gielgud.

11 - Morning visit to the National Gallery and the Tate Gallery under expert guidance and incl. entrance fees.

Afternoon lecture: The British Monarchy - followed by discussion.

12 - Morning lecture: How London Works - an official of the Greater London Council will familiarize the group with political and administrative life in London.

Evening visit leading drama production of West End theatre.
13 - Free

14 - Full day excursion to Oxford (visit colleges) and Stratford on Avon (visit Shakespeare sites) under expert guidance and incl. entrance fees.

15 - Free
16 - Morning lecture: British Liberalism - a prominent speaker from the Liberal Party, followed by discussion.

Afternoon visit to the Young Vic - meet students and directors connected with their various productions and learn something of the work of the Young Vic. If available, their director Frank Dunlop will attend.

17 - Morning excursion to Hampstead, a village within London. See Spaniards Inn, Kenwood House (Iveagh
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Spiritual Experience

by Jack C. Simeone

"The Universe is Singing," and so, does the audience when they hear Sebastian Temple, well-known composer of contemporary (folk style) and church music, present his program based on his interpretation of the works of the famed Teilhard de Chardin.

On Sunday, November 21, at 8 p.m. at Marist College, Poughkeepsie, N.Y. in the Champagnat Hall dining room, Temple will present the "Phenomenon of Man" illustrated with drawing, poetry and song.

Using chalk drawings and his original songs, with guitar-accompaniment, Temple brings the message of Chardin down to the level of the common man.

Sebastian Temple was born and spent his first 17 years in the Transvaal in South Africa. He then journeyed to Italy where he studied pre-renaissance art. From there he traveled to England where he was a Yoga counselor and BBC news broadcaster. Temple then went to India where he lived two years, as a monk in a Hindu monastery, and finally came to America.

In California Temple heard a lecture on "The Phenomenon of Man," which was the turning point of his life. He since has dedicated his life to tell others how Teilhard can extend their vision to a cosmic one.

Sebastian Temple is brought to this area by the Hudson Valley Chapter of Spiritual Frontiers Fellowship, which has seventeen study groups in six counties. Study is in prayer, healing prayer, spiritual and psychic development.

This event is being co-sponsored by the College Union Board; admission is \$1.00 (Marist community are admitted free).

forces who would seek to isolate us from the regular party procedures. We must remember that there are great numbers of people in both parties who would prefer to wind up at their conventions with 3000 students outside chanting instead of 300 students inside voting. We do not intend to give them that satisfaction," he concluded.

The Emergency Conference for New Voters is the last national gathering of students before the

delegate selection process begins, which in some states is as early as February. The conference at Loyola will include a number of workshops, seminars, and panels to discuss voter registration and political organization. A series of national speakers, to be announced at a later date, will address the students at the Chicago conference concerning the issues confronting them in this election year.

Don't Cop Out

by Fr. Leo Gallant

"Verrrry interesting." Sometimes I think of Wolfgang of Laugh when I hear certain things and he really came to my mind recently when this incident was related to me. A student here invited a commuter to try Midnight Mass some week and her answer was: "How can you attend a Mass said by a 50 year-old man?" Verrrry interesting!

It was either God's will, or Gus and Catherine's decision, that I should be born in 1920. And it's either God's will, or Marist College's decision, that I should be here in 1971. Unfortunately, it's nature's way that in those 51 years that I grow into a 51 year old man. (And it would be rather stupid to try to be a twenty-one-year-old in my mannerisms, speech, etc.) But I am consoled by Lin Yutang who wrote a poem entitled "Mellowness":

MELLOWNESS

I like spring, but it is too young.
I like summer, but it is too proud.
So I like best of all autumn;
Because its leaves are a little yellow,
its tone mellow,
its colors richer.
And it is tinged a little with sorrow.
Its golden richness speaks
not of the innocence of spring,
not of the power of summer,
but of the mellowness and kindly wisdom
of approaching age.
It knows the limitations of life
and is content.

As much as I have enjoyed life, I don't think I'd want to be young again and face the strifes and struggles the way I did then. I don't know if I'd want to go through the extreme poles of joy and sadness of my twenties again. I don't know if I'd want to be so lost, confused, groping again. I appreciate very much what the years do to a person, despite what they do to the body. I rather like the stability, the serenity that grow with age.

It's rather odd that some people cannot accept the fact that people must grow older and still live in the world. It would be nice if kittens remained kittens and never became cats. But I'd hate to live in a world where wine and beer and cheese did not age. I'd hate to live in a world where everyone was the same age. I'd hate to live in a world where everyone was 51 years old: no babies, no kids, no young people, no old people. I'd go nuts if I had to associate just with people 51 years old. I think the happiest year in my priesthood is this past year, living at Marist. I wonder how happy a twenty-one-year old would be living with just twenty-one-year-olds! I think of the book "Lord of the Flies."

Verrrry interesting. Really. I sympathize with young people's thinking that way. And I pray that somehow I can be joined by a very young chaplain. I think we would make a good team and it would be good for Marist.

RELATED AND UNRELATED FOOTNOTES

When I was a youth, I remember how malicious I could be; I could handle a poison pen with facility. Last week in The Circle I saw that same kind of poison in an article attacking one of our top teachers. (I like honesty in criticizing anything at Marist, but without poison.) I find most of that writer's articles that way. And it makes me happy that I am 51 and, I hope, rid of a lot of Poison.

I saw some interesting banners recently: "No force is a great as an idea whose time has come"...."To grow is to change and to have changed often is to have grown much"...."True peace is not merely the absence of tension. But it is the presence of justice and brotherhood"...."Any Catholic today who is not in jeopardy is not a Catholic"...."To sin by silence when they should protest makes cowards of men"...."You have not converted a man because you have silenced him"...."The future will be different if we make the present different"...."The day you no longer burn with love, many others will die in the cold"...."There is no way to peace. Peace is the way."

Ward's Words

It's amazing that I find advertisements for Christmas in my mailbox when my metabolism is still running on a summer cycle. It seems that every year the stores set up their Christmas displays earlier and earlier. Soon we will be buying our Christmas presents in the middle of the summer, putting them away, forgetting where they are, and buying new presents so friends and relatives won't be slighted. The stores win double and if you're lucky, you financial statement just about balances. You collapse from exhaustion and are gratified that you don't have to do it again for another eleven months.

This is what Christmas boils down to. Shopping, wrapping presents, going to parties, but it wasn't always that way. Remember as a kid going to bed on Christmas Eve and waiting for a little old man in a red suit to leave presents under a tree. This would continue until the bully of the neighborhood would say, "There ain't no such thing as Santa Claus." You begin to lose some of the spirit, but the most important aspect of the holiday becomes more meaningful.

Everyone knows of the star over Bethlehem and the birth of

an infant who was supposedly the son of God. Whether this story is true I do not know. I can only hope that it is and believe in the teachings of the man called Christ. He gave mankind a greater gift than any of us could give each other. The Christian concept is by far the most humanistic philosophy ever professed. His teachings are an exact code for man to govern himself in a just manner.

This is what we should celebrate during the Christmas holiday; the ideas of love, peace on earth, and goodwill among men. But these values have been abandoned and the now values of materialism have taken its place. There is nothing special about this season anymore. No one feels any kinder, any happier, just a lot more tired. But where are we supposed to take an example from? The Church was founded by the person who was born on Christmas. Are they following his teachings? What have they done to promote peace on earth and goodwill among men? It seems that they ask for extra money so the church will be decorated or the priests could have a very special dinner. They might hold a charity drive for the poor but it will depreciate any bank ac-

counts. By now it is obvious that the Church has also accepted the new values of materialism.

I ask the question, "What are we going to do about it?" Are we going to let something beautiful fade into oblivion? If we lost the Christmas spirit, we also lose Christ because without love and good will among men. He becomes just a historical figure. This is one more step in becoming impersonal machines of the technological age.

Dear Gail,

by Tom Walsh

The sweat poured off Wilson's head. He leaned against his shovel and pulled a handkerchief from his back pocket to wipe the burn from his eyes. He was a big fellow, about 6'4" with lean and long muscles. He was only twenty-five, but looked much older. He had a big jaw which seemed to pull his cheek muscles tight. Only a few strands of hair lay across the top of his head, and his eyes were rather deep set. He had quit high school at seventeen to take a road construction job. He worked for about a year and a half before getting laid off. He liked working with his hands and working hard. His old man had been the best mechanic in Atlanta, and he used to think that's what he would do. But he just never took to working with cars. His old lady had moved to Jacksonville about five years ago right before he left. She had sold the station and took some kind of ownership in a motel business. He didn't hear from her too much except on the holidays, but he still wrote her once a month. He saw her about two years ago on Christmas but not since then. She didn't like what he was doing, and he knew it, but he didn't mind it. He didn't have to worry about where his next meal was coming from, and he got to see a lot of different places. He just did his job, and that was it. He tied the handkerchief low around his head to catch the sweat. He unrolled the cigarettes from his undershirt sleeve and reached into his pocket for a match stick. He struck it off the bottom of his boot.

"Hey, bonehead, time to break for chow."

"Sure, be right with you."

He took a few more shovels full, and then stuck the shovel into the pile of dirt.

Phil Musconari shuffled the deck of cards and passed them to his left for the cut. Bear tapped them three times for good luck. Musconari was a good card player, and everyone in the company knew it. He would pay a penny a piece for twist-off beer caps, to use as poker chips. He would play anybody anytime for anything. He would always try and get the kids, cause he knew they were good for money and you never messed with Musc. They used to tell the story how he smashed a guy in the head with the butt of his rifle over a call in Black Jack. He could always handle himself. He came from the Italian section of Greenpoint, and they were always fighting with the Micks. He got in some trouble with the cops and that was one of the reasons why he joined. He had been out during '54 and '55 but jobs were tough. He worked for a while at the Navy Yard, but he had a wife and a baby on the way so he reenlisted. It was hard to believe that was sixteen years ago. But he was a sergeant now and he made really good pay. He sent money home to Maria every month, and his son was doing well in school. He would be getting ready for college in a couple of years, and that is why he took the combat duty. He didn't mind it, though.

"Hey, whatya say we break for chow?"

"Sure, when you're winning huh?"

"Look you got to eat, don't you?"

Doug Johnson lay on the top bunk and finished writing his letter. He had a hard time writing today because he knew it was getting close to the holidays. He could never write that well, but never missed a day without writing to Gail. Sometimes they would be saved up for a week before they would be mailed, but he would just slide them under his helmet and wait. Sometimes there wasn't that much to say, so he would just take a piece of paper and write "I love you" on it and mail it to her. He had only been in since September, but it seemed like years. He had figured he would join because he knew he would have to go sooner or later. Gail still had to finish school and they could get married after he had finished his duty. But now he just lay on his bed and thought. It was that feeling you get when you make a decision and have to live with it.

"Johnson, chow time."

"Thanks, but I'm not hungry."

He rolled over on his side.

Mrs. Frank Wilson got up at ten o'clock. She had the day off and was glad of it. She had been working pretty hard the last couple of weeks because she knew it wasn't long before the Christmas rush. The business hadn't been doing well, and she was really depending on the Christmas crowd. She spent about three hours on the beach—a good day to get a tan. Jack O'Neil was taking her out for Thanksgiving Day dinner, and she wanted to look her best. She had been seeing him for almost a year, and it looked as if he may pop the question. She was going to write to Paul and let him know.

Maria Muscomari got in around five from her job as a waitress. Phil Jr. had taped a note on the refrigerator door saying he was going to a party and wouldn't be home until late. She decided she was going to talk with him when he got home, because he knew he was supposed to help in the house. He knew the relatives were coming over for dinner tomorrow and that she would be busy with dinner. She didn't like the crowd he had been waiting around with lately, and wished Phil was home to talk to him. He always listened to his father.

Gail Ross had been home for two days now. She was happy to be home because she wanted to see her friends. She loved Thanksgiving more than any other holiday, and she felt she had a lot to be thankful for. She spent most of Wednesday preparing for Thursday's dinner. She loved to cook, and was going to make the entire dinner this year. She was tired and decided to go to bed early. She wrote Doug before she went to bed.

Richard and Patricia ate well that night and thought of things of little consequence.

The letters arrived on Friday. They were postmarked November 16, 1971.

"We regret to inform you that....."

Richard M. Nixon
President of the United States.

ITINERARY from Page 1

Bequest) etc.
Evening attend musical show in West End.

18 - Morning visit to the House of Commons as guest of a Member of Parliament, and attend debate.

19 - Morning visit to the London Museum in Kensington Gardens - a unique collection of memorabilia and historical documents portraying the development of London.

20 - Morning lecture: Pollution - A Universal Problem. How is it

Afternoon informal chat with Hugh Manning (Vice President, British Actor's Equity) on "Acting in Britain as a Profession."

22 - Full day excursion to Cambridge with expert guide.

25 - 26, 27 - No formal programme. Students can follow individual work-programmes. However, 4 additional theatre tickets will be issued to each participant.

28 - Farewell end of course dinner at a leading London restaurant, to which we shall invite some of the people we have met during our stay.

"Behave Damn You"

To Wonder; Why A Man . . . Skinner: Technique and Method

by Stuart Gross

by Louis C. Zuccarello

Dr. B. F. Skinner a messenger of the Orwellian world of 1984. A manifestation of Big Brother and the controls of his world, living and functioning among us.

With all that will be written about this man, I keep getting the feeling he has derived too much time from those he wishes to control, The Circle and recent articles in Time magazine and the New York Times Book review.

Dr. Skinner the authoritarian and his control creations, baby boxes, rat mazes, and writings of more than just a philosophical nature, (Walden Two). The man frightens me with his blatant announcements of the positiveness of "controlled freedoms". His attitudes of freedom are becoming to much of a reality. Dr. Skinner believes his way is the "right" way, for all. The right to control people and their freedoms the Skinnerian way.

I find the man dangerous and threatening to those who cherish the basic tenets of the freedoms we have left. I find his PSYCHOLOGY-POLITICAL. To wonder; why a man who has spent his life as a psychological behaviorist now wishes to create the controls of behavior instead of studying it?

"Behave Damn You"



Dr. Burrhus Freder Skinner

Which Sounds Better Skinner to Replace Nixon or Skinner as next President

by Daniel Kirk, Ph.D.

I would like to focus on a particular social issue that we will all eventually have to consider and judge, rather than on Skinner's theory and method of conditioning and reinforcement. As a Utopian, Skinner is not novel, but the type of Utopia that he advocates (Walden Two) is quite different. All of the previous social idealists predicated a society upon men and women freely entering into it. The rules and goals intrinsic to any type of social organization were also freely agreed to and abided by. The significant modification that Skinner makes is that in his ideal society everything would be pre-planned and pre-arranged and that through continuous control the goals of the society (health and survival) would be attained. The issue then, that Skinner raises, revolves around control of the individual and his environment.

One might resist and resent the idea that one person should have control over another. Whether it is agreeable or not, is beside the point as far as psychology is concerned. A common definition of psychology is "the scientific study of human behavior" with the objectives of describing, understanding, PREDICTING and CONTROLLING human behavior (Ruch). Within this context then, Skinner is working in a very professional manner attempting to achieve one of the goals that psychology has set for itself. Skinner's impact on the

public today is in large part a result of his training and orientation originating from his profession as a psychologist. Huxley's speculation about a BRAVE NEW WORLD may become a reality due to the efforts, energy and discoveries of psychology.

One might consider the question academic. Psychology has made some significant and successful attempts at predicting human behavior. The federal government and particularly the military has employed psychologists since World War I. One major area of involvement has been in developing tests and procedures for selection purposes. Both personnel and combat officers can attest to the value of these contributions for military purposes. Similarly more refined and sophisticated procedures have been employed for the selection of astronauts. At a psychology meeting locally, a few years ago, a NASA psychologist indicated that machine-manned space flights are the most desirable since it would insure more complete control. Utilization of human astronauts was dictated by economic considerations.

Today, psychologists are instructing teachers how to modify children's behavior. The theory and method of "Behavior Modification" is very much in vogue. At times the individual requests a professional to deliberately set about altering his

B. F. Skinner ranks high among those social and behavioral scientists who wield a considerable amount of influence today. Hosts of students have already been exposed to his WALDEN TWO, and it is very likely that Skinner's newest work, BEYOND FREEDOM AND DIGNITY, will also find its way onto scores of college reading lists. There is a great deal in Skinner's argument which demands careful attention and analysis. While fully prepared to admit the significant contributions of empirical behavioral scientists to the advancement of knowledge, I find Skinner and others like him, both dangerous and misleading when speaking from the narrow base of their own empiricism and their dubious contention of value free science. They attempt to construct a "technology of behavior", devoid of any philosophical or historical or religious considerations of any significance. Essentially, Skinner is captured more by technique and method and is hopelessly lost when forced to deal with the ends and applications of his research findings. His research with pigeons leads him to construct eventually a grand design for all of human society, quite a hop, skip and a jump. I would say. Not only does Skinner reflect a lack of concern for the findings of the humanities, but he also tends to ignore the considerations of the social sciences, especially political science and sociology and also the hypotheses advanced by others in his own field of psychology. There are many bases upon which one can find a critique of Skinner. I shall suggest only a few of the problems which Skinner's argument raises for me.

"Political action was of no use in building a better world and men of good will had better turn to other measures as soon as possible. Any group of people could secure economic self-sufficiency with the help of modern technology and the psychological problem of group living could be solved with available principles of behavioral engineering." (Walden Two p. 9)

Skinner's thesis is clearly set forth in this paragraph from the

behavior. In other instances it is thrust upon the child or patient without securing any prior consent from the person. These illustrations are intended merely to indicate that methods of prediction and control have been and are being applied apparently successfully in important spheres of life.

The dilemma between psychology and human control is



well illustrated by the opposing positions taken by Harvard administrators towards psychologists Leary and Skinner. The former received university censure and separation while the latter is held in high esteem in university circles. Yet Leary promised to liberate and enhance humanity by pharmacological means. University authority in

opening pages of WALDEN TWO. To achieve this better life which man has failed to realize to date, Skinner would place full power in a board of planners who possess the knowledge of those techniques which could mold men into a society in which each individual would find happiness. The definition of what constitutes happiness or the good life is left to the planners who would listen to and take under consideration the advice of members of the community. The community has no voice in the selection of the planners. These men obtain their position because they are "competent" behavioral engineers. The society also functions through the use of managers and scientists who devote their research to developing even better controls. Of course the key question is what criteria will be used to define happiness and the good life.

We know that the happiness of the community, as Skinner discusses it, is inconsistent with strong family ties, parental care of children, child-bearing by the "unfit", belief in God or with



marriages that are not approved by the manager of marriages. We know little of the values which will govern the decisions made by the behavioral engineers, but these above mentioned are some hints regarding Skinner's view. Thus, any individual who might hold to any of the above mentioned ideas must be conditioned out of his errors and then "forced to be free" i.e. conform to the beliefs deemed proper by the behavioral scientists.

Skinner insists that the conclusions as to what constitutes happiness would be valid because they would be supported by experimental, empirical research.

this instance ruled that he was non-professional and that what he was doing was dangerous to students. On the other hand, Skinner promises a society in which all human behavior will be predetermined. The possibility of a closed and controlled society in this instance is supported and encouraged by the university administration and apparently sees no threat to their students.

Within psychology, the controversy over control, surfaced at the late American Psychology Association Convention. (The occasion at which Skinner received the prestigious Gold Medal Award. He was honored as a "pioneer in psychological research, leader in theory, master in technology who has revolutionized the study of behavior in our time...he is revered by many for his services to all.") Kenneth B. Clark in his presidential address urged psychology to move more swiftly and directly to reach the objectives proposed by Skinner.

Clark argued that the traditional approaches to a "control of the negatives in man and the enhancement of his positives not only are unpredictable in their results but also require continuous reinforcement and a prolonged

As one critic of Skinner's has pointed out. Skinner shows little knowledge of large social movements, groupings or issues. There is serious doubt that his technique would be workable; there is serious doubt that his proposals are desirable. Skinner speaks of a society organized into small groups with what seems to be a rather homogeneous population. He gives us no clue as to how he would deal with widespread ethnic diversity which has the potential for a rich and varied contribution to life, except that he would most likely either condition it out of existence or else rigidly control it so that it would be devoid of all spontaneity. How he would propose to dismember the complex economic systems and political systems presently existing remains a mystery. As one critic has described him, he is essentially pre-industrial in his thinking.

One could go on listing a litany of objections to Skinner's simplistic fascination with the findings of his behavioral research. The history of mankind has been a consistent struggle to realize the freedom of the individual. The dignity of the human individual has suffered many injuries in all areas of the world. Perhaps Skinner's view that freedom is a fiction and that the dignity of the human person is meaningless is another in the long series of totalitarian justifications for enslaving man. Society needs authority and controls. Order consistent with justice is a human and social necessity. Skinner's promise of security without freedom is the guise of a behavioral dictatorship represents another attempt to reduce men to little more than pigeons in some scientist's laboratory.

We can learn many things about behavior from Skinner and those like him. Yet, the human person as one with a history and a future demands a fuller and richer understanding than behavioral psychology can supply. It would be my hope that students engaged in a liberal arts experience might understand that experience more fully when dealing with a man like Skinner who tends to ignore it with disastrous results.

period of time in order to demonstrate results...The present generation of human beings is required to develop psychological and social sciences with that degree of precision, predictability and moral control essential to the survival of man." He advocates control by pharmacological means and would see it applied e.g. to control aggression.

The speech produced a heated discussion and a number of noted psychologists later rebutted Clark's remarks. But again its that same strange kind of inconsistency that was exhibited at Harvard. It appears that psychologists when confronted with the objectives of their own profession put in a threatening light, are confused and apparently inconsistent. Does the negative response mean that it is acceptable to predict and control in some cases but not in others? What will be the criteria to employ in such dilemmas? The power to control human behavior is a reality. The crucial question is to what ends will the power be exercised. This is the problem that psychology has raised but it is an issue that each one will have to face and answer. Hopefully, the resolution will be arrived at by a free citizenry.

We Can't Afford Freedom?

"Know Thyself" (Socrates) i.e. "Know a Rat" (Skinner)
or The Wisdom of a Rat

by Italo Benin

PREMISE: - Someone (and maybe Skinner himself), out of ignorance, may argue against the title of these few lines. One may say that it is an arbitrary, dishonest, free interpretation, which does not take into consideration the vast objective context of Skinner's thought. But, this accusation is due to the ignorance of the accuser. I believe in Skinner's ideas (though my faith is still a little weak) and I admire him for giving scientific thought an existential seriousness, a rare thing indeed in our saturated scientific world. On one hand, we all recognize praise, and admire the validity and greatness of scientific thought, but we are still far from living according to a scientific validity and purity i.e., according to truth. Somehow we never believe that science has anything to do with our lives. Too often it is like the Sunday mass for a Christian. It is time to get rid of this fundamental hypocrisy and ambiguity. This is why I admire Skinner: he had the guts to recognize the universal validity of science.

And if someone tells me that the title is an arbitrary free interpretation, he does not realize that he presupposes something which does not exist: freedom. And if someone accuses me of intellectual dishonesty, once again, he presupposes something which does not exist: honesty (or dignity). Such an accusation springs from the fact that one does not look at life from "beyond (or below, what is the difference?) freedom and dignity", as Skinner is asking. Such an accusation would give me something which I cannot afford: namely, freedom and dignity. For how can I be held responsible for what I am thinking, writing or doing if I am not free? Or how can there be such a thing as intellectual dishonesty, when there is no such thing as honesty? I am beyond or below that.

In other words, it belongs to the correct understanding of these lines the fact that whenever the word "I" is used (and with it all its synonyms), the writer of these lines does not mean any individual uniqueness of self-hood as he was historically conditioned to believe. Whenever the word "I" is used is meant nothing but the resultant of all the variable conditionings within the constant and universal frame of coordinates of space and time.

If one happens to disagree with what is said, it means only that one was conditioned to think differently from the guy who is writing these lines. And let us not start the old meaningless argument about which conditions (or ideas) are the right ones, the true ones. It is like asking whether a cat is better than a rat. One can take the cat as the criterion of

truth, in which case the poor rat is wrong. Or one may take the rat, in which case the poor cat is wrong. And let us not talk about universal valid situations. Any situation is just like a rat: particular and contingent. But what does a cat have to do with a rat? In other words, your conditions are your criterion of truth. You cannot help it. You were conditioned to think like that and your response to these lines will be conditioned by what I am saying (Oh, the great dignity of a stimulus!).

WONDERING REFLECTIONS: - When I was born, I did not have the slightest idea what at this world was all about, what the others were, and what I myself was. Not to talk about why it was all there as it was and myself with it. All I knew was that it was there. But it was not long before I was told all about it. It was really a surprising thing. My being told that was called the learning process or education. Least of all, did I know that there were things such as rats, until I was told about them, or I was lucky enough to see one of them. No doubt it was a charming little creature. The first thing that impressed me about him was the fact that he did not like to be caught by a trap or to be put into a cage. I always admired him for that. I thought that he was very smart. (Did Skinner realize that?) But any time I saw a rat, to me it was just that; a rat, one of the many, strange little creatures in this world. And it was a rat, just because it was different, say, from a tree, a cat or from myself. Later, I learned from Aristotle that a rat was a rat because he has the form of a rat and not of a cat or of a man. And by form, Aristotle meant that which makes a rat a rat and not a cat or a man; that which constitutes the essence of something (forgive this philosophical touch!) Of course, I never got to know what the form of a rat is. But it didn't really matter. There were many things that I didn't know; and I paid attention to some other things that I thought were more important to know, like myself or the others. Man was more interesting to me than a rat. I was satisfied just to know that a rat was different. This is why I used to tell myself that in order to know what to be a rat means, one has to be a rat. If you are not a rat you will never know it. That's the way I was thinking. Of course, by the same token, I never expected a rat to tell me who I was. I never thought that a rat knows much about man. To be honest, (and this is my subjective opinion), I don't think a rat gives a damn about man, about knowing who man is. He has more urgent problems to worry about. Moreover, I don't know of

any rat who has made or written any scientific study about man. The only thing he knows about man is that cunning learning that springs from the need to survive and to adapt oneself to a new environment. For I believe that modern rats have to compete more and more against man in order to survive, once man, following his territorial imperative, has claimed for himself the whole planet.

In other words, it never occurred to me the idea that rats, thanks to our scientific and psychological study of their behavior, could hold and disclose "the deep mystery of man." Oh dear! You have to forgive me using those words. As you know I was historically and culturally conditioned to think like that. And I am still partially conditioned. As you know, unfortunately, history is still within us, with its burden and it's very hard to go "beyond" it. How can we go beyond it, dear Skinner? Yes. How can we go beyond if we are conditioned? For in order to "move beyond" we should "transcend" our conditions; that

lived in the Middle Ages). And science deals with facts, with what is there, objectively, and not with what we would like it to be or with our dreams. This is all semantics, i.e., subjective, i.e., for the birds. (For, as you know, truth can be only objective, expressed in logical forms). And how did science start? Someone may ask. Well, just like everything else; by luck or by mistake, that is, by accidents, just like Eve's apple, or Newton's apple (there is something strange about these apples, isn't there?)

In other words, man historically was conditioned or found himself in situations that according to our modern scientific standards made him look at himself and at the world in the wrong way, or even to fancy realities that don't even exist, like freedom and moral values, dignity, spirit, God, and all those beautiful things, which are scientific nonsenses. If one asks why man was conditioned to interpret reality in that light, the answer is of course because he was conditioned. And if one asks why these conditions arose, of

philosophy. And we did, but there was nothing there except dreams and phantasies or empty logical ideas.

"Look at God", said religion. And we did look and saw nothing except sublimations of our frustrations.

"Look at the others," said the socialists. But the others are like me, poor things.

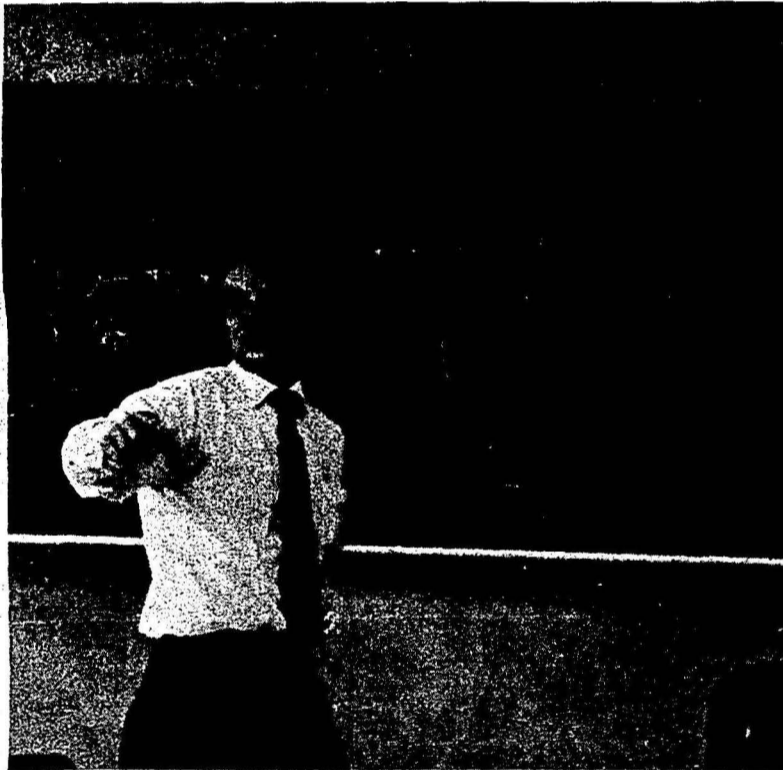
"Look at the rats, at pigeons, guinea pigs, at monkeys... at nature," said science. And all of a sudden, the riddle of man has been solved.

No doubt, were Socrates coming back today, without being conditioned by our scientific thought, and found me "child of Science" in a lab, wearing a white robe, surrounded by pigeons, rats, guinea pigs, etc., kept in sterilized cages, he would burst into a sarcastic laughter: "No, that's not what I meant and what I died for", he would tell me. And know how the old man would go on and on. "Well mu dear Socrates, I'm getting to know myself as you told me and what do you think a rat dies for? For truth, like you did? What do you know about rats, Socrates? Nothing. That's why you didn't know anything. That's what was wrong with you." And I would dismiss him quickly, thanks to the strength of my scientific seriousness and dedication.

CONCLUSION: - And there are times now, when alone, secretly, still with the sting of shame for my lost dignity which never existed, I walk among trees looking for a rat to introduce myself to. But the rat runs away from me, or keeps at a safe distance, staring at me in a strange way with wonder in his eyes: "Who are you?" Oh, no, dear rat, don't start all over again like Socrates. Don't you know me? And the rat leaves me with an infinite pity. But my dear rat, to whom shall I go? To the psychologist and the psychiatrist? When I go to them I feel the same shame and discomfort. Do you know, they spent most of their time studying rats, and when I go to them all they see in me is a rat. They think I am a rat. And I come to you because I thought that you know better than they do what to be a rat means.

And there is a rat now that creeps into my mind saying: "You fools! You and your stupid scientific psychology. Why don't you take all those rats and pigeons, and monkeys, and guinea pigs that you keep in sterilized cages, in labs and GIVE THEM A KICK IN THE ASS AND LET THEM GO! Only then a rat is a rat, a pigeon is a pigeon, a pig is a pig. Only then, you may understand what we are, and who you are. All you are doing in labs is mimicking life like parrots, confusing the real with the artificial...."

And I am still wondering, confused and lost, what is the meaning of the wisdom of a rat.



is, we should be able to condition our conditions. But this would lead us to the metaphysical atrocity of freedom. When I open my eyes, the world was already there, with all its tender laws (conditions) and there is, and there was, nothing I could do.

Could I be held responsible for getting hungry if I don't eat? Or if the moon moves around the earth? It's as elementary as that.

But, I must honestly admit that I'm trying more and more to believe in the new scientific psychological ideas. Actually, it's not that I'm trying as though I want it, and I have the power to refuse it if I don't want to. Once again, this behavior presupposes freedom, and in this way we go back to our old stupid ways again. As a matter of fact, there is nothing I can do about it. Very soon we'll all be conditioned. It's only a matter of time. Then we will find it natural to think that we are not different from rats and we are all going to live like rats, as the Medieval man thought that he was made in the image of God and tried to live like God (I hope it's easier to live like a rat!)

And this will happen not because Skinner said so. He too was conditioned to think like that by our new scientific thought (probably he would be a theologian studying the behavior of angels instead of rats had he

course we have to ask science for the answer although, I know that science is too busy to bother with this question. All I know is that scientifically those conditions were not created by man (this would presuppose freedom with all its stupid problems). Therefore, they were objective conditions and from this point of view, as valid as Newton's mechanics or Einstein's theory of relativity. For, to undermine the validity of those early experiences of man, not only would imply man's freedom, but would also cast a doubt upon the validity of any given experience, including any scientific experience, even the scientific psychological study of the behavior of rats. And one day we may be laughed at as we now laugh at all those non-scientific illusions of man. The only difference will be that our scientific illusions have no dignity, whereas the old illusions at least had some dignity. But then, for the same reason, it will make our being laughed at much easier to accept. Maybe there will be nothing to laugh at, for there is not much drama, therefore not much comedy, in the fact that we are like rats. Maybe the future history will reserve for us only pity.

So here we are, still trying to find out who we are.

"Look at yourself", said

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

Due to
Thanksgiving
Recess,
there will be no
paper
next week.

America's Newest Religious Tradition

"There is no god but behaviorism and B. F. Skinner is its prophet." This is the creed of America's newest religious tradition. Like many modern western religions it professes belief in an impersonal god, faith in the hard data of empirical knowledge, a value system worked out in terms of technological know how and a human destiny as determined as the fatalism of Islam.

Unbelievers are encouraged to read its scriptures - THE BEHAVIOR OF ORGANISMS, WALDEN TWO and particularly its gospel BEYOND HUMAN FREEDOM AND DIGNITY - if they have any doubts about the validity of its claims.

Potential converts are faced with two basic questions about this religion of behavior control. The first is related to the possibility that B. F. Skinner may be right, that we may only be responding to stimuli, that there is no such thing as an "autonomous man." If this is so, then the question is, Who is going to handle the programming of mankind?

With the dark memories of Nazi Germany behind us and the grim possibilities of 1984 ahead, the question of who plays the part of Big Brother is not just idle speculation. Even if we accept Skinner's nineteenth century small-town values it is no good telling us that our Walden Two will produce a society of equals. We know only too well that in a community programmed for behavior control some animals are always more equal than others. Usually it's the pigs.

The other question is more serious because it is directed to Skinner's basic hypothesis of stimulus-response. Before we can believe we want to know, Is it true to life? Naturally the apologetic of behaviorists is all very logical and they can usually explain away our illusion of



making choices, our fantasies of freedom. But then, life is not logical and purely logical models of existence seem to fall apart eventually. It's like planning the perfect crime. It should work but it never does. Something - somebody didn't count on always happens.

Actually, life is absurd. Theologians have usually argued against scientists on the ground that there is a basic order to the universe but a better argument can be made from the other side. The scientist who restricts himself to observable data empirically substantiated, a man like B. F. Skinner, is simply ignoring the vast amount of chaos all around him. Ever since Heisenberg's studies we've been aware of the great uncertainty in the behavior of matter, to say nothing of the behavior of man.

This is a world in which accidents do happen and surprises do occur. History is always new. Nothing stands still. Everything is changing. We know from experience that this is what life is really like. The trouble with Skinner's theory is that you can not put man, or life, in a box.

No one denies that man can, and often does, behave like an animal. Sometimes we do not even come up to the level of animal intelligence. College students laugh at a film of rats learning to run a maze until they discover that it takes them twice

as long to master the same maze. We can all do with a strong dose of humility and honesty about ourselves.

The point is, however, that man does not have to live like an animal. He can dream and wonder. He can explore and imagine. He can play and "make believe." Life offers him the

Beyond Freedom in the American Economy

by John Griffin

A leader in American psychology has recently come into general public notice by renewing, in his latest book, a plea for the subordination of individual freedom to planned environmental control. The psychologist is Burrhus Frederic Skinner, a Harvard professor who is the dean of the contemporary "behavioristic" school and the inventor of the widely employed programmed learning technique. The book is entitled, apparently with considerable logic, BEYOND FREEDOM AND DIGNITY. Since the thesis of the book deals with social policy, it has relevance for students of economic policy and theory. In fact, the onset of the current New Economic Policy (of freezes and other controls) can well be considered a documentation of Skinner's argument in the economic sphere.

Put briefly, Skinner's view is that contemporary industrial societies have gone past the point of history where effective organization, or even continued existence, can be based on first principles of personal autonomy and development. Individual rights as a SUMMON BONUM can now only complicate and jeopardize Western man's struggle to preserve his culture. Rather, what is needed is "a vast, all-pervasive institutional system of behavioral controls, designed to reinforce altruistic behavior" NEWSWEEK September 20, 1971, p. 95. Skinner himself does not have a list of institutional rearrangements to promote, nor is he certain about the vehicles for deliberating and administering the required changes. In his analysis, however, the control of individuals by the external influences of their environment is already a fact, and the necessary next steps are to accept the reality and move on to a more rationally engineered system of control through "behavioral technology".

There are two issues of long-standing dispute among those who have speculated on the human condition that are raised in such a discussion. The older argument is about the real extent of freedom that man can be said to enjoy in the face of a host of external forces and internal drives. In the modern industrialized society, the Free Will-Determinist dispute cannot be without interest, but it would call for an especially elaborate philosophical and sociological study that would lie beyond the interest of this brief review. The topic of later vintage falls more particularly, although not exclusively, in the area of economic policy. This is the question of the degree of individual autonomy that is appropriate among economic agents in society, or more familiarly, the LAISSEZ-FAIRE or modified LAISSEZ-FAIRE issue. Here, some modern European, and recent American, history provides some intriguing insights.

On August 15, this country's economic life was placed under a regime of new directions as the President outlined Phase I of the New Economic Policy. The economic giant of this world proclaimed its departure from a large portion of the economic freedom in which an unmatched array of goods and services had

possibility of festivity and fantasy. Man can, if he chooses, become human. This is his dignity and freedom.

Now you may wish to go beyond this to Skinner's impersonal god of behaviorism. But speaking only for myself, I think I'll stick to my belief in the living god, the lord of the absurd.

annually been generated. Of course, certain areas of the economy have been exempted from the new controls, and doubtless others will also be freed in the future. Moreover, the possibility exists that sometime later the bulk of domestic economic activity will return to something approximating the liberal condition of a former time. Still, a large change to a controlled status has been effected, by national leaders committed to promoting the survival of free-enterprise production, and it can only be surmised that in the future similar circumstances would

The Cancer or the Cure

by Tim Healy

Understanding that we are that which was formed by religious organizations, political favoritism, educational climate, and so on down to parental anxiety, is necessary in understanding the popular proposition put forth by the eccentric Harvard psychologist.

We are not free, there is a

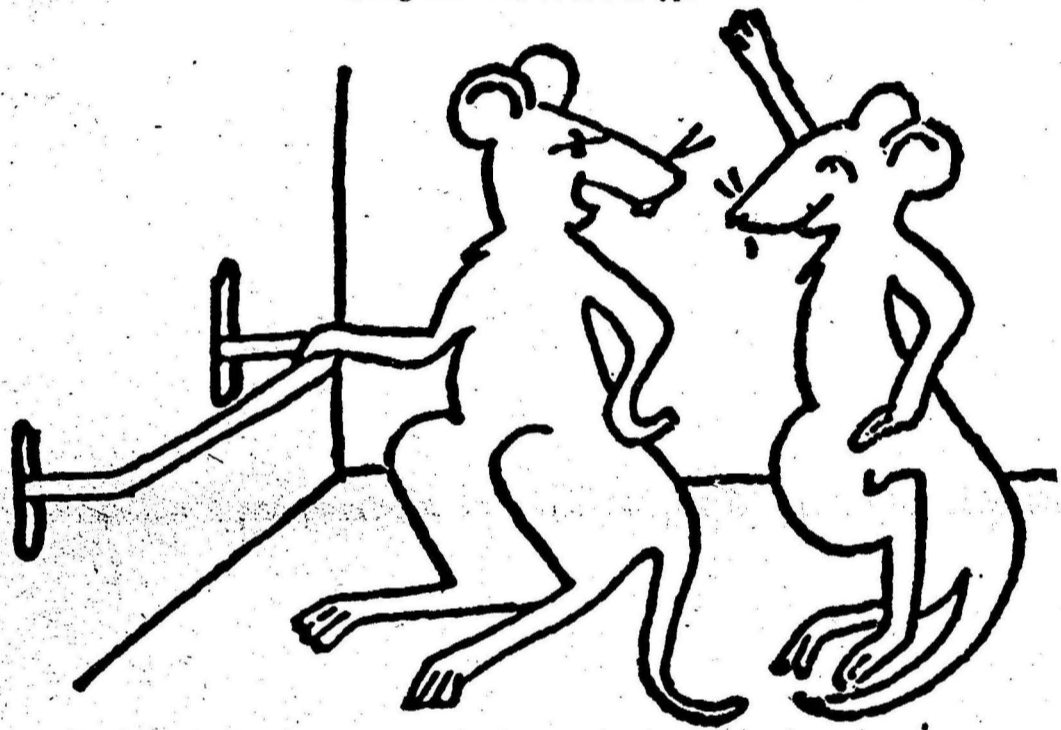
strongly operative after the mid-nineteenth century. Such diverse developments as romanticism, idealist philosophy, Marxism, nationalism, democracy, reoriented religious emphases, large-scale industrialism, and even older conceptions of individualism itself, played a part in weakening the sway of autonomous economic action. In the United States, however, independence in business remained largely less affected by the turmoil of European speculation and nation-building, although the Great Depression resulted in an increased volume of legislation setting some bounds to this type

possibility that someday we may be, but we're not now. That which is limiting our energy is that which we call ourselves. War, competition, hate, violence, crime, and atmospheric suffocation are all the limiting factors of our society. Frustration flies by anxiety and with bullet speed flies toward neurosis. Enter the psychologist. How to cure this neurosis?

From the aging old atheist of the northeast we hear the advice to dissipate the causes of frustration, anxiety, and uncomfortable culture; give up individual responsibility. The writers of the literature of freedom call this, the sacrifice of consciousness. Many feel that if it is consciousness that causes irrational behavior, then do away with consciousness. These philosophers have a good case to present to a hopeless society; but where did the hope go? Did it burn in the streets of VietNam, the land of Buddha? Did it die on the cross?

"Man must repair the damage or all is lost."

How to re-condition ourselves is the question of the day, and I'm not all that sure of B. F. Skinner.



"Boy, have I got this guy conditioned! Every time I press the bar down, he drops in a piece of food."

lead to a reimposition of the same or more extensive restraints. It should be noted too that in its main thrusts the New Policy has been accepted by all major segments of American society. There can be no doubt that a large measure of the free scope allotted to the country's economy has been replaced by a societal guidance intended to preserve the larger cultural values.

In historic perspective, anything like full freedom for economic activity has had only a brief existence. As an organizing principle for national economic life this species of liberalism originated in Adam Smith's WEALTH OF NATIONS (1776) and in the slightly earlier writings of the Physiocrats, as well as less completely among other more isolated thinkers. It is one of the many offspring of the Enlightenment in the latter half of the eighteenth century, and fully reflects the preeminent value which Enlightenment thinkers assigned to individual freedom. Through the Classical political economy, economic individualism moved, but not without modification, across the nineteenth century and on to the new American republic. In the process, Puritan ethic and Darwinian evolution lent support. Pure LAISSEZ-FAIRE economies never existed, and the liberal model came under increasing criticism in theory and practice from a variety of forces

of freedom. In no other country did so much of the original program for wide independence of action in economic affairs endure for so long, as a consequence of a long chain of circumstances that historians might readily identify.

Although the analogy is imperfect, the current set of controls on the country's economic life bears a certain resemblance



to the mercantilism that characterized national policies in a long era preceding the classical period. The rising monarchies of the mercantilist era had no hesitation in imposing a considerable regulation on producers in the interest of promoting state development whether in Europe or in the overseas colonies. Recently, in fact, the readiest description of the New American Policy that one student of the contemporary scene could make was to mark it

as inherently mercantilist. The economic environment confronting Americans today had had a good measure of control engineered into it because of what amounts to a considered judgement by the national administration that an earlier reliance on autonomous individual economic behavior had become unsupportable in the circumstances. Some, at least, of Skinner's psychology has found an application in what was for much of the modern era the Brave New World of Adam Smith.

Many aspects of the Skinner thesis are untreated above. I would have to find myself among the many critics he has earned throughout his career. What has seemed impressive, however to me is the falling together of this his latest enunciation and the placing of economic controls in the New Economic Policy.

Quotations used in the review, as well as most of substance of Skinner's argument, were taken from: TIME, September 20, 1971; NEWSWEEK, September 20, 1971; and PSYCHOLOGY TODAY, September 1971 (review by R. L. Rubenstein).

Best Wishes at THANKSGIVING

CIRCLE EDITORIALS

Happy Thanksgiving

This edition of The Circle concentrates itself upon the Skinnerian concept of modern psychology. With this attitude towards human existence in mind, let us contemplate on what there is to give thanks for on Thanksgiving Day, in America, 1971. For the obvious, the is Phase II, or the withdrawal of United States troops from South East Asia (even though the withdrawal rate is so agonizingly slow.)

Once again in the last year we have landed on the lunar surface and more recently we have penetrated the atmosphere of the planet Mars.

But today Walt Sales, class of 1971 entered the Army; ordered to do so by the virtue of his birthdate. Also this evening, Wanda, a thirteen year old daughter of welfare recipients in Poughkeepsie ran away from home. But calling the three rooms her family lives in "home" is nothing more than exaggeration. Wanda just could not stand up to the unbearable pressure of being poor, poor, white trash.

Hurling epithets at Marist students is a complete waste of time, as evident by this effort. But for once in your sweet Long Island, North Jersey lives, realize while you gobble up your turkey that most of the world is goddamn hungry. On Thanksgiving Day thank your god for all

you have attained, living as products of middle-America.

But realize for your own sake that such a way of life has made very few members of that class very happy. One in four marriages ends in divorce and among the children there exists almost suicidal cravings for security which are ripping apart the very fiber of white middle-class society itself.

Albert Camus declares that the joy of life cannot be found in success or failure but rather in the struggle of life itself. Apparently Camus never met Wanda...

And Dr. Skinner, what would you suggest? How would you control the behavior of a thirteen year old who deals with being called a whore, daily by her neighbors or when she is on her way to attend classes in Poughkeepsie's Middle School. She was not conditioned to react positively to white middle-class values which she neither lives nor understands.

So Happy Thanksgiving students of Marist and pass this off as just another right on editorial, but beware, the sins of the parents are truly visited upon their offspring.

To The Editors Marist Year Abroad

To the editor:

Your newspaper on Marist Year Abroad prompted me to write this letter.

If any Marist students would like to write to other people abroad, possibly other college students, for the exchange of ideas, stamps, or the promotion of world good will and peace, I would like to recommend an organization called "International Correspondence Service." This is a non-profit organization through which I have made several good friends.

Anyone interested should write the Director, Mr. D.W. Kerlogue, P.O. box 10, Matlock Derbyshire, England. Please enclose an international reply coupon which can be bought for about 25 cents from any post office. The writer will receive full enrollment details by return mail.

Kathy Scott

Resource Center

To the Editor:

The cooperation with the Poughkeepsie High School Resource Center this year is one reason for the initial success of the program.

The students from Marist have proven to be most accountable in their commitments to the students. We feel we are all benefiting.

We speak for all the staff and students by saying "Thank You" for your efforts and continued cooperation.

Sincerely,
Rupert J. Tarver, Jr.
Janette H. Demenkoff

Africa in the Nude

by James McLoughlin

I have previously commented on the surge of nationalism that characterized so many nations of Africa just prior to independence. It was noted that an almost universal hatred of colonialism acted as a kind of social cement for the otherwise independent tribes. When foreign rule was removed however (at least politically) there appears to have been a reactionary movement in many parts of the continent.

This is not to say that there exists in Africa no spirit of nationalism or unity. Far from it. It is plainly evident in many of the young states; prominent among them Tanzania. What may not be so obvious though is the sense of tribal identity that has resurfaced in some nations. It manifested itself in the Republic of the Congo after that nation had achieved independence from Belgium. The civil war that ensued is the most extreme form that tribal friction can result in. A similar experience occurred in the Nigerian civil war. While it is true that western powers played a subtle but effective part, the conflict was an attempt at succession by a single tribe - the Ibos of Biafra.

At this point it is useful to draw on the American attempt at independence. When the struggle was being waged against Britain Patrick Henry noted that he was not a Virginian but an American. That to some extent seems to have been the spirit at the time. Sectional (instead of tribal) interests were sacrificed for the common cause which required unity and cooperation. But after independence was achieved sectional interests manifested themselves. All of a sudden one could find Virginians and New Yorkers again. This posed a serious obstacle to the formation of a national government. Even after it was formed it had pronounced differences in the ideals of its constituents. This of course hinders formation of nationalism. In our case sectional interests almost destroyed the nation when they culminated in our civil war.

To some degree the same forces are at work in Africa today. In Kenya for example tribalism is at present the most serious obstacle to overall prosperity in that region. It is evident in the government and even at the university. Presently

the Kikuyu tribe under the leadership of Kenyatta is in power. Kenyans universally admire this charismatic leader because he is symbolic of the struggle for Uhuru against Britain. But when he dies there is almost sure to be a power struggle. It will not be between progressives and conservatives. Nor will it be contested by those who favor capitalism as opposed to socialism. It will be between the two rival tribes the Kikuyu and the Luo.

The reasons for the relative decline of nationalism is actually quite basic. Many people in Africa are not yet ready to consider themselves as members of an intertribal society or the modern nation states that they happen to live in.

In Africa the tribe has been and will continue to be the basic unit of society for some time. The level of tribal society is a specific period in the evolution of the modern nation-states. Practically every civilization on earth has evolved in this manner. It was not all that long ago that Europe was inhabited by tribes - the Visigoths, Moors, Lombards, Jutes, Anglo-Saxons, etc. Such lands as India, Pakistan and Afghanistan are still tribal to some degree.

The point is that Africa had evolved to the tribal level of organization when it was confronted with politically and militarily superior conquerors from Europe. The invaders created nation-states in Africa based on those of their own society. But Africa was not yet ready to be divided up in this manner.

The Europeans interfered with the natural and continuous process of organizing society into a state or condition that is better than the previous one. Africa had achieved the formation of tribes and this solved most of its problems - it had no need for subdividing into nation states prior to the European conquests.

In all probability the tribes would have eventually synthesized by their own accord and would have formed national states. As to their size and complexity one can only speculate. Based on world experience it seems that Africans would in time come to realize that the tribe is not the most efficient method of organization. Contact

ON KING

The Marist College King Committee along with the Appalachian Club have sponsored the fast for the East Pakistani Refugees. Saga foods had agreed to give 45 cents for each student that would fast from eating in the cafeteria. The total number of students that fasted was 440, thus giving the refugees approximately \$200. Those that did not wish to fast decided that they would give money instead. We collected about \$90 from students who were concerned about the cause. There were also collections being made on Main Street in town headed by Jack Whelan and Patty Schoepfer. Their net proceeds came to be about \$90 also. Many of the people were doubtful about giving the money to Jack because he is a big ugly, hairy hippy. However we also had a sweet and innocent young lady who made those people believe otherwise (little do they know about her, she's a hippy too). So, all in all we collected \$400 that would go to the needy Pakistani refugees who are being torn by hunger and war. I extend my thanks to all.

The King Committee also sponsored a child from Tanzania in Africa. The sponsored child is a male who has no parents to care for him. He is living with relatives that cannot afford to keep him up. With the money we sent, this child will be able to

continue living with them and more so get him an education that is needed among many of the people there. Anyone wishing to write him contact Dennis Alwon Room 220 Champagnat.

The King Committee has as its job to alleviate problems that have arisen or that may arise on or off campus, whichever is needed. We are working on programs to facilitate some unnecessary problems.

The call for student volunteers is a necessity through the community. Poughkeepsie High School is in desperate need of students going down to tutor on a one-to-one basis. The hours of tutoring would be done during the school hours and you could work out your own hours. The problem is that many students do not want to commit themselves to more than one hour a week or another problem may be transportation. What I need from you is a strong commitment that you would help at the specified times. I am working on getting a car to transport students, however for the time being you will have to work things out on your own. I suggest getting together with a group of friends, one who has a car, and drive down together. Please contact me if you are interested. We desperately need you.

Peace
Dennis Alwon

Cooperative Bookstore

The College Union Board has allocated the use of the Browsing Library as a cooperative paperback bookstore in conjunction with a library. The bookstore will deal with only creative paperback books that are not available in the

bookstore.

Anyone interested in helping set it up or who wants more information, please contact Dennis Alwon in C-220 Box No. 7 or Dr. Michelson chemistry department.

with other areas of the world via trade, etc. would have exposed Africans to the advantages of national states instead of tribal areas. But no little time is spent first in maturing the conviction that reform is necessary and then in attempting to carry it out.

Africa was deprived of this time by the western powers. And now that foreign rule is removed, at least in the immediate sense, the evolution will continue, and probably at a much faster pace than it would have had not the

foreign powers come. Even though the present day states of Africa are artificial creations they possess within them the seeds of nationalism. And the nationalism that they will display in due time will be much stronger than the narrow national unity they now possess. Why? Because Africa, perhaps more than any area on earth has experienced the nightmare that results from disunity; colonialism.

Next week: The Myth of Independence

Circle Interview: Rhys Williams

by Anne Trabulsi

Q. What was your first impression of Marist?

A. My first impression was of a wall on Route 9 surrounding the campus. I saw black robed figures walking around. The first person I met from Marist was Martin Lang, then a brother who taught in the Theology Department. He came to my church in Poughkeepsie, Christ Church at my invitation in the interest of ecumenical education.

Q. When did you come to Marist and what were your feelings on teaching at a Catholic College?

A. I came to Marist on a part-time basis in 1964 and taught a course in the Scriptures. When I was asked what texts I might use, I was told that I could choose any books that I wanted to use. At times, I felt like the pet Protestant, but I think that the feeling of welcome from everyone was genuine. That friendliness was one of the first things I noticed at Marist, and although it was somewhat awkward for everyone, the good feeling of belonging was real.

Q. What changes have you seen in your years here?

A. Marist has changed a lot from 1964 to 1971. There are fewer cassocks and there are now women on campus. With regard to the Religion Department,

there has been a great change. The name of the department is now the Department of Religious Studies and not the Department of Theology. This meant a whole new look for Marist; it was joining the Twentieth Century, taking an interest in the city, accepting the women on campus as people; in short, Marist was becoming involved.

Q. Do you see any other changes with regard to your Department in the past few years?

A. The name change is sym-



bolic of a new, healthy approach to religion. We are now studying religion and not just Christian Theology. For example, the first course in Judaism will be offered this coming semester. Another important thing is the dropping of the religion requirement for the Catholic students. This enables those who really want to pursue the study of religion to take courses in it, without forcing them. This way, most of the students in the class are really interested in what they are doing and not just there because they are required to be. I feel that I have been a part of some very significant changes in the Department of Religious Studies. Although I have been a full-time faculty member for only a year, I feel as though I've been around for a long time, as a result of all the creative changes that have taken place.

Q. How do you see things now?

A. Well, now I have two jobs; in addition to being a full time instructor, I am also the assistant chaplain. The job of assistant chaplain is not easily defined. The name is just a title, I am very excited and hopeful about it though. What it is not is a Protestant ministering to Protestants, but rather helping Father Gallant to minister to Marist. We are exploring the

possibilities of things we can do together, like, for example, the Monday night Ecumenical Service. I am at ease with Father Gallant, who is also looking for ways to minister to Marist; we're good friends and we really don't have any specific plans of what we are going to do and probably we'll just see what happens. In our business we trust a lot in the promptings of the spirit.

Q. Do you see any differences in the students?

A. Aside from the obvious fact that there are now women on campus, I see a willingness among the students to find out about others. People are beginning to recognize me, but I still think that the college is unsure of what to do with a Protestant minister.

Q. Do you see any advantages to being Protestant here?

A. I don't have a lot of the problems that the Catholics do in relation to changes in the structure of their Church. I don't have the same problems with birth control and married priests. The discussion about clergy marriage is an interesting one; I could tell them a lot, both pro and con about it. In some instances, being of a different religious tradition leaves me with more freedom and flexibility.

Being at Marist has always been exciting for me. A young, new institution has its growing pains but it also offers a lot of creative opportunities to all of us who believe in the future of this college.

An Enlightening Experience

by Roseann Avallone

Over the week-end of October 23 Joanne Periano and myself attended the American Studies Association Convention in Washington, D.C. at the request of Dr. Peter O'Keefe. The purpose of our trip was to sit-in on lectures concerning women in American History.

We both found these lectures to be very stimulating and informative. Two of the lectures were on Stereotypes of Women found in History and Literature and Stereotypes of Women found in Best Sellers.

I feel that more departments

should move in the direction of sending more of their students to conventions in their respective fields. Not only does this allow students to receive first hand information of studies done by leading authorities in their field but it also affords a greater educational experience outside the classroom.

We would both like to thank Dr. Peter O'Keefe and Br. LaPietra for realizing this fundamental need of the student to broaden his understanding of that which he has only encountered in the classroom.

1971-72 Basketball Outlook

Marist College is beginning its tenth season of inter-collegiate basketball this year. Head Coach Ron Petro, now in his sixth year, is reserved on his outlook for the season. Six returning lettermen show up in his thirteen man roster but only four are eligible to play first semester due to practice teaching. Lost to graduation from last year's varsity roster are Ray Manning, Bill Spenla (both 1000 point career men) and Bob Ullrich.

Returning to the front court this year will be senior Captain Joe Scott at 6'2 with a 14.4 point per game average. Senior Brian McGowan at 6'3 will aid Joe up front and should be very effective if he's fully recovered from last year's shoulder injury. A new man in the front court is junior Jim Martell at 6'5 who spent his sophomore year studying at the University of Madrid. Should injury or misfortune occur, senior Jim Cosentino at 6'2 will step in and fill the gap, or senior Steve Shackel at 6'2 will sub when he is eligible in the second semester. Up from last year's freshman squad are John Dillon at 6'3, Jim Osika and Bill Ross at 6'3, Michael Hart a freshman at 6'5 will round out the front court of mostly inexperienced varsity players.

The back court is a question mark at least in the early going as senior veteran Ray Clarke at 6'3 has been hampered by a pre-season injury. The all-ECAC East Star and All Conference Guard of last year will be greatly missed if he's not ready for the season's opener. Les Chenery, last year's other starting guard and play maker cannot play until second semester. Nick Jackson at 5'6 a sophomore who wasn't able to play last year may start at guard in place of Chenery because of his floor leadership and driving ability. Another guard vying for the starting position is junior college transfer, Jim Belcher at 6'1. Jim started at guard in a California Junior College at Salinas which was ranked second in the state.

The success of this year's squad will rely on their ability to play as a team. Most of the players are inexperienced with regard to actual group playing time. The potential of the squad will only be realized when they adapt and play together. Each succeeding game will be an indicator of just how well they are performing as a team.

Coach Petro is optimistic when he talks of the overall success of the season. "My main concern is the first six games of the season during the first semester, both Chenery and Shackel are ineligible and this definitely hurt the squad's effectiveness. Also, Ray Clarke's pre-season injury could be a detrimental factor in our early success. Probably, I'll be going to the younger ballplayers in the early going and give them the necessary game experience so the injured players can recover. When the season gets into full swing (second semester), I believe the squad will give a more than adequate account of themselves. This group of men has the ability, hustle and potential to better last year's 21-7 record."

A tough game schedule awaits the ambitious young men from Marist. The season opens against Yeshiva on Dec. 1, and Dec. 10 and 11 is Max Ziel Tournament at Oswego. Other big games on the schedule include Monmouth, Southampton, Iona, Stonehill and Siena.

Marist is the defending Central Atlantic College Conference Champion of last year and competition has been stiff for this honor. Thus, only time and experience will tell but the Red Foxes are looking forward to their fourth straight bid for the NAIA District 31 Championship.

HISTORY OF COACH

The 1971-72 Basketball Season will mark the sixth consecutive year Head Coach Ron Petro is at the helm. This season the Red Foxes will be shooting for their fourth consecutive post season bid. They will also be defending

their Central Atlantic College Conference Crown an honor which Marist has held 3 out of the last four years.

Things have not always looked so bright for Coach Petro. His first season proved to be disastrous. A combination of lack of talent and a tough schedule, laid the ground work for a rebuilding process that would bear its' first fruits in the years to come.

Rebounding off that first disappointing season, Coach Petro guided the Red Foxes to a respectable 11-13 season. Marist won consolation honors in the Sacred Heart Classic, Bridgeport, Connecticut.

The following season saw an influx of sophomores who had been the first personally recruited by Coach Petro. After a slow start Marist raced to a 19-8 record in a season which saw Marist win the Max Ziel Classic at Oswego, N.Y. as well as successfully defending its C.A.C.C. crown. This fine season earned Marist the honor of being invited to the N.A.I.A. District 31 Championship at Long Branch, N.J. This marked the first time ever that a Marist Basketball Team was invited to a post season tournament.

The 1969-70 season saw not only another influx of talented sophomores but the upgrading of the schedule. The Red Foxes reacted by posting another fine season (15-9) and another post season tourney bid.

Last season saw the culmination of many hard years of work pay off. The Red Foxes had their best year ever. Besides posting a fine 21-7 record, the Marist cagers also regained the C.A.C.C. Championship. Marist also took consolation honors at the Quantico Marine Tournament, Triangle, Va. Last season Coach Petro also led his cagers to the finals of the N.A.I.A. District 31 Championship at Glassboro, New Jersey.

With his achievements in the past Coach Petro is certainly not

about to sit and rest on his laurels. This season looms to be one of the toughest ever. Southampton College has been added to the already tough C.A.C.C. and this could make Marist's defense of the championship even more difficult. Also the Red Foxes will compete once

again in the Max Ziel Classic.

In summarizing all of Coach Ron Petro's achievements during the past five years we would have to go to statistics: 75-53 in five years, three C.A.C.C. Championships and four post season tournaments, quite an accomplishment in a short period of time.



COACH RON LEVINE

Declining Attendance at CUB Functions

Marist College is definitely deficient in the area of social functions. One's initial reaction to this realization is most probably indignation against the administration of the college. However, if these people would think beyond their indignation they would discover that the fault actually lies with the Marist College students. Not the students who run CUB but the students who won't even bother to attend the events that are offered to them. One of the most brazen examples of such student neglect is the attendance at the CUB concerts and coffee houses. It's not surprising that the people in charge lose interest when they see the disinterest displayed by those around them. What does it mean when people would rather sit in their rooms and get drunk than take advantage of the civilized social functions provided them?

Stephanie Hynes

Vikings End Victorious Season

Friars fractured 13-0

Davis Joins 1,000 Yard Club

by Ed O'Connell

The 1971 Vikings closed out their regular season last Saturday with a 13 - 0 shut out over the previously unbeaten Providence Friars. It appears doubtful that the Vikings will be invited to a post season bowl.

Providence came into the game as champions of the newly formed Colonial Division of the Eastern Collegiate Club Football Conference. The Friars will play Westchester, the Hudson division winner, for the conference championship Saturday night in Bridgeport, Connecticut.

It was the first time in five games that the Friars had been scored upon. Also, the Vikings scored the first rushing touchdown against their stubborn defensive line this season.

Once again the Viking rushing attack was at its best as tailback Nigel Davis and Murray Milligan picked up 280 yards rushing between them. Davis carried the ball 44 times for 198 yards and scored both Viking touchdowns.

Davis also became the second runner in Marist history to gain more than 1,000 yards in a season. Davis' 1,084 rushing yards are only second to his coach Bill Doardis, who ran for 1,092 yards in 1966. Davis is also in contention for the rushing title in all of club football this year.

The defense played one of its finest games of the season.

Except for one series of plays early in the first period, the Friars were manhandled by the defense. The defense caused 2 fumbles, picked off three Providence passes and forced the Friars to punt 7 times. The defense was led by linemen Joe Johnson, John Sullivan, Paul Lacombe and Russ Humes. The front four got to Brian Casey, the Providence quarterback, and caught him six times for big losses, whenever the Friars came into good field position. They also forced him into bad passes and mid-way through the fourth period they forced him out of the game.

Right from the opening kickoff, the Vikings showed they were going to dominate. On the kickoff Bill Lee slammed into Jay Sinatro and forced a fumble. John Sullivan was right there to fall on it on the Friar 25. The first quarter was characterized by short drives by both clubs. Providence's longest drive ended with a Tim Ogden interception inside the Viking 25.

After an exchange of punts which brought the ball to the Viking 16, Nigel Davis slammed through a wide hole up the middle, broke three tackles, and outraced the remainder of the Friars on route to an 84 yard touchdown run. Fred Krampe booted the extra point.

Late in the second period, the Vikings mounted another drive. With a 4th and 6 on the Friar 26, Quarterback Don Cappillino hit Tim Murphy on the 6 with a 20 yard pass. The pass was thrown high but Murphy made a leaping, one-hand grab and was tackled immediately at the 6. Davis, in two tries scored, running in from the 5. The outweighed offensive line opened wide holes in the Friar line, enabling Davis to score both his touchdowns.

Although the Vikings didn't score in the second half, they completely dominated the action and came within striking distance at least five times. In the third quarter, the Viking offense controlled the ball for 26 plays while Providence ran off only seven snaps. The Friars never penetrated mid-field in the second half.

Late in the third period, Mike Erts recovered a Friar fumble on the 15. Two plays later, Murray Milligan swept left end for an apparent touchdown, only to have an offside infraction negate the play. Milligan, despite the call back had a fine day as he picked up 82 yards, his season's high.

In the fourth quarter, safety Dan Faison intercepted a pass at the fifty and raced the ball in for a score, again to be called back when the referee said he stepped out of bounds on the Friar 10 yard



line. The Viking drive was halted when a Don Cappellino pass was intercepted in the end-zone. The Friar defense rose to the occasion twice more in the fourth period, stopping two five Viking drives inside the 15. The extremely long game ended with the Friar's throwing long, erratic and incomplete and nearly intercepted passes from the Viking 20. The Viking's finished their season with a fine 13 - 0 victory.

Throughout the afternoon, the Viking defense was fantastic. Mike Erts played a fine game, recovering a fumble, making many tackles and knocking down four passes. Middle linebacker Henry Blum playing with a recurring knee injury, played his finest game of the season. The defensive backfield, led by Dan Faison, Tim Ogden and Tom Murphy held Carey, a 60 percent completion average passer, to only 8 completions in 31 attempts. The 8 connections amounted to only 38 yards. Murphy made a fine defensive play late in the second quarter that forced the Friar's to punt. Faison was all over the field while also intercepting his third and fourth passes of the season. Ogden intercepted two passes, only to have one called back.

Coach Ron Levine was very happy with his team's per-

formance and feels that the Vikings, who were ranked third nationally before the game, are the number 1 club team in the nation. The Vikings finished the season with a 6-1-1 record.

Saturday also marked the last game for thirteen seniors, all of whom have played at least two years. Co-captain Henry Blum, an All-American last season, played most of the year with bad knees will be a graduate as will his fellow co-captain 1970 All-Star center Emmett Cooke. Both 4-year starters Blum and Cooke should garner similar awards this season. Other seniors who will be lost are 1971 All-American and All-State candidates, Charlie Van Norstrand (G), and defensive tackle Paul LaCombe. Also graduating are two year starting linebackers Mike Erts and Jim Fantauzzi, other seniors announced before the game were defensive backs John McCarthy and John Courtenay, offensive starters Tom Cardinale, quarterback Jim Wilkens, running back Murray Milligan, lineman Paul deCabia and split end Dick McConville.

Tickets are on sale in C-226 for anyone interested in attending the club football championship game this Saturday in Bridgeport, all proceeds go to the E.C.C.F.C.



THE SEASON

total

VIKINGS	40	68	13	27	148
OPPONENTS	7	15	17	7	46

Viking Final Statistics

	Marist	Opp.
Number of Plays	535	524
1st Downs	100	72
Rushing Yds	1623	860
Passes	46-106	36-137
Passing Yds.	656	306
Penalties-Yds	44-450	45-386
No. of Interceptions	18	10
No. of Fumbles	22	18
No. of Punts - avg.	34-35	46-30.4
No. of Touchdowns	22	6

Final Scores

Marist 40	Assumption 0
Marist 7	Westchester 7
Marist 23	Manhattan 8
Marist 13	New Haven 0
Marist 7	Iona 14
Marist 25	Fairfield 2
Marist 20	Norwalk 15
Marist 13	Providence 0

Individual

	Att.	Yds.	Comp.	Yds.	Tot.
RUSHING					
Davis	194	1084			
Milligan	101	400			
PASSING	Att.	Yds.	Comp.	Yds.	
Wilkens	87	38		418	
Cappilino	15	6		143	
RECEIVING	Caught	Yds.			
Murphy	11	231			
Kranpe	10	149			
SCORING	TDs	Pat.			
Davis	12	0		72	
Kranpe	1	12		18	
Murphy	2	2		14	
Milligan	2	0		12	