

UTOPIAN

Vol. 1 No. 3 December, 1971

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The Utopian

Vol. 1, No. 3

A Journal of Anti-Jacobin Opinion

December 1971

In Praise of Daniel P. Moynihan
by
Robert Morgen

In studying the social history of late nineteenth century America it is somewhat surprising to note the smugness with which the laissez-faire philosophy is defended. One would get the impression that the Puritan ethic and social Darwinism represented immutable, eternal truths, subject to no qualification. Three quarters of a century later we are somewhat hard put to find articulate defenders of "rugged individualism." Another social philosophy has taken its place, however, and its defenders are every bit as uncompromising and unbending. The new philosophy is the one which attributes everything to society. If John Roe fails to achieve the success of John Doe, there must be no attribution of individual differences; society is to blame.

The foregoing may help us to understand the reaction that has been afforded to Daniel Patrick Moynihan. Moynihan is now back in teaching. Only last year, however, he was the center of much controversy as a result of the memorandum to the President which was leaked to the press. Even this controversy, though, was nothing when compared with the outcry which greeted his paper on the Negro family. Several critics have called Moynihan a renegade liberal--as if this was enough to damn him everlastingly. The contention of this article is that the sharp criticism of Moynihan derives from the fact that he has challenged and upset various shibboleths that many liberals

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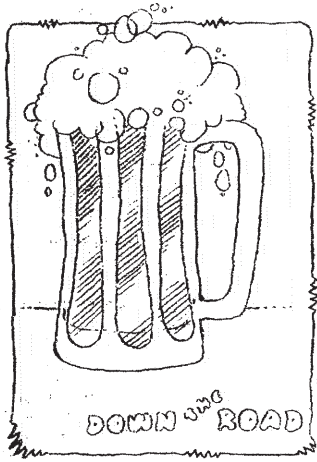
"The law alone can give us liberty"
- Goethe

A Calvin Coolidge Society Editorial:
Robert F. Wagner
for President

Endorsing Robert F. Wagner, the former Mayor of New York City, as a candidate for the presidency may appear to some as a farce or a satire. After all, the man is not running for the office, and even if he were doing so he would have a lot of trouble getting the support of the leading figures of his party that a serious candidate needs. Nevertheless, our backing of him is quite serious.

We believe that this choice is especially reasonable in the light of the fact that his successor as Mayor of New York City, John V. Lindsay, is considered a serious candidate for the presidency. Now Mayor Lindsay has an excellent public image, an ideal face for television, and a rhetorical style that sends liberal editorialists into tremors of ecstasy. We ask, however, what he has accomplished in the office he now occupies. After a short investigation, one will find that most of what he has done since assuming office falls on the negative side. Transit fares have steadily risen while transit service has steadily deteriorated, and light snowfalls again and again have paralyzed the city. What is more important is that the city has been plagued by strikes of transit employees and various groups of public employees, especially schoolteachers and men of the sanitation department. To offset this evidence one might say that he has not displeased the people of New York City that much, for he has been elected to his office twice. We say, however, that in

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both elections his opponents made the mistake of putting up the most banal candidates possible, and even against them Lindsay did not score that impressively. It will also be noticed in this connection that Lindsay's standing in the popularity polls is inversely proportional to the distance of the these polls from New York City.

Robert F. Wagner, in contrast, lacks a lustrous image and a dynamic rhetorical style. However, he demonstrated that he knew how to administer the city from day to day. For example, while he was in office the transit employees would present their usual exorbitant demands every two years. Then, both parties would move out of the public eye, discuss contract terms on a very pragmatic basis, and come out with a settlement. And, throughout these encounters transit fares never rose. In these instances Robert F. Wagner demonstrated that he possesses an ability necessary to a

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The Utopian is published monthly by
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consider to be holy writ.

"The Negro Family: The Case for National Action" was written in 1965. The paper remains an outstanding example of social science research. Unlike gurus such as Reich or Illich, who merely assert their case and expect us to acquiesce as a result, Moynihan thoroughly documents and supports his argument. Among his supporting evidence is the work of the outstanding black sociologist, E. Franklin Frazier. Moynihan's basic thesis was that three centuries of intense racism and exploitation has had a significant deleterious effect on the Negro family. The black family, Moynihan reported, has been so weakened that even if racism and inequality disappeared tomorrow its members would not be equipped to take advantage of their opportunity. The effects of this weakness have shown up most of all in the urban milieu.

Discussion of Moynihan's points certainly was in order. Yet a large part of the criticism that greeted his report was truly astounding. Intimations were voiced to the effect that Moynihan was indulging in a form of subtle racism. This is surely a surprise to someone who has read the report, since he would have found nothing like that in it, for the simple reason that it is not there.

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public official, that of dealing on pragmatic terms with those who share power with him. If it is conceivable to consider John V. Lindsay, who conspicuously lacks this ability and virtually all other administrative talents as a presidential candidate, then it is quite reasonable to heartily recommend Robert F. Wagner for the office that demands even more administrative ability than running New York City.

Apparently, those who support John V. Lindsay for the presidency have forgotten the lesson of 1960. At that time there was another handsome, affable, magnanimous-sounding political figure on the scene, John F. Kennedy. When he became president he brought tremendous style, wit, grace, and elegant rhetoric to the White House. The only problem with him was that he was a dreadful president. While he was running for office he excoriated the Eisenhower administration for having an overly tight budget. One of his acts as president to remedy this ill was to increase the military budget stupendously. He had also complained that the Eisenhower defense policy was too inflexible. To solve this problem he authorized the training of various special forces, the existence of which made it possible for America to march on to new frontiers like Vietnam. In fact, it was John F. Kennedy who made the firm, irrevocable commitment to defend the Saigon government against so-called invaders from the north. In contrast to these policies, one might contend, John F. Kennedy favored much beneficial social legislation, for instance, medicare. This point appears valid. However, he found it impossible to push any of these programs through Congress. It seems that John F. Kennedy, despite six years in the House of Representatives and eight years in the Senate, had no sense of Congressional politics. It took the crafty politician Lyndon Johnson to get Congress to pass this legislation. One finds, in fact, that the only significant accomplishment of the Kennedy administration was the Test-Ban Treaty with the

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Nowhere in the report is there the faintest intimation that blacks are genetically inferior to whites. Moynihan has not anywhere said that the cause of the Negro's present plight lies in the weaknesses of the Negro himself; he could not have been more explicit in saying that the present weakness of the black family is the result of racism.

As a matter of fact, we may well ask how Moynihan is upsetting a dearly cherished shibboleth, since he is saying that the weak black family structure has been brought about by society, and that society must work to remedy the situation. The point where Moynihan challenges the liberal notion of "society," I think, is his recognition that the entire social process is composed of both society and the individual. Society has indeed weakened the Negro family. In turn, however, the affected family structure reinforces stereotypes that society has about the black man.

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Many of Moynihan's critics argued that his interest was in the wrong area: he should have been concerned with unemployment and discrimination rather than with the family. Aside from the fact that Moynihan obviously was concerned with unemployment and discrimination, we may well ask whether his view of the entire problem is not more profound as well as more correct.

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VON HUSEN'S
QUALITY MEATS

DOMESTIC AND IMPORTED
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COUNTRIES

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LARGEST SELECTION OF
IMPORTED WINES IN
NORTHERN BUTCHESS



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Soviet Union. In the cases of both John F. Kennedy and John V. Lindsay it is interesting to note that liberal commentators, who plead so eloquently for effective governmental action in so many fields, so often favor politicians who are very long on high-flown rhetoric and very short on positive accomplishments.

This adulation of appealing rhetoric is not the exclusive property of liberals. One notes this propensity to an intensified degree with numerous elements of the student left. Various of these constantly plead for a real, fundamental solution of the ills of this society, but seldom come through with anything but rhetoric. Frequently these persons form groups on campus to help in carrying out their aims. The activities of these, however, are usually restricted to inviting speakers from off campus to provide yet more insipid rhetoric. When these forces are finally moved to action, they take over school buildings. This form of action is really dealing with the problems of our society at their sources, and is bound to bring on the expected socio-political millenium.

Then there is the apolitical left, consisting of the members of the counter culture. A mercurial law professor says that they will cure the long-standing ills of humanity, and many of the them even agree with this prediction. When one checks to see what this force is doing to bring about this end, he will find that its adherents are producing a lot of interesting talk.

While this manner of rhetoric, dream-making, and msdirected action continues, it is to be hoped that sound, practical men like Robert F. Wagner keep things running and in order. In this way life will go on with or without the passionate intensity of those with far-away looks in their eyes.

- Richard Harding

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What Moynihan is saying is that centuries of racism have taken their toll on both the black individual and the black family. What Moynihan's critics, including civil rights leaders, are saying, incredible as it sounds, is that racism has had no injurious effects on the black man. Thus the argument that if the "social and economic system" were overhauled, there would be no more problems.

Surely we must view the opinion that examines only the "system" as quite naive. After the depredations of the Nazis against Jewish life in Poland, for example, it would be foolish to expect the pre-1939 situation to reassert itself immediately after the Nazis were defeated (Moynihan indeed compares the system of slavery with the concentration camps). Or, to cite another example, if a child has suffered severe emotional damage on account of his environment, we would hardly expect the damage to totally disappear the moment a healthy environment was supplied. On the contrary, we would probably prescribe several years of therapy. The situation in the case of black people is unlikely to be any different; Moynihan's position in this matter would seem to be almost the only one that a non-racist could hold.

Moynihan is perceptive enough to see that racism in America has begun to break down. The situation in 1965 or 1971, when compared with 1920, for example, shows only slight improvement in certain areas, but extraordinary gains in others. The disquieting fact, as Moynihan has realized, is that as racial discrimination eases, the situation of a large segment of blacks is getting worse, not better.

Moynihan has shown himself to be equally perceptive in his controversial memo to President Nixon. At the time the contents of this memo were leaked the press ruthlessly distorted Moynihan's intent by taking the phrase "benign neglect" completely out
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its context. It can be argued that the phrase was an unfortunate one; but this could be said about any phrase that is pulled out of context. What Moynihan was saying, of course, was that hysterics and rhetoric will not help the black man and that therefore they should be played down. It should be noted that the man who was counselling "benign neglect" was at the same time advocating the Family Assistance Plan, one of the most radical ideas ever put forth in America for the purposes of helping the poor.

In a New York Times interview this past summer Moynihan displayed the same trenchant mind that he had shown on former occasions. Once again he destroyed pet shibboleths (the notion of "moral leadership" for example) and asked just the right questions. He wisely pointed out that before we rush off in all directions it might be a good idea to examine the failures of the sixties: why did the decade begin with
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such promise and end with the republic on the point of instability? Daniel P. Moynihan has been a particularly useful figure in our public life. We could use more persons like him who are ready to study the importance of both the individual and society.

#

The following talk was given by
President Kline on Parents' Day

"Your presence here today is part of the College's essential life and being. For without parents there would be no students and no college. And without your sons and daughters who are here with us, you would have no bridge to the future. As far as your children are concerned you embody the past, and as far as you are concerned, they are the most important element of the future.

"A college is a crossroads, a place of meeting. It is a meeting of past and future, a meeting of a world with thousands and millions of years of history, and a world just being born.

"It is an easily observed fact that the way of life of the young is different from that of their elders. For a time, people said this was "just a phase," - a passing fad. But I think we are seeing something more basic and more durable than that. The young don't just dress differently and have their own music and patterns of speech. The community of youth is marked by different values and a different view of life. And time is on the side of the young when their values are at variance with those of their elders. Their numbers grow, and the number of their elders diminishes. They move into and eventually take over the adult society. The young rebels of the early 1960's now constitute a sizeable segment of college faculties.

"What are the marks of the youth culture, of the new society, as we encounter it on a college campus?

"First, it sees life in individual person-to-person terms rather than viewing the

individual as a unit of society. There is therefore less tendency than formerly to fit one's behavior to a system, to force a person to act against his desires or interests, lest by a single individual's flouting the system, the whole be destroyed.

"Second is the conviction that the goals of education are the development of one's own role and the creative expression of one's own feelings and experience, rather than the mastering of verbal summaries of the race's past experience.

"Third is a new respect for and openness about the natural instincts and processes of life. Herein lie the roots of new sexual standards, of the mounting concern for the environment, and even the fast-spreading student fondness for animals and for the keeping of pets, and a vegetarianism which can see meat-eating as embodying the moral reprehensibility of cannibalism or murder.

"Finally, the youth culture sees the structure of forceful constraints which society erects against destructive behaviour as being often more dangerous than the threats those structures were set up to control. Hence the young tend to be anti-police and anti-war. Many will doubt whether men can live harmoniously without the traditional order-keeping machineries. But one must admit that by their stubborn stand here, the young of the world have come a considerable way toward making war inoperable as an instrument of national policy.

"The life to be found in college is marked by a fierce insistence on its own values. It is powerfully affecting the adult culture, and at times beginning to take over that culture. It holds high promise and moves amongst great dangers.

"And yet, this is what it means to be alive in 1971, to be young in 1971, to face the future in 1971. And for those of us involved in colleges, this is the business we are in.

#

The Big Sell - by Rich Tedesco

"I don't have to be convinced that there are more horse's asses than there are horses."

John L. Horton

I seldom, if ever, afford any attention to the speeches of Presidents (Washington, Jefferson, Nixon or Kline), however I recently chanced upon the October issue of "The President's Message" (Bard's newsletter for Mom and Dad), and, quite expectedly, found the contents to be dull. Deceivingly dull, though.

For sandwiched between news of seminars and art shows, there lay the transcript of President Kline's address of that marvelously traditional occasion, Parents' Day. Having forgotten to bring along my notebook that day, one can easily imagine my ecstasy at the discovery of such a gem. As I read the words, my mind raced back in a fever-pitched rapture of nostalgia, to the scene of the event, appropriately enough, in the Bard gymnasium. Ah, sweet aroma of nostalgia!

There was much good sense and logic in that speech, such as: "For without parents there would be no students. . . ." Quite a revelation. And without Bard College, there would be no President Kline, and there would be no necessity for a President Kline. That is, of course, all very hypothetical. Bard College docs exist and President Kline is a necessity. Isn't he? Of course. Anyone with or without a brain in their head recognizes necessity. Holy mother of invention! President Kline serves a vital, though primarily titular, function. Where would Bard College be without President Kline? Where would Comet be without Josephine the Plumber?

But as I re-read the scripture, my orgasm of nostalgia gave way to nagging doubt, of substantially greater potency. I felt a faint but incessant tugging at my lower extremity, as I once more sifted those sands of pseudo-sagacity. Mayor Lindsay himself never wrestled with a larger

snow job. And I was reminded of the eloquent solution proposed by Jimmy Breslin for the problem of snow removal in New York City: "Piss on it!".

My metaphorical responsibility was crystal clear.

One could well re-title President Kline's address as "The Greening of Bard." The fundamental difference between this composition and its namesake is that Charles Reich's wallet underwent a greening of no mean sum, in tribute to his whitewash. President Kline does not figure to gross nearly as much.

We are, once again, presented here with the typically enlightened presentation of youth subculture, and subcultural it most certainly is.

President Kline cites as "easily observed," the difference in lifestyles between the youth of today and their elders. He is correct in this statement: the difference is an observable one; but he is incorrect in the assumption of any depth in this apparent dissimilarity. The disparity is a superficial one, at best. This fact is not easily observed, but it is easily deduced.

True, their view of life is different from their parents'. They have no constraining responsibilities here at Bard; no obligations of absolute necessity. They are housed and fed and they are insulated from that fabled world of the outside, even more so than in those idyllic years of High School. For now they have escaped the bane of their home life, accursed be the middle class, and now they can romp and frolic as their little urbane hearts desire. Why shet my mouf' an' raise my consciousness!

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Yes, President Kline, this generation does embody a different set of values, if absence of respect for one's fellows may be considered something new and different. Yes, they dress simply and spend their money on dope instead. And money is of no concern to these children of Marx, as long as they've got enough of it to keep themselves gratified. If they run out they can always go home for the week end and endure the rigors of their family lives, so that Dad will keep the bread coming. Anybody need a ride to Scarsdale?

President Kline plods on with his pearls of wisdom, as he informs us: "The young rebels of the early 1960's now constitute a sizeable segment of college faculties." That's right, these purveyors of radical politics trade their jeans in at Brooks Brothers and slip right into the system, fulfilling the mundane dream they've professed to despise. Rebels, indeed.

Now we get to the good part, as the President outlines the tenets of this new society. We are told that this system views the individual as such, rather than a "unit of society." "There is therefore less tendency than formerly to fit one's behavior to a system..." That I suppose, refers to the wide diversity in styles of dress and the highly developed forms of speech and communication which this wonder culture embraces.

Diversity extends to a question of the particular brand of jeans you wear, and just how long your hair is. Language exhibits beautiful and intensely descriptive phrases: "Far out!", "Heavy!" and "What a bummer!". And let us not delete from this list that stanchion of knowledge upon which this generation was veined: television. It is remarkable that a generation insensitized to violence by this media should come out so adamantly against war.

This anti-war involvement is another point of commendation in this address. It has been, most assuredly, a movement of

highly honorable and humane intent. But where is the voice of that movement now? The strength of any culture must lie in the ability to sustain its values and effect a practical application of those beliefs upon which it stands. How commendable can we deem any movement which lacks the sustenance to maintain itself, at least, until the accomplishment of its initial objective? Belief or profession of belief in a given ideal is not enough. Perseverance and accomplishment are the only criteria by which we can judge the validity of a moral code.

President Kline seems convinced that the primary object of education is the development of creative expression.

In the first place, I find it interesting that the educational experience here at Bard is not aimed toward this end. It has been my experience that the development here at Bard puts great emphasis on a scholarly, tradition oriented approach as the measure of a "successful" student. There have been departures from this, but projects like the Inner College represent the antithesis of a practically organized scheme of education. They are an excuse for education: a sham of substitution, not a solution to the difficulties of tradition-orientation.

Neither can traditional education be labelled "the mastering of verbal summaries of the race's past experience," as President Kline so adroitly labels it. If an examination of Plato or Homer can be considered a "mastering of verbal summaries," I shudder to imagine what our definition of education has become. If education does not draw upon the vast resources of past experience and culture, wherein lies its basis? Any study of present experience carries little meaning in its own context, without the benefit of some historic perspective.

An emphasis on the creative expression of feelings and experience is, by itself,
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meaningless. The mere expression of experience is not beautiful nor artistic; nor does it serve a necessarily valuable purpose in terms of communication. The danger here is the fact that this expression is too often taken for art, a dangerous assumption indeed. A concept and recognition of art is not instinctive, but a matter of trained perception. Today we witness the fruits of this exclusively creative emphasis: an increasing number of self-styled "artists" whose art is typified by verses of sloppy, self-indulgent poetry.

Art for artist's sake: a representative sampling of that middle class ethic of self-gratification. "Getting into" oneself is an effective rationalization for extreme egocentrism.

After all, what can I learn from Tolstoy that I don't know already? I mean, be relevant, man.

I intend to do justice to this masterpiece, so bear with me as I complete my task. The worst is yet to come.

Totally abandoning any remote semblance of logic, President Kline starts talking about "new sexual standards," etc., etc. These new sexual standards might best be described as morality dictated by convenience. Yes, birth control certainly does liberate.

Just who is kidding whom here? Is it President Kline kidding us, or President Kline kidding himself?

And what portrait of these socialist saints would be complete without reference to their concern over ecology and love of animals?

You see, all these kids from the scenic, pollution-free metropolitan area come up to Bard and worry about pollution. They scream about recycling paper while they throw their slop around dining commons.

They worry about the air they're breathing while they park the parking lot, and catch rides to New York City every weekend, and back they come Monday morning, transformed into their true organic inner selves. How you dig it?

If you want evidence of their deep affection for animals, take a trip to Bard over Field Period. You can watch all the cute dead cats and watch friendly dogs starve. It's nothing to get upset over, though. They were fun while they lasted.

People have always kept pets in this country. The only difference being that formerly, people generally made a conscious effort to keep **their** animals healthy and alive.

New values, eh President Kline?

Well, enough of this. It is easy to excuse any subject lacking consistency, and I'm tired to tears. I wouldn't want to lose my sense of humor over the burgeoning suburbane. Laughter is the sweetest pleasure life has to offer, so laugh while you can, President Kline.

I have not meant any of this as a vindictive diatribe against our Beloved President. I harbor no personal animosity for the man, having never spoken with him personally.

I would welcome the opportunity, for I have been told he is a man of no small wit. I have also heard that he plays an exceptional game of chess. This confuses me, for if a man can play chess, he can certainly think. I suppose some of us are meant to be college presidents, and others are gifted at chess. Some are the select who excel at both.

President Kline, I offer this advice: stick to chess.

Peace, brothers.

#

Letters

To The Editors:

Robert Morgen writes in the November, 1971 issue of The Utopian that, "The race to uniformity at Bard is also helped along mightily by an administration that place such a low priority on diversity that it allows the student body to become more monolithic with every passing year." As far as the supposed priorities of the administration are concerned, this statement is simply not true.

As I am sure that Mr. Morgen would not want the administration to impose political or other attitudinal tests for admission to the College, I assume that he has in mind admissions policies that would secure greater diversity in socio-economic backgrounds and in academic interests. With regard to these forms of diversity, I would offer the following observations:

1. Since I have been at Bard, we have begun a Higher Education Opportunity Program that for the first time has brought to the College a substantial number of students from economically disadvantaged backgrounds. We have also increased dramatically the number of black and Latin American students at Bard. That these new students have added immeasurably to the diversity of the Bard scene would seem to be so clear that I wonder how it has escaped Mr. Morgen's attention.

2. At the present time, the most serious problem of lack of diversity at Bard is the absence here of students from working class backgrounds in anything like the proportion of their numbers to the total college age population in this country. Everyone that I know of in the administration is deeply troubled by this gap in our student population not only because it constitutes an inexcusable example of economic and educational injustice, but also because it deprives the Bard community of a very significant strain of atti-

TUESDAY TO FRIDAY 12-5

Handwritten text: "samad" (top), "Boutique" (bottom), and "SURPLUS, WESTERN & SURVIVAL CLOTHING" (middle) in a circular arrangement.



SATURDAY 10-6

SURPLUS, WESTERN & SURVIVAL CLOTHING

tudes (including ^{attitudes} toward academic work) and opinions present in the larger society. The only reason working class students are not admitted to Bard in larger numbers is their inability to pay the full cost of a Bard education; and, therefore, the administration is now working very actively to try to develop additional sources of financial support for them--probably from State funds of one kind or another.

3. I have personally argued on many occasions that some of the unfortunate aspects of student self-selection for Bard could be avoided by placing greater emphasis on recruiting students from parts of the country in which there are fewer good liberal arts colleges than is the case in the Northeast, and where Bard's reputation in certain academic and artistic areas would not be such a limiting factor in terms of the students who would apply. However, the College, and, consequently, the Admissions Office has been under

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very great and immediate pressure, for critical economic reasons, to increase the size of the student body, and this has seemed to preclude the kind of recruiting efforts that might take several years to produce a significant number of applications.

In view of these facts, I can only conclude that Mr. Morgen made his statement about administration priorities without really caring very much whether it was true or not. This is rather unlike Mr. Morgen's usual work as a writer, and I am disturbed to think that he may have thought it justified simply as a way to "stir" administrators into writing for The Utopian: I had had all ways thought that it was one of the cardinal (and more agreeable) principles of conservatism that one group of people should not attempt to manipulate the behavior of others. Next time, why not just ask us to write?

Sincerely,

(signed) Carl M. Selinger
Dean of the College

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Mr. Morgen replies:

Dean Selinger makes some interesting points in his letter. Let me reply to his last point first. It is certainly true that I have been interested in stimulating discussion and controversy, feeling that they represent a healthier state of affairs than does general apathy. The Dean is a bit foolish, however, to suggest that I purposely distorted the facts in order to produce argument. In other words, any error in my article was completely unintentional.

I am aware of and highly approve the effort to recruit minority group students. The fact is, however, that these students still represent a very small percentage of the Bard student body. I believe that my statement remains valid concerning the overwhelming percentage of students that are not from minority

groups. In particular I was addressing myself to the situation which could elicit a comment from a Bard professor that "the trouble with you students is that your views are all similar. You don't have an opposition." I was commenting on a condition where, as a study which the Dean was kind enough to let me see revealed, 95%, 97%, and even, in some cases, 100% of the students had the same opinion on a particular subject. This is homogeneity with a vengeance.

The Dean says, echoing the usual liberal position, that the situation would be vastly improved if "only we had the money." I believe that this is only partially true. Not all working class students have views that are different from those of Bard students, and not all upper-middle class students have views that are the same. Incidentally, not all black and Latin-American students have views that are different from the Bard majority, either. Class background plays a part in this issue, to be sure, but it is not the whole story.

The case of the Episcopalian students throws an interesting light on the whole issue of diversity. Now I hardly need to say that I do not mean that Bard should become a predominately "churchy" school, for if it did become that it would once again be monolithic. Nonetheless, the active recruitment of these students in the early sixties added to the total diversity at Bard. Money could not have been the determining factor, for there was even less of it than there is now. The reason for the abandonment of this recruitment would, I think, shed as much light on the whole situation as a look at the economic picture.

#

Situation (Hypo) Critical
While at a Women's Liberation symposium I heard one of the speakers state that the reason she liked Bard so much was because Bard was
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so different from the school where she taught. She said that at that particular school "all of the students were either drunk or stoned all the time" and they hated anything new or different, i.e., radical programs, etc., but at Bard it was different. It is my belief that if she spent some time here she would see for herself that Bard students are no different than anyone else, perhaps they are worse because they pretend to be different, and this pretension often becomes hypocrisy.

Bard students wail away about the EVILS OF CAPITALISM but voice no objection when dad, who is making \$40,000 a year sends them to Europe for the summer, buys them a car, buys them a stereo, buys them records, buys them clothes and gives them huge amounts of money to spend.

A subject of much talk on campus is ECOLOGY. Everybody claims they are for ecology. The truth is that no one really gives a damn. Blame for the ecological mess the world is in is usually laid on "Big Business." That huge factories wreak havoc on the environment cannot be denied. There is no big business at Bard but the next time you leave dining commons look around you, it is a pig sty. It is a small effort to pick up your tray and clean up after yourself but a great majority are just too lazy and are just plain middle class slob used to having Mom clean up after them. Everyone is for ecology and conservation but look at the way the field at Ward Manor is ruined by people too lazy to drive around so they make a new road right through the middle of the field. I once asked if the college could put up a fence but was told that that would be fascist. Well, it is my view that if people need a fence to tell them where to drive and where not to drive then fascist or not put it up. Everyone is for conservation but look at the way animals are treated at Bard. Most are starving mangy creatures. (The animals in India live better). Few take the time to teach their dogs anything or

even feed them. As a consequence they roam around dining commons begging food. For Christ's sake if you're going to have a dog, take care of it. Cats have it harder than dogs because they are easier to ignore. Any discussion of the poor treatment cats receive here would be otiose. At the end of each semester there are always a bunch of animals left behind. In the winter they simply freeze to death and die, in the summer the sheriff has to shoot the starving dogs that are attacking Mrs. Bostwick's goats.

The amount of thievery at Bard would put pirates and highway men to shame. Each year dining commons loses 20,000 in dishes and silver ware, the library loses a slightly greater amount in books and records. How about thefts between students? Rooms are broken into, car trunks smashed open, clothing stolen--the list can go on. The bookstore at Bard is robbed right and left. What Bard Student can't afford a book?

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The speaker said Bard students were so open to change, that's a lie. If anyone steps on the campus who doesn't hold the usual vague revolutionary ideas he or she is just about excommunicated from the group. (A discussion of cliques would be otiose so I will forego it.)

Perhaps the worst feature at Bard is day to day living. I am convinced that people at Bard get up in the morning, look in the mirror, and say two things: 1. how can I look uglier today than yesterday; 2. how can I make as many people as possible feel depressed. They start by wearing the dirtiest, shabbiest, silliest clothes they can find. (the Bard Costume). Then wander around staring blankly or acting neurotic. (Acting neurotic is the latest thing). You can never say hello to anyone for fear of being hit. I once saw a girl walking in front of Stone Row, in a dishevelled manner. I asked her what had happened, she answered, "Oh, don't you know this is the 'just raped look', it's the latest thing." "Well you still look pretty," I replied. She answered, "how dare you compliment me, you chauvinistic-pig, I don't care if I do have a 38 inch bust and a see-through blouse and a skirt that goes two inches below my waist, you're not supposed to notice."

If the woman who addressed that meeting were to spend some time here she might become depressed and realize that Bard is the same as other places.

The silliest part of all of this is that everyone, students, faculty, and administration will not admit that these things go on. I have no solution (change human nature?) but the way to the cure is to first recognize the illness.

- Robin Mottahen

Basic Training

- by William Lottes
(the second in a series)

Alas, the morning of departure comes. You get dressed in your nicest clothes and pack your shaving gear, etc. Now the long ride to the airport (the last mile); walk up to the counter for the airlines; give them your sick-green computer card (happily the lady looks up and gives you her condolences). Your seat is in the coach over the wing (already you're being shafted).

On the plane everybody knows where you're going and they treat you like a disease. Finally your joy ride ends and you walk timidly off the plane. Now you find that everyone is trying to get the two dollars you have left. If you're smart you begin to look for other men going around like you--band together and find a cab.

As everyone knows when you reach the base a sweet, loveable, sergeant comes out to welcome you; "Get the hell out of my cab, you're moving too slow; hey "TRAINEE," What a word trainee, you get to hate that word after the first day. Everywhere you go it's "hey trainee."

To get you acclimated to Army life you spend about two weeks in an area designated as pre-basic. It is here that you have your haircut, examination (Idiot Quiz--if you have 3 oranges, 2 pears and a banana, what do you have? Ans: Fruit Salad.), and all your gear.

After this interlude comes the day the buses arrive to take you to the training area. Here is where they separate the people according to the quiz. First, those who show outstanding capacity to be a career man (lifer) go to the easiest training outfit; second, those who show indifference go to the infantry training; and

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finally, those of us that are conscientious objectors get placed in a "special training" outfit--here is where I shall spend some time describing this outfit.

Upon arriving here they are greeted very nicely, shown where their sleeping quarters are, and then they change into new fatigues and training begins. You are assigned to platoons and after being greeted by the commanding officer you march with your platoon leader to a place for training. Now the brain washing begins -

Your platoon leader has a cage of chipmunks at his feet. He then has one of the members of the platoon pick up one of the chipmunks and pass him around--everyone gets a friendly feeling towards this warm and timid creature. Then the platoon sergeant asks you to hand the chipmunk to him after which he proceeds to wring the animal's neck. Almost everyone gets sick--now you march back to the company and have lunch. Afterwards you talk about what you've seen with the sergeant. If no one wishes to talk about it then you are marched back and the same ritual takes place. This continues for one week. Every day your platoon goes out and watches this killing and then eats and, then talks about it. Now they start on bigger animals until you're watching dogs and cats being killed. Now the real nightmare starts.

They have the member of the platoon kill the chipmunks. Everyone in the platoon must kill one and then talk about how it feels to have the life squeezed out by your own hands, to look at the blood on you, and to feel him squirm as he dies. Then everyone must kill bigger and better things.

Oh, yes, I forgot to tell you what happens if you don't kill. The sergeant will "talk" to you in his office--some of the guys say it is a fate worse than death. I don't know.

Now if you're smart you would not enter the Army admitting that you are a C.O. It

is far better for you to be one of the indifferent and have normal infantry training.

Finally the day comes to graduate. The day everyone gets promoted to E-2. This is the introduction to the Army or as it is said by the older officers, "The Real Army."

Next issue: * Advanced Individual Training

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In Defence of objectivity and the study of the past. - by Lindsay Hill

Second is the conviction that the goals of education are the development of one's own role and the creative expression of one's own feelings and experience, rather than the mastering of verbal summaries of the race's past experience.

President Kline
(letter to parents, fall 1971)

... the historical sense involves a perception, not only of the pastness of the past, but of its presence;

T. S. Eliot
("Tradition and the Individual Talent")

President Kline's remark is in reference to certain convictions which he feels Bard students hold dear. The statement does not necessarily reflect his views. I am not convinced that all Bard students hold this view, (although I am sure that some do).

With this in mind, I would like to extricate this remark from the Bard context and attempt to examine it as a dangerous point of view to be held by anyone seeking knowledge.

First the quote implies that education is the development of one's own role. This I think is valid. The article does, however, seem to slander the study of history in the same breath. I would ask how one is to

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develop a sense of one's role without a vital sense of "the race's past experience." Nation-wide the Black and Latin American movements have fought hard for the right to study the history of their people, and this study has been vital to their attempts to establish themselves as human and political entities.

The subjective view seems to hold all of us to be separate from history, implying that once there was a thing called the past, and that we arrived without any connection with it. In short the past can be dismissed as a "verbal summary" summary, because it does not figure in our own private universes, and is irrelevant to our daily lives.

With this view I would strongly disagree. As Mr. Eliot points out, this past is not simply past, but present. We are, in fact, the embodiment of the entirety of the past. We do not simply sit on an island of "present" time, surrounded by a dead sea of past and future. I do not believe that anything exists only unto itself. I have been convinced of this by thinkers from Hegel to Marx, to Einstein. I think that before anyone can realize one's role in anything, one must realize oneself as a contextual part of an entity greater than oneself.

I find the same difficulty in accepting a concept of education which puts the primary accent on the development of "the creative expression of one's own feelings and experience." I have this difficulty because I do not feel that to be truly creative is to be subjective, but rather to be objective. Art which is the result of mere self-indulgence never attains an awareness of itself, or of its place in a cultural or historical framework. It is left as an inaccessible entity, relevant only to its own limited properties.

I believe that the same can be said for the results of self indulgent, subjective

education. By this method one is taught that self-awareness is a constant inward turned quest, and that to consider oneself as a part of a greater whole is to limit one's individuality. One is left seeking the world within ones own limited internal universe.

This in my mind is not the goal of education, but rather its antithesis.

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