Swarthmore College Bulletin

March, 19

Hand-hewn steps, crudely cut by sixth-century monks, ascend the rugged slopes of Skellig Michael off the coast of Ireland.

Skellig Michael

"Behind us are the fearsome voyage and the slow ascent up the lonely rock scourged by Atlantic storms, habitable only by birds and seals. Ahead of us . . . is a living fragment of the sixth century. We have walked back in time, out of our own mundane earth into the world of the Irish saints."

Skellig Michael

By Katharine Scherman Rosin '38

Mist lay over the North Atlantic near Bray Head, County Kerry, in the southwest of Ireland, a remnant of the rainstorm that had flattened the water a few minutes before. The wind had driven it off and now it lay to the south, a dark cushion of cloud hiding the horizon. Near shore the ocean was flat under the thinning fog. In the north the great massif of Brandon Mountain hulked over the Dingle Peninsula, its unseen summits wrapped, as they always were even on the fairest days, in moving clouds. Over the ocean the sun broke through and the water began to shine. It looked like a lake.

The boat picked us up at the bridge over Portmagee Channel between Valencia Island and the mainland of the Iveragh Peninsula. It was a thirty-two-foot fishing boat fitted out to take a dozen or so passengers on short expeditions, with benches along the sides and a cabin forward.

For a short way beyond the bridge the channel was protected; green fields rose to mild rocky heights. But when we came out of the lee, the wind off the open ocean hit us. Waves came from every direction as conflicting tides and currents crossed at the meeting place of inlet and ocean. The water that had been a gray monotone from afar was a surge of flying white spray and thick green whirlpools in the wake of the breakers. Our solid little boat was picked up and tossed like an empty snail shell. For a few minutes we wallowed, making no headway at all. The motor took hold and we slowly crawled out of the riptide.

The open ocean was no better. Near shore the waves were short and choppy. Out in the swell they were relentless, rhythmic combers far bigger than our boat. We would climb a steep green hill and poise at the top, shuddering, the screw out of water. Our pilot cut the motor so we wouldn't dive to the bottom, and we careened down the other side, to pitch and rock uncontrollably in the trough. There was barely time to gun the motor to meet the next wave, which wasn't always directly in front but might be coming at us from the side, roughened by the gusty west wind.

We couldn't see where we were going nor where we had come from. Everywhere we looked there was only water, above us, beside us, before us, behind us, at every pitch but level. Out of the corners of our eyes we glimpsed unconcerned birds: kittiwakes playing with the wind and puffins beating low across the wave tops. Sometimes there was a seal, head high, staring curiously before submerging in its element, while we unqualified humans clung to the rails, numb to the water breaking over us, one identifiable thought in our minds—beyond the unvoiced fear that this was our last journey—"we have to come back the same way!"

Suddenly, dead ahead, appeared a tall rock of spires and castellated walls, covered with gannets—perching, nesting, landing, taking off, diving. It was the island of Little Skellig, inhabited entirely and only by gannets, 20,000 nesting pairs, the second largest colony in the world, their home for possibly the past thousand years.

As we came under its sheltering peak the boat steadied enough so we could see, a mile or so beyond, the sharp dark triangle of Great Skellig, also called Skellig Michael, 714 feet high, which had been home to a few of Ireland's wandering monks even longer ago than the arrival of the gannets.

They had come across the same eight and a half miles of ocean in their curraghs, wooden-frame, hide-covered boats that bobbed lightly as thistledown over the waves. On the last part of the journey, between the two rocks, the water was no less rough, but they must have felt a somewhat startled elation, as did we, at seeing their awesome destination. The sun was so bright now that we could not look at the sea, and the shadowed island was a formidable silhouette without detail, piercing the

Left: Beehive huts of the monastic village on Skellig Michael. On the previous pages, similar structures are visible, with Little Skellig and the Iveragh Peninsula in the background.

light sky. As we neared we could see waves breaking, scattering their spray far up on bare and shining rock. We looked in wonder at the vertical slab of the wall, thinking of those ancient voyagers. No harbor was visible until all at once we came around a corner and were in it, a small straight-walled inlet protected on three sides from open ocean. A cement dock was built into one corner, and a paved walkway cut from the sheer rock led out of sight away from it. Before the walkway was built no one could have climbed from here. The hand-hewn steps made by the monks ascended, we learned, from another landing place on the north side, a triangular cove open to the sea, where today boats can land possibly four days in a year. But for several hundred years they had brought their little vessels into that exposed corner, where they had to haul them up on the sharp rocks above reach of the waves. They came with the few supplies they could carry in their curraghs, to an island open at every point to wind and rain, where only small hardy plants can take root in rock crevices and no animals but sea birds and rabbits can find sanctuary in weather-eroded fissures in the sheer walls.

They did not come here to escape. They left their quiet lives within the sheltering walls of their monasteries to set forth with positive hope over the savage ocean, ill-equipped, unworldly, caring not what hardships they would meet at the end of the voyage. They came for love.

Today the narrow road from the harbor ascends part way up, curling around Skellig Michael's perpendicular south side, to end at a lighthouse on the southwestern tip. About halfway along the road the stairway of the monks appears, rising uncompromisingly straight up toward the rounded dome of the eastern peak: six hundred steps crudely cut in the rock face, of differing widths and not always level. The monks' tools must have been other rocks, and they must have worked fast. Summer off the coast of southwestern Ireland is notably cool and rainy, but winter is almost insupportable. Never does the wind out there cease long enough for the ocean's turbulent swell to subside. Winter gales drive the waves thirty feet up on the lee side of the island, and up to two hundred on the south where the full force of the North Atlantic hits. Nowhere on the rock is there so much as a cave for refuge, nor is there a level place anywhere near sea level that is wide enough for building. If they came in April, when the storms diminish, they had to complete their stairway to the island's only practicable terrace, 550 feet up, and build their houses, all within the four summer months of comparative calm. Because when September came, with its equinoctial tempests, the monks could neither live there without shelter nor could they depart.

The flight of steps is not continuous. The slope moderates here and there, and a precarious layer of soil has had a chance to form. In these places, a few yards wide, the steps cease and we walk over pillows of sea pink and big soft clumps of sea campion, those hardy colonizers whose roots twine together in tangled mats, catching their own dead foliage and making of it their own soil. The monks took advantage of a few of these slanting terraces, erecting stone crosses where those who came later could stop and worship, or just catch their breath and look at the birds. One of these monuments is still there, a pitted stone worn almost shapeless by time and weather, rising stark out of the flowers at the threshold of the cliff, the sea fierce beyond it.

A few steps beyond the cross, lichens and mosses have invaded a section of rock already eroded by wind and rain, and the spongy surface is honeycombed with puffin burrows. This oasis gives token that in summer, at least, the monks would not have gone hungry. Besides the puffins, which are easy to get at, the cliffs are home to hundreds of other nesting sea birds: Kittiwakes, fulmars, razorbills, and guillemots lay their eggs and raise their young in clefts and on ledges high above the sea. The monks could have kept a few goats, the only domestic animal unfussy enough about its diet to live on the rock's scanty pickings. Some of the wild plants are edible, and the monks could have grown a few herbs. In the sixth century, when it is probable that the first voyagers arrived, the climate was warmer than it is today. There could not have been much more soil, because there is simply no place for it; everything slips downward, and only in a few places can a plant take root for long enough to provide its own habitat. But the summers then were not quite so short nor the winters so unkind. Fish and the few birds, such as gulls, that wintered over, would have seen them through the cruelest months.

They left their quiet lives . . . to set forth with positive hope over the savage ocean, ill-equipped, unworldly, caring not what hardships they would meet . . . They came for love.

The last few yards of the climb are in a tunnel under a retaining wall, built in modern times to protect the monastery site from the depredations of burrowing rabbits, relative newcomers. We climb upward through dripping darkness. Behind us are the fearsome voyage and the slow ascent up the lonely rock scourged by Atlantic storms, habitable only by birds and seals. Ahead of us, as we come out of the tunnel into the mild sunlight, is a living fragment of the sixth century. We have walked back in time, out of our own mundane earth into the world of the Irish saints.

The pitch of Skellig Michael at this place, between 550 and 600 feet above the ocean, levels off in a series of narrow, uneven terraces before it mounts the last steep fifty feet of the peak, out of sight on the rounded hillside. Six little beehive-shaped stone huts, a slightly larger stone oratory with a barrel-vault roof, and the roofless walls of a small church are clustered here at varying levels, some nestled close against the swell of the hill, some poised at the very edge, only a low drystone wall between them and the breathtaking cliff. Between them are winding walks lined with flat stones. A widening of the central walk into a miniature plaza is occupied by leaning tombstones, their inscriptions obliterated. In its own green square beyond them is a stele, probably originally a cross, its crosspiece two blunted knobs, the weathered carving on its face blending with lichens to form a design of geometric abstractions. It stands alone, tall as a man and somewhat resembling one, as if an

anchorite had been forgotten there and still stands lost in contemplation of Little Skellig rising out of the sea, framed by the curving walls of two beehive huts.

The buildings and walls are constructed of flat stones, without mortar. Each hut has a hole in the top, originally closed off by a rock slab. As living quarters they offer small latitude. The highest, which is thought to have had two stories, is sixteen feet; the lowest is about nine, the walls from three to six feet thick and the square interior floor space hardly big enough for a man to lie down in. They have no windows, and the doors are only about four feet high. They must have been cold in winter and damp all year round. But the people who dared the ocean waves to find their peace on this rock had no interest in comfort. On the contrary, their disregard for the everyday usages of ease was the very core of their spiritual vitality. Austerity not only pleased them, it was necessary to them.

And the rough life had compensations. Asceticism gave an intensified response to the smell of flowers, the texture of stone, the feel of rain or sun or wind, the flight of birds. When they came out of their dark cells, their spirits must have lifted to heights rarefied beyond our experience. The ground they knelt on was of springy moss with flowers growing in it. Beyond the low stone walls the sea was blue, lavender, silver, and green in broad uneven patches, and appeared from this height flat as a pond. The morning clouds looked like white Skelligs, and the penitents could almost talk to the fulmars and puffins flying to feed their rock-bound young. As they watched the sun rise, a curtain of rain might fly over the sea from the west, bright steel with the sun's low rays on it, to pass overhead in a few minutes leaving a rainbow and the clover-like scent of wet sea pink. In such a setting the simple prayers to God might have been tinged with an almost pagan pantheism.

It is not known positively when the first voyagers arrived, nor who they were. The style of the buildings goes back to the sixth century and beyond, to the pre-Christian dwellings on which the first Christian structures were modeled. Although the earliest churches and dwellings were usually built of wood or of wickerwork daubed with mud, on Skellig Michael the builders would have had to use the only material at hand. The settlement survived at least four attacks by Norse raiders in the ninth century. The monks evidently turned the other cheek, because, according to tradition, in the tenth century one of Skellig Michael's holy hermits converted Olaf Trygvasson, the fierce Viking who became Norway's first, and combatively, Christian ruler. The last monks left in the twelfth century, when life had grown soft, to settle in the village of Ballinskelligs nearby on the mainland coast.

Through all the years the name of only one monk has survived. That is Etgall, an anchorite who was apparently living there alone when Vikings arrived in 823 looking for treasure. The poor little island monastery, that could barely support six or seven ascetics, would hardly have run to the silver chalices and jewel-studded shrines that provided the freebooters with such easy pickings in the mainland monasteries. In anger, or perhaps in hopes of getting a ransom, the raiders took Etgall, who died while their prisoner, say the annals, of starvation. The implication is clear: The stark rigors of Skellig Michael held no dangers for Etgall, but when he could no longer hear the cries of sea birds and the crash of waves, or taste the salty wind of his island retreat, he grieved until death rescued him.

In no other connection is Etgall mentioned. He was not a saint whose feast day is on the calendar; history records no heathens converted by him, no miracles performed, no poetry written, no manuscripts illuminated. He might have done all these things. Ireland's legion of holy men and women, the luminous quality of whose piety, learning, and imagination inspirited the western world for more than six hundred years, from the sixth to the twelfth centuries, were most of them anonymous. Even many of the saints whose names still shine over the dimness of the centuries are probably composite personalities. Legend has blurred their outlines until they have become as large and brightly unreal as the pagan heroes they superseded.

Yet their accomplishments were very real. The intricate art of their illuminated manuscripts is still as brilliant as when it was first set to parchment. Their poetry makes the heart sing today. Greek and Roman literature and lore, as well as the authentic voice of their own Celtic ancestors transcribed by them from oral tradition, are ours to study now because these cloistered monks reached into a receding past, rescued the vanishing knowledge and gave it back to the world. In a darkened and barbaric Europe, Irish priests and scholars kept alive the light that had burned for Greek philosophers, Roman colonizers, early Christian martyrs. By the time dawn came to Europe again with the early Renaissance, Ireland's day was over. The Norse raiders and the Anglo-Norman conquerors between them extinguished that bright torch.

Though Ireland owed the extraordinary literary, artistic, and scholarly flowering of this age to her inspired clerics, they were only secondarily artists and poets, teachers, missionaries, and humanists. Their first purpose was the same that brought them to Skellig Michael: to achieve a state of grace.

It is hard for us today to understand the rationale behind this imperative yearning of the early Christian mind. What made them take their little open boats out into the Atlantic, to the Faeroes, to Iceland, possibly to America, looking for a land that had been promised in a dream? What made them starve themselves and live without sleep until the world around them was full of strangeness and the wind in the leaves became the wing beats of angels? Why did they leave their comfortable monasteries to wander friendless and defenseless in the lands of barbarians?

We can find out by looking into the past, where their roots were, and examining the subsequent world that they themselves created. For however enigmatic are their motivations to us, it is clear that the Irish saints made something new on earth. It was that we had felt when we stepped back in time high on Skellig Michael. The little monastic village was part of a world that came out of a vision. Behind the vision were the men and women who saw it, and it is in their lives that we must look for its pristine freshness, its radiant imagination, above all its shining spirituality.

This article has been adapted from Katharine Scherman's forthcoming book, The Flowering of Ireland: Saints, Scholars, and Kings, *to be published in June, 1981. Reprinted by permission of Little, Brown and Company, Inc., Boston.* ©1981.

The trip to Skellig Michael is an optional feature of the 1981 Swarthmore Alumni College. See back cover for details.

COLLEGIATE GOVERNANCE

Is it Organized Anarchy?

By John W. Nason, Hon. '53

The eighth president of Swarthmore analyzes the disintegration of the traditional model of governance and postulates modifications pertinent to the decade of the eighties.

As I return to campus after many years, I am acutely conscious of how much better a job I might have done forty years ago if I had known in 1940 all I know now about college administration, conscious also of the problems which face this and other colleges in the decade of the eighties.

My topic—"Collegiate Governance: Is It Organized Anarchy?"—is not unique to Swarthmore. It points to problems endemic in current higher education. The title is taken from a book by two scholars named Michael D. Cohen and James G. March, entitled *Leadership and Ambiguity: The American College President.* The book was commissioned by Clark Kerr '32, member of the Board of Managers, for many years chairman of the Carnegie Commission on Higher Education, and one of the most distinguished figures in higher education today.

Cohen and March characterize college governance as "organized anarchy," describing the condition as one in which (1) goals are uncertain and changing, (2) technology is unclear, (3) the centers of authority and power are shifting. In their own words:

"These properties are not limited to educational institutions; but they are particularly conspicuous there. The American college or university is a prototypic organized anarchy. It does not know what it is doing. Its goals are either vague or in dispute. Its technology is familiar but not understood. Its major participants wander in and out of the organization. These factors do not make a university a bad organization or a disorganized one; but they do make it a problem to describe, understand, and lead."

Two or three years ago, when I was doing field work for a book on the selection of college presidents, I made a visit to a reasonably distinguished New England college which was noted for the obstreperous character of its faculty. They had had a very difficult time selecting their new president, and I was interested in the reasons for their difficulties. The chairman of the search committee, a faculty member, confessed finally: "You know, Mr. Nason, I'm not sure that this college is really governable."

History, of course, indicates that most of our colleges have been governable. Cohen and March suggest that they are, to a greater or lesser extent, but in different ways from the earlier pattern. I believe that they still are governable, and I want to discuss some of the necessary conditions for effective governance.

Let me begin by talking about the evolution of academic governance—in an oversimplified scenario. Back in the nineteenth century, when Swarthmore and most of the private colleges in this country were founded—most of them, like Swarthmore, by religious groups that were concerned to protect what at Swarthmore was described as "a guarded education for children of the Society of Friends"—the trustees who set them up and gave the first money to get them going were deeply concerned about the character of the colleges and what went on in them. They were apt to take a very direct hand in the management—much too direct for Dorie or me or Frank Aydelotte or anybody else in this particular century. They believed in what the colleges stood for; they believed in certain purposes and certain goals; and they were concerned to make sure that these were achieved.

For the last quarter of the nineteenth century and extending through the first quarter of the twentieth, we witnessed the era of the great college and university presidents—an analogue to the era of the great captains of industry who dominated the growing enterprises that developed in the latter part of the nineteenth century and flourished in the twentieth. Eliot and Lowell at Harvard, Harper at Chicago, Gilman at Johns Hopkins, Butler at Columbia, Aydelotte at Swarthmore.

In 1915 the American Association of University Professors was founded. Beginning at about that time and partly as a result, college and university faculty assumed more and more control of the administration or at least of the policies

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which guided the administration of higher education. Then came World War II. In the postwar period, we have seen a swing of the pendulum back to the point where trustees are once again playing a more influential role in the affairs of colleges and universities in this country.

Consider the changing conditions which brought this about. These will be familiar to all of you, but let me tick them off as the factors which created this change:

1. An explosion in enrollment occurred at the end of World War II, when the veterans swamped our colleges and universities, and we decided that many more high school graduates could profit from a college education than had ever been considered before in our society. We had some two million college and university students before the stampede. We have 11½ million today.

2. They were a new breed of students. Many of them, instead of being children of families whose mothers and fathers had gone to college, were children of families no member of which had ever been near a college or a university. They didn't know what to expect; they didn't know how to behave; they wanted things colleges weren't particularly well prepared to provide. They made new demands; they lowered the standards of performance; they created a kind of consumerism in higher education which we're wrestling with today.

3. They viewed higher education not as a privilege but as a right. If you were to take a poll today and ask people in the United States, "Is post-secondary education a right or a privilege?" you would get an almost universal answer that it is a right. But if you asked people associated with Swarthmore, "Have students a right to come to Swarthmore?" the answer would be, "No, it is a privilege. Individuals must qualify in various ways. There is no inalienable right to come to this institution." It is quite clear, however, that there are state institutions which the citizens of that state consider they do have an inalienable right to attend. Open admissions is the descriptive term.

4. The turbulence of the sixties created an interesting and exciting time on college campuses, but it was in many ways a disastrous period as well. There are still deep scars at many institutions from what happened in the sixties.

5. Much that happens in colleges and universities is now the subject of litigation. At one time students who broke official college rules were dismissed, and that was the end of the matter. Today such episodes not infrequently result in law suits, and the courts, not college officials, determine whether or not a student should be reinstated. Faculty members on term appointments will sometimes institute protracted legal proceedings on grounds of discrimination if not reappointed or granted tenure. The targets of such suits are the administration *and* the trustees.

6. Throughout our society there has been a decline in respect for authority. This is true for ministers of the gospel, politicians, and successful businessmen, as well as for college presidents, provosts, and deans. It represents a profound cultural shift in the contemporary outlook. Let us hope this phase will pass. For the present, however, the exercise of authority tends to be viewed with suspicion.

These factors have created a completely different climate in which to operate a college or a university, and, as a result, we have the disintegration of what might be called the traditional model of college or university governance. In that model students were at the bottom of the pyramid. They were relatively docile and respectful of authority; they viewed membership in the college community as a privilege; they thought that the faculty knew more than they did about the subjects taught and about the subjects which ought to be taught. In the traditional model, faculty members knew what they wanted to teach and why. Today as faculty we are no longer as clear as we once were on any one of these points. We tend to be more interested in our individual disciplines than in the total educational program of the institution. We find ourselves caught up in the conflict between the amount of time and energy we will give to teaching and the time and energy that go into research.

The presidents and deans, the vice-presidents and provosts, are no longer the figures of authority which they once were. Instead they have become crisis managers, mediators, negotiators, labor arbitrators.

At one time trustees were remote and august figures who devoted themselves to giving and raising money, to reviewing the budget, to supervising investments, to hiring (and firing, if necessary) the president. Beyond that they were largely content to endorse what the president and faculty recommended in terms of policies for the college.

Except in a few places that pattern no longer exists. More of it remains at Swarthmore than at many others, but even here you can detect a certain ragged fringe around the edges of the description of the model which I have been giving you.

My thesis is that trustees, because of the nature of the current situation, will have to play a more important role in decisions on operations and policies than they have played since the middle of the nineteenth century. Only in this way can the future of our colleges and universities be assured. In addition to all the responsibilities characteristic of the traditional model—and the Swarthmore Board of Managers fulfills them superlatively well—they must, for example, also define the mission of the college. It is not their job to draft the mission, but to insist that the president, the faculty, the alumni, and others cooperate in writing a statement which they can either endorse or modify.

Furthermore, they must select a president who can speak to and serve the particular needs of the institution. This may call for an educational leader, or somebody who can heal wounds of dissension, or somebody who is a good fund raiser, or a salesman who can recruit students.

Beyond that, the trustees must see to it that the president does what he or she is selected to do and must provide every possible assistance and encouragement in getting it done. All presidents need to be supported, encouraged, and—if need be—comforted by the board. This is probably the most important job for any board of trustees or managers to undertake. To do it, they need to understand the educational policies, the educational programs, and the educational problems of the institution.

It used to be said that trustees should deal with finances and with buildings and grounds, but stay out of educational issues. How can trustees deal with the budget, with fund-raising, with what is the heart of the operational significance of an educational institution without knowing what that institution is really trying to achieve and in what direction the college should go? What choices, among the incompatible options that are offered, should be selected? How does the program relate to the financial resources of the institution? How can the changing demands of society be

meshed with the educational programs of the college?

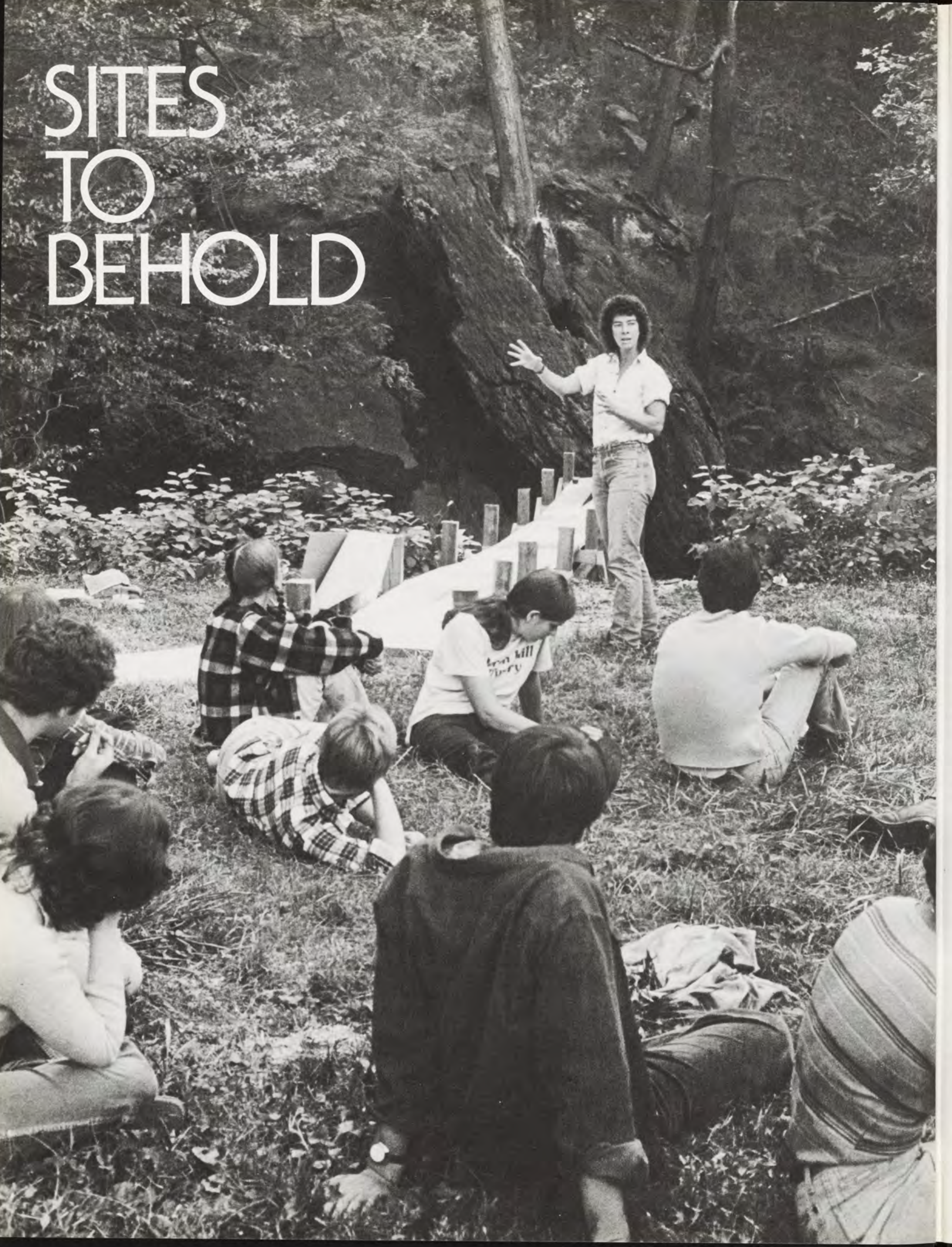
This, I know, is heresy in many educational circles, but I think it is a heresy which we shall have to make into a new orthodoxy. I am not suggesting that the Managers of Swarthmore College should decide on the courses to be taught, e.g., in economics. But whether there should be a Department of Economics is a Managers' problem. Should Swarthmore continue its engineering program? Since it is the only small liberal arts college in the United States with a full-scale engineering program, does this really make sense? Should it be given up? Should it be strengthened? These are not questions which the faculty alone or alumni alone should decide, though they ought to have a very important voice in the decisions. In the end, it must be a Board decision.

To fulfill its proper role the board must also look at its own operations and performance—an exercise in which the Swarthmore Board has recently been engaged. It is interesting to note how easy it is for all of us who have served as trustees of one institution or another to follow in certain patterns or grooves of behavior because they are there. Instead we should be asking ourselves: "Are we really spending our time in an intelligent way? Are we asking ourselves the right questions? Are we devoting ourselves to the right issues? Do we meet as long as we need to or as often as we need to, or could we meet less frequently for longer periods and be more effective? Do we have the best mix of people on the Board? Do we have the best organization in terms of committees?" These are all questions which governing boards need to ask and ought to be asking themselves as part of the total pattern of governance.

What I am pleading for is your understanding and tolerance of the fact that Swarthmore, along with other colleges, is going through a kind of sea change in its total governance. This involves a different attitude not only about the role of the president and the administrative officers and the contribution of the faculty, but also about the responsibilities of the governing board. It is an exciting time. It is a confusing and sometimes disturbing time. But I have enormous confidence that with all the tradition and all the resources of this College, Swarthmore will be able to set an example for other institutions of the way governance should be handled.

John W. Nason, Hon. '53

Mr. Nason, president of the College from 1940 to 1953, returned to the campus last October as host and principal speaker for the semi-annual Swarthmore Today Program. After Mr. Nason left Swarthmore he served as president of the Foreign Policy Association (1953–1962) and later as president of Carleton College (1962–1970). He has been a trustee of the Hazen and Danforth Foundations, the United Negro College Fund, Vassar College, and Phillips Exeter Academy. In the last decade, he has conducted several studies for the Association of Governing Boards and the Council on Foundations, resulting in the publication of *The Future of Trusteeships, Trustees & the Future of Foundations, Presidential Search: a Guide to the Process of Selecting and Appointing College and University Presidents*, and *Presidential Assessment: A Challenge to College and University Leadership*. (The advisory committees for the last two studies included Clark Kerr '32, former president of the University of California, James A. Perkins '34, former vice president of Swarthmore and former president of Cornell University, and Richard W. Lyman '47, former president of Stanford University and currently president of the Rockefeller Foundation.)


SITES
TO
BEHOLD

Abandoning the privacy of their studios, five sculptors adopted Swarthmore's campus as their workshop during an adventuresome site sculpture program last October. Funded by a grant from the National Endowment for the Arts and the Department of Art, sculptors Charles Fahlen, Michael Morrill, Jody Pinto, Charles Simonds, and Jeffrey Simpson were invited to the College to participate in an experiment which combined working and teaching. During their brief visits, the five artists offered a series of lectures held in the classroom and at the site.

"The artists we have brought to the campus are more influenced by technological construction over the past 100 years than by more traditional sculptural techniques," states Assistant Professor Michael Knutson. "Following the example set by Picasso in the first half of the century, these artists have adopted modern methods of construction: fabricating with sheet metal, welding, casting forms in concrete, constructing with lumber, and bricklaying."

Upon arrival on campus, the five artists hiked around the grounds in search of appropriate sites for their sculptures. Pinto, Morrill, and Simpson were all drawn to Crum Meadow, a space rich with texture, color, planes, and angles. Simonds tucked his piece away in the corner of a second-story windowsill outside the Tarble Student Center, while Fahlen chose a more open space in the pine grove near the foot of Magill Walk.

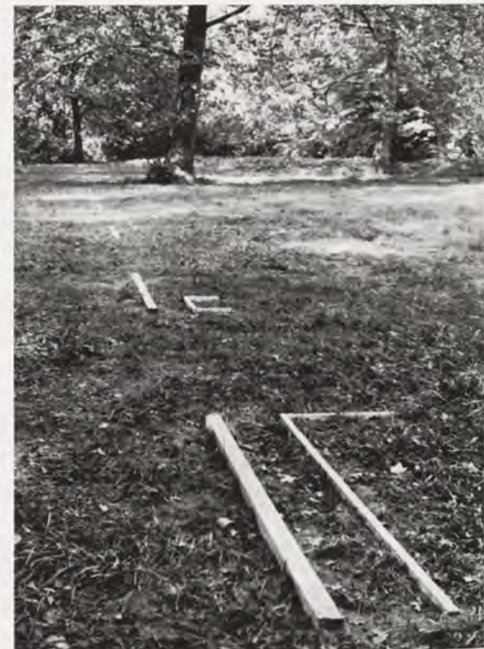
The movement to bring site sculpture to Swarthmore began last spring when Canadian sculptor George Trakas spent several weeks teaching and working at Swarthmore. His work, entitled "Lorraine Station," a platform of wood and steel playfully described by the *Phoenix* as "a jungle gym for serious, intellectual grown-ups," has since become a popular meeting place among students.

Members of the Art Department (including Chair T. Kaori Kitao, Michael Knutson, Kit-Yin Tieng Snyder, and Brian Meunier) selected artists whose works represent the architectonic and minimalist trends in contemporary sculpture. The works produced resemble corridors, bridges, ground plans, and architectural fragments. Challenging traditional concept of sculpture as movable monument, these sculptures were created to be observed and experienced in the specific environments selected by the artists. They play with the mind and the eye.

Perched on a ladder outside Tarble Student Center, Charles Simonds constructs a fragile adobe city (above), the remnant of an imaginary civilization that he calls The Little People. During the past ten years, Simonds has created the entire evolution of this Tolkienesque culture and built similar tiny townscapes around the world.

After hauling lumber and wading in the Crum (top left) to construct her bridge (left), Jody Pinto relaxes with students and discusses her work (opposite page). Her forty-eight-foot-long pier straddles the fine line between art and utilitarian object as it stretches sensuously toward a dark split rock on the far shore.

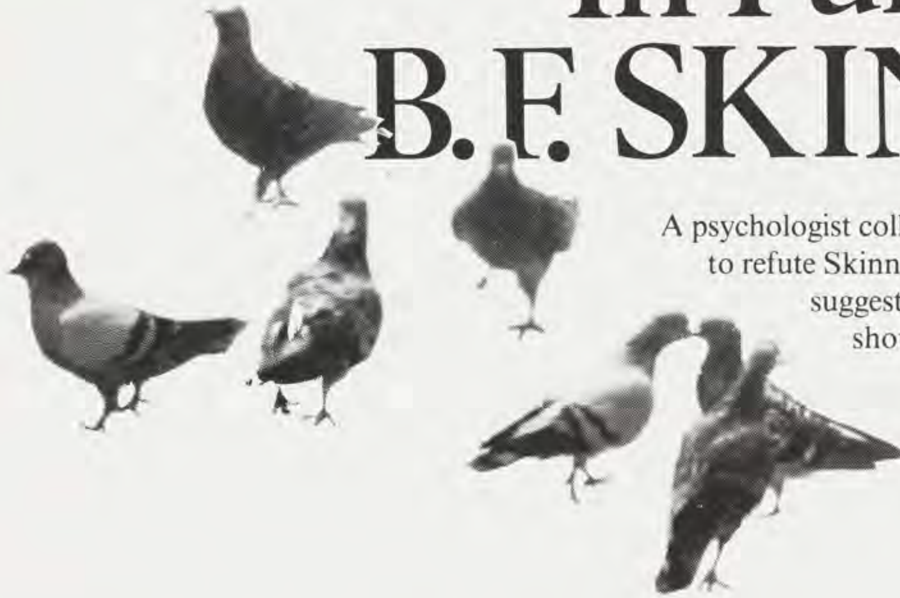
Cement mixers and heavy-duty cranes become sculpting tools when Charles Fahlen (center above) sets a pre-fabricated concrete column into a freshly poured concrete slab. After allowing the concrete to set for three weeks, he unearthed his creation and tipped it, suggesting the work of some capricious natural disaster.



Working with implied space and simple materials, Michael Morrill imbeds untreated wooden boards into shallow trenches dug with the help of interested students (left and center). The parallel broken lines extend from a bend in Crum Creek to the train trestle. Echoing that vertical structure, the wooden segments suggest both vertical and horizontal planes cutting across Crum Meadow.

Jeffrey Simpson experiences his own creation (opposite page) as he walks through his work welded in Papazian Hall and erected in Crum Meadow along a well-traveled path. The thin steel rods form a succession of doorways connected by light-reflecting copper wires, creating a sense of both containment and openness.

In Pursuit of B. F. SKINNER



A psychologist collaborates with two philosophers to refute Skinnerian behavioral theories and to suggest, from this analysis, how people should be educated at Swarthmore.

By Barry Schwartz

For fifteen years I have been pursuing B. F. Skinner. It began when I was an undergraduate. I read *Science and Human Behavior*[1]—a book in which Skinner proposes to account for all human behavior with a few, simple principles derived from laboratory studies with animals—and to use this account to replace our intuitive conception of ourselves and of human nature. I found the book appalling. I was unwilling to give up my belief in human freedom, responsibility, and intelligence. But the book was also challenging, the arguments against Skinner's views were not at all clear. So I decided to study the Skinnerian program and come to know it well, so that I would be able to criticize it. I want in this article to share some of the results of my studies with you—studies done in part in an enlightening and ongoing collaboration with Swarthmore professors of philosophy Hugh Lacey and Richard Schuldenfrei.

This article will take you rapidly through a number of steps. I will first present an outline of Skinner's theory, which identifies his conception of human nature, his methods, the principles which have been developed with his methods, what he considers to be supporting evidence for those principles and why. Next, I will discuss some phenomena which raise doubts about his general principles, at least severely limiting their generality. Then I will attempt to explain Skinner's successes and the plausibility of his prescriptions for human society in a way quite different from his own, and to document that alternative way of understanding Skinner. I will then draw from this particular case some parallels in the pursuit of social science generally; and, finally, I will attempt to suggest some lessons from this analysis for how people should be educated here at Swarthmore. So let us look at Skinner.

Skinner

To begin with, Skinner argues that what we really want to know about human nature—what it means to understand human nature—is to identify the determinants of human action. Skinner is convinced that the methods of science can be used to reveal these determinants. But what does the commitment to a scientific analysis of human action imply? First, it implies that there are regularities in the determinants of human action to be found. Such regularities are often called *laws*. Second, it implies a commitment to finding the *causes* of human behavior—influences independent of the behaving person which are responsible for his or her behavior and which have their influence in a reliable, repeatable way.

Where should we look for such causes? We are accustomed to looking inside for the sources of our actions: We talk about what we desire, what we intend, and what we expect. We accept responsibility for what we do. This, to Skinner, is a mistake. For him, the causes of our behavior are external to us; they are environmental events which bear a regular relation to our actions.

Therefore, the Skinnerian view is one in which behavior is *controlled*, and controlled by external events. People are merely *loci* on which the action of a variety of different environmental variables converges. Freedom, dignity, responsibility, morality—these are all fictions of our Western intellectual heritage. And they are not benign fictions. They stand in the way of meaningful social progress by influencing us to reason with people and change their minds instead of manipulating the environment and changing their behavior. If Skinner is right, the implications are enormous. Virtually all of our social practices and social institutions are misguided.

How can we know whether he is right? How can we know that he has correctly identified the laws of behavior? The answer, for Skinner, is control. Control is the ultimate criterion for understanding. Since behavior is controlled, if we correctly identify the controlling variables, we should, by manipulating them, be able to manipulate and control behavior. Outside the laboratory, in the natural environment, this is difficult. There are too many variables operating at any given time. So we bring behavior into the laboratory and manip-

ulate variables; and if these variables control behavior, we know we have the right ones. Moreover, we can look for principles of behavior by studying animals (like pigeons) in the laboratory rather than people. Since people are only *loci*, there is nothing about human behavior that is principally different from the behavior of animals. We can develop the basic principles by studying animals, with the understanding that human behavior is only more complex. Then, having done so, we can apply these basic principles to human social settings. If they work (that is, control behavior) in these settings, we have further confirmation that we have found the right principles.

So much for Skinner's general description. What are his principles? What has he discovered? *The* principle—the one that is the keystone of the entire theory—is called the Law of Effect. What it says, in essence, is that what determines whether a behavior will occur in the future is what the consequences of similar behaviors have been in the past. Rewarding or reinforcing past consequences make future occurrences of the behavior more likely, while negative or punishing past consequences make them less likely. On this principle, behavior is conceived as a collection of arbitrary means which are controlled by their ends or consequences. To study in detail how the arrangement of ends affects the occurrence of means, one can study pigeons pecking at lit disks, rats pressing levers, monkeys pulling chains, or dogs jumping over hurdles, always to produce food or water or to escape or avoid electric shock.

Implicit in these methods is the belief that principles derived from these simple settings will be universally applicable. So just how applicable are these principles? Well, these principles have been used:

—to rehabilitate vegetative schizophrenics;

—to increase dramatically the rate at which school children (including college students) do their work;

—to control effectively the behavior of prisoners;

—to increase efficiency in the work place.

In short, bribes work—very, very well. And Skinner is telling us how well they work, how prevalent they are, and how to get them to work with maximum effectiveness.

Problems

But there are problems. To illustrate, two of Skinner's students, Keller and Marian Breland, decided to go into the business of training animals. They set up displays in which animals did this or that entertaining thing and got food for it. They trained a variety of different species to perform a host of engaging tasks for the amusement of paying customers. In general their enterprise represented a *tour de force* for Skinnerian theory. Again and again, no matter how bizarre and unnatural the training conditions, the Brelands succeeded in creating entertaining and well-controlled behavioral repertoires. They wrote a paper in 1961, however, which described their occasional failures, a number of instances in which organisms "misbehaved."[2] What they meant by misbehavior was that rewards did not entirely succeed in controlling what the animals did.

Moreover, these various failures of control seemed united by a common principle. As the Brelands put it:

"Here we have animals, after having been conditioned to a specific learned response, gradually drifting into behaviors that are entirely different from those which were conditioned. Moreover, it can easily be seen that these particular behaviors to which the animals drift are clear-cut examples of instinctive behaviors having to do with the natural food-getting behaviors of the particular species."

The Brelands labelled their observation "instinctive drift". In their view, whenever a situation permitted the intrusion of species-typical behavior patterns, these patterns would occur. Instinctive behaviors would compete with the trained behaviors, and as a result, animals would substantially reduce the frequency with which they obtained reward.

There are a few things to notice about the Brelands' observations. First, as they pointed out, loss of control over behavior was not random; it was a clear reflection of species-typical behavior patterns. Secondly, these behaviors occurred in *extraordinarily* artificial environments. So dominant were these behaviors that they occurred under non-optimal conditions at the cost of food to hungry organisms. What are we to make of this? The experimental chamber generally seems to prevent the occurrence of behaviors like these; hence the claim that it reveals universal principles. One must wonder, however, about whether any situation which prevents the occurrence of behaviors as powerful as these is not fundamentally distorting our understanding of the principles of behavior. It seems that if the conditioning chamber in fact prevents these sorts of species-typical behavior patterns, it cannot be telling us anything very important about the control of behavior in the natural environment.

Findings like the Brelands' led me to these conclusions:

1. Animals in nature seem to be dominated by species-typical influences.

2. When we study behavior in situations from which these influences are absent, we may be discovering principles which are true and important only in such "biologically neutral" settings.

3. Since no natural settings are "biologically neutral," we may be learning very little about the determinants of behavior under natural conditions.

But there are problems with these conclusions. First, Skinnerian principles work in human applications. How are we to explain this if the principles are not valid and general? Second, people are the least biologically determined, least inflexible of creatures. The kinds of phenomena which may pose problems for our analysis of the behavior of pigeons and rats may be largely irrelevant when we turn a Skinnerian eye to people. If so, the particular limitations to Skinner's claims that had been discovered in animals are not likely to be terribly significant for our understanding of human affairs.

Extension to Human Situations

Let us review the position to which we have come:

1. The Skinnerian program is to find laws relating behavior to external variables, especially contingencies of reward.

2. We know we have the right variables if we can control behavior.

3. We can't always control animal behavior.

4. But we *can* control human behavior—in a wide range of applications.

This is a peculiar position to be in. It implies that Skinner may have little to tell us about the behavior of the animals he actually studies, but much to tell us about the behavior of people.

I was led out of this paradox as a result of collaboration with Hugh Lacey and Richie Schuldenfrei. In studying human nature "scientifically," Skinnerians assume that human behavior is controlled. Then they set up situations in which they can manipulate all the variables and thus control it. But suppose that in setting up situations in this way, one does to people just what Skinner did to animals: One creates situations in which nothing except the variables thought to be relevant can possibly exert an influence. If Skinnerians are eliminating all possible influences from the situations they study except the ones they will be manipulating, they are showing that human behavior *can be* controlled by rewards, but not that it ordinarily is. There is a significant difference between these two types of demonstration. The claim that one is discovering what inevitably *is*, is a claim about truth—about the nature of the world. The claim that one is discovering what *can be* is technological. The discovery of what inevitably is avoids moral arguments about what should be. The discovery of what can be invites moral arguments about what should be. Skinner is firm in his conviction that he is discovering what inevitably is. He appeals to precisely this position in order to dismiss moral arguments against the use of his principles in applied human settings. So a great deal hinges on whether we are learning from Skinner what can be, or what necessarily is.

The way to respond to such an issue, which could be raised about any experimental science, is to point to some natural phenomenon which obeys Skinnerian laws though Skinnerians have had little to do with it. And Schuldenfrei, Lacey, and I did precisely that: A natural example of Skinnerian laws can be found in the factory. Factory work is a paradigmatic case of the kind of behavior, controlled by contingencies of reward, which Skinner sees as a model of all behavior. If one reads a little bit of social history, one finds that early twentieth-century factory work conformed in exquisite detail to the Skinnerian model. However, one also finds that work prior to the development of industrial capitalism did not conform to the Skinnerian model, at least not clearly and straightforwardly. Early capitalism set the stage for the factory, in part, by turning work into a marketable commodity. Efficiency and profit replaced social and traditional influences as the principal organizer of the work place. With the stage thus set, a movement known as the scientific management movement, led by Frederick Winslow Taylor, did the rest.[3] Scientific management used principles which are exactly Skinnerian to gain complete control of the work of the workers so that it could be manipulated with precision by manipulating rates and schedules of pay. And Taylor did this forty years before Skinner had trained his first pigeon, so that by the time Skinnerian psychology started unfolding, the factory, as a model of the "natural" phenomenon to be explained, was already firmly in place. The point of this, of course, is that the factory, no less than the Skinner lab or the mental hospital, represents a successful effort to eliminate all sources of influence on behavior except those which the managers want to manipulate. Taylor knew this. He knew he was an engineer. He was an avowed enemy of social custom as an influence on work. He knew he was showing what could be and not what inevitably was. By the time Skinner arrived, what "could be" was well established, and for Skinner it was just another, especially powerful example of the inevitable character of human nature.

Just as Skinnerian principles capture the behavior of pigeons and rats in laboratory environments by eliminating possible biological influences, they capture the behavior of factory workers because the factory has eliminated other influences—socio-cultural rather than biological.

Lacey, Schuldenfrei, and I have made this argument in considerably more detail than I have space for now.[4] The summary point is that, just as Skinnerian principles capture the behavior of pigeons and rats in laboratory environments by eliminating possible biological influences, they capture the behavior of factory workers because the factory has eliminated other influences, in this case socio-cultural rather than biological. By extension, Skinnerian principles will succeed in prisons, hospitals, and classrooms by turning those institutions into analogs of Skinnerian laboratories, places in which no factors other than reward contingencies can have an influence.

Parallels in Politics and Economics

We have seen that the Skinnerian research program, based upon the con-

Skinner: psychologist of liberalism or repression?

ception of behavior as externally controlled, derives support from situations and phenomena which have been explicitly created so that behavior *will be* externally controlled. To see this, we had to consider some of the "facts" which supported Skinner in an historical context. Indeed, without considering the historical context, one might wonder why anyone would have taken Skinner and his view of human nature seriously: It would not have happened 300 years ago, and that it has happened now is not an accident. We can see the same ideas dominating other social sciences. I have in mind the major traditions of the disciplines of political science and economics. Books by Roberto Unger[5] and Karl Polanyi[6] have revealed the same ideas and shortcomings in political theory and economics as I have been identifying for Skinner. Moreover, it turns out that misconceptions in all three areas may arise from a common source. Let us look briefly at the work of Unger and Polanyi and see how they fit with our analysis of Skinner.

Unger's book is an argument for an intimate relation between theories of human nature and theories of society, a relation which was clear to political theorists 300 years ago but seems less clear at present. Unger attempts to identify the core assumptions about human nature which underlie liberal political theory. First, there is the separation of reason and desire. These are different categories of thing. Reason is universal, and we can establish norms which tell us whether we are using it properly. Desires are individual and we cannot be normative about them: Anything can properly be an object of desire. We cannot tell people what they may properly want, only how they may properly get it. Second, there is the principle of arbitrary, or unlimited, desire. Desires never stop. We always want something. Third, there is the principle of analysis—that the whole is equal to the sum of its parts. Unger tries to show that these three principles lead to a conception of society which is individualistic or atomistic, which views the collective desires of a person as incoherent aggregations of individual desires, and which lives by a moral calculus of utilitarianism: the greatest good (with good unspecified) for the greatest number. He also tries to identify many of the ills of modern social life with these assumptions and to show that these assumptions are unsupportable.

Each of these assumptions is embodied in Skinner. In Skinner, the separation of reason and desire is reflected as the separation of means and ends (responses and rewards). The principle of arbitrary desire is reflected as the view that anything might be a reward, that different things will be rewards for different people, and that we are always in search of rewards. The principle of analysis is reflected as the notion of people as *loci* for the separate operation of independent variables, as the attempt to understand social phenomena in terms of individual, psychological laws, and as the attempt to understand individuals in terms of component behavioral processes.

If Unger is right, Skinner is the psychologist of liberalism. If that psychology is suspect, so is the political theory. I have tried to convince you that the psychology is suspect. Unger obviously agrees. His solution to the problems of liberalism lies in a concept of community: a place of shared values, and of common striving for the *good* which grows out of a culture's social history.

Neither Skinnerian psychology nor liberal political theory has us looking at our history, looking for community, or inquiring about value. And in all of these things they don't do, they have a bond with economics. This is the message of Karl Polanyi, in a book written in 1944 to explain the apparent collapse of Western culture into fascism. Polanyi says:

"But the peculiarity of the civilization the collapse of which we have witnessed was precisely that it rested on economic foundations. Other societies and other civilizations, too, were limited by the material conditions of their existence—this is a common trait of all human life, indeed, of all life, whether religious or nonreligious, materialist or spiritualist. All types of societies are limited by economic factors. Nineteenth-century civilization alone was economic in a different and distinctive sense, for it chose to base itself on a motive only rarely acknowledged as valid in the history of human societies, and certainly never before raised to the level of a justification of action and behavior in everyday life, namely, gain.

"In spite of the chorus of academic incantations so persistent in the nineteenth century, gain and profit made on exchange never before played an important part in human economy.

"We have good reason to insist on this point with all the emphasis at our command. No less a thinker than Adam Smith suggested that the division of labor in society was dependent upon the existence of markets, or, as he put it, upon man's 'propensity to barter, truck and exchange one thing for another.' This phrase was later to yield the concept of the Economic Man. In retrospect it can be said that no misreading of the past ever proved more prophetic of the future. For while up to Adam Smith's time that propensity had hardly shown up on a considerable scale in the life of any observed community, and had remained, at best, a subordinate feature of economic life, a hundred years later an industrial system was in full swing over the major part of the planet which, practically and theoretically, implied that the human race was swayed in all its economic activities, if not also in its political, intellectual, and spiritual pursuits, by that one particular propensity."

Thus, for Polanyi, Adam Smith's psychological assumptions about "economic man" set the stage for an economic revolution which made that conception true. Smith's conception is exactly Skinner's, and as Smith's ideas contributed to the emergence of laissez-faire

capitalism, Skinner's provide the psychology of laissez-faire capitalism. But Polanyi's point is that it is a psychology which is true because of economic changes which create people in its own image. Before the emergence of industrial capitalism, such a psychology would have been unthinkable.

For Polanyi, what capitalism does is make a world in which culture must be reconciled with economy out of one in which economy is reconciled with culture. In this new world, and only in this new world, does Skinnerian psychology have a home.

Extension to Education at Swarthmore

If Skinner is the psychologist of liberal capitalism, if Skinner's technology represents an extension of the notion of economic man, with unlimited, unjustifiable, and incoherent desires, into domains which had previously been only indirectly touched by it, what can this tell us about our own little community, Swarthmore College? Is Swarthmore an individualistic place which views desires (or ends) as unjustifiable and collective good as a simple aggregation of individual goods? We are presently unwilling to impose upon students, or ourselves, a communal conception of the good—a core curriculum— which is not just a list of individual goods (distribution requirements). Does Swarthmore accept the split between reason and desire, means and ends? By focusing on disciplinary education, we certainly are working to insure the training of reason, of means. Disciplines teach the techniques for achieving the ends which they seek. But what about the ends themselves? The inquiry into ends we leave to chance. We do not examine how such ends come to be (by teaching historically), we do not examine how the same or different ends may be embodied by different disciplines (by teaching across departments). If human inquiry is moving in some direction—if the different disciplines have something essential in common—it is up to the student to find it.

What Swarthmore presently offers, it seems to me, is not so much a liberal education as the education of liberalism. And this reflects a conception of human nature which is akin to the conception which underlies both Adam Smith and B.F. Skinner. It is a conception which people like Unger and Polanyi criticize. A commitment to it makes the kinds of analysis of Skinner that Schuldenfrei and Lacey helped me find very difficult to apprehend and almost impossible to seek. As we remain committed to this conception of human nature, it becomes increasingly difficult to envision an alternative. For the way we educate ourselves has an influence on what we take the proper education to be. As Unger says:

"One of the criteria for choice among doctrines of human nature becomes our moral interest. We are not indifferent to which of competing views will in fact turn out to be more true. Our choice of one view and our commitment to act according to its dictates will affect the circumstances for which the view accounts. This is the sense in which any metaphysical or social doctrine has something of the character of a self-fulfilling prophecy and becomes part of the story it tries to tell. The overt acknowledgement of moral interest that helps justify the doctrine must in the end be justified by the doctrine itself. The only escape from this circle lies in accepting the notion that the theory of human nature must build on a moral vision that partly precedes it but that is constantly refined, transformed and vindicated through the development of the theory."

So I will end with this question: Is the moral vision we want to articulate, refine, defend, and build into our social and educational institutions the one offered by Skinner? If it is not, we have a serious responsibility to move the particular community to which we all belong in a direction different from its present one.

This article was adapted from a lecture given by Associate Professor Schwartz in the Faculty Lecture Series on campus last spring. Professor Schwartz is chairman of the Department of Psychology.

Notes

[1]New York: Free Press, 1953

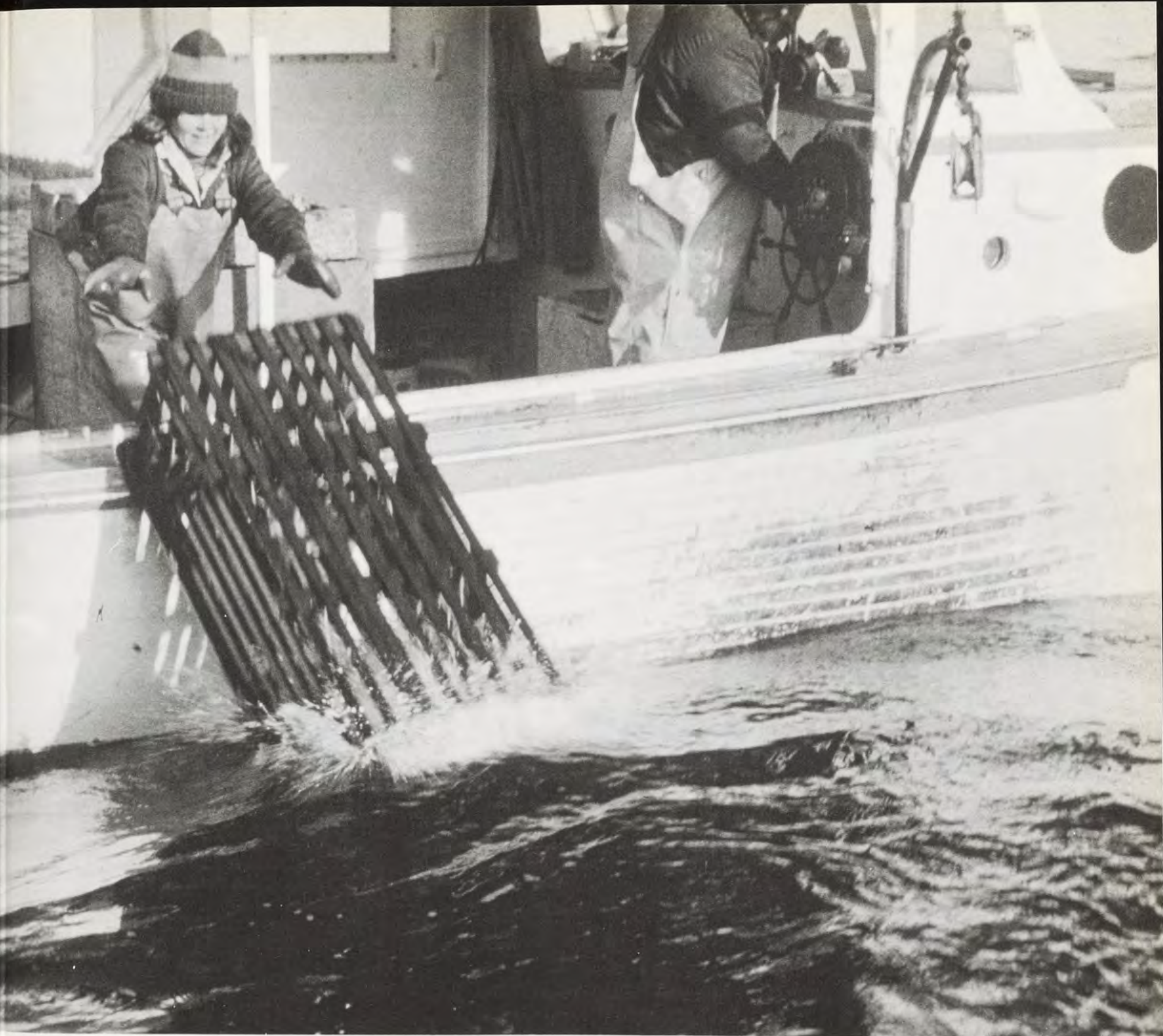
[2]*American Psychologist*, 1961, *16*, 681-684.

[3]Taylor, F. W. *Principles of Scientific Management*. New York: W. W. Norton, 1967. (Originally published in 1911)

[4]Schwartz, B., Schuldenfrei, R. & Lacey, H. *Behaviorism*, 1978, *6*, 229-254.

[5]*Knowledge and Politics*, New York: Free Press, 1975.

[6]*The Great Transformation*. New York: Rinehart, 1944 (Beacon Press Paperback, 1957).



Winter Days in the Stern of a Lobster Boat

The job takes her out on treacherous waters and in vicious weather, but this young alumna rises before the sun and dares to enjoy her ten-hour-long working days on the Maine seas.

By Jeanne Gibson Rollins '78

If you want to talk to Jeanne Gibson Rollins you have to telephone the General Store on Monhegan Island in Maine and leave a message. Jeanne collects her messages when she does her shopping, and she can return your call from the public phone in the store or from one of the two booths outside. Mail is delivered to Monhegan by boat only three times a week.

But Jeanne has adapted to these inconveniences and enjoys living year round on Monhegan, a small island (winter population: seventy-five) twelve miles off the coast of Maine. She is the treasurer of the town. In the summer months she works as a secretary-recep-

tionist at one of the island's inns; in the lobster-fishing season (January 1 to June 25), she works as a sternwoman on the lobster boat she and her husband own.

Jeanne spent her childhood summers around water and has always loved physical activity and outdoor work. At Swarthmore she majored in biology and was a first-class athlete, a varsity player in hockey, badminton, and lacrosse—excellent training for her present life. Work on the boat—ten-hour-a-day stints in the coldest and roughest weather—is extremely strenuous and requires tenacity and stamina. "It is hard, but I really enjoy it," she says. "I am sustained, too, by a strong interest in marine biology. I love to study birds and all the wild life here."

How does she spend her time when not in the boat? "Well, my husband has three sons, aged 11, 12, and 13, from a previous marriage; they live with us and that gives me more than enough to do. And last fall we built a house. Steve and I did it all by ourselves. We mixed and poured all the cement, and even had to make our own forms." The house, a two-story structure, twenty by thirty feet, has no running water, electricity, or telephone service.

The families that remain on Monhegan in the winter are all fishing families. Like Jeanne, two other young wives on the island work alongside their husbands. "When we're out in the boat, Steve and I don't have much opportunity to talk; and when we do, it is usually about the demands of the job." In the little spare time she has, Jeanne keeps busy with knitting, embroidery, reading, baking, and frequently takes long hikes around the uninhabited parts of the island. Since settling on Monhegan, she has begun writing seriously, mainly about nature. "I have discovered that there is less distraction if you live without electricity," she says. "We have kerosene lamps, and I find that, by their limited light, I can relax and concentrate."

The following is Jeanne's account of a typical winter day in the stern of the Rollins boat, "My Three Sons."

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My stride is too short and the gloves are too big. My hands and feet get cold very quickly and I need a four-inch wooden block to help me see out the windshield. If you saw me walking down the road, just barely able to see out of my oilcloths, you would not identify me as a big, hardy Maine lobsterman. Rather, you'd probably pass me off as a back-to-nature city slicker overdressed for the weather. Despite my inappropriate physical appearance, I spend my winters as sternwoman on a lobster boat.

My day starts about an hour and a half before the sun comes up. As Steve rolls over to get another half hour of sleep, I crawl out of the warm blankets and miserably accept the fact that I have to wake up. Probably what I need at this time of the day is a cup of hot coffee. However, fearing the call of nature on the icy sea with its limited facilities, I take my misery in utter loneliness. Nevertheless, when all is squared away, I can awaken Steve for breakfast. Now when Steve wakes up, he's as wide awake as a playful kitten. It is unfortunate that when I bite my lip to protect

Safely home in Monhegan harbor, Steve and Jeanne Rollins relax and enjoy the sunset at the close of a working day.

myself, Steve interprets it as a smile. Breakfast is inhaled while I'm still pouring his coffee, which he drinks as he pulls on his boots. His accelerated pace helps me to forget the biting cold that awaits me outside the door. I finish putting on my six or seven layers of clothes and then stiffly follow Steve. The cold always hits me with an unanticipated shock. When there is a fresh snowfall on the ground I follow Steve's path to conserve my own energy.

Down at the beach there are usually others getting ready to go out. It is still dark, but the sun will provide some light and an effort at some heat before long. If there is a surf at the beach I watch the different styles of launching the skiffs. It usually takes careful timing, a push followed by a quick leap and a scrambling for the oars. Steve rows while I try to sit as still as possible among the tubs of bait. I shiver as I watch our boat, "My Three Sons," bobbing heavily on the mooring, weighted down by the ice and snow accumulated overnight.

Preparing to go out is just a matter of setting up the bait tray while Steve checks the engine for any remote sign of weakness that could lead to failure. I blow my nose, fork the bait into the tray, and then blow my nose again. At this point I'm glad that we lobster in the winter: It saves us the odor of hot bait. Cold, salted bait causes no trouble as long as the bait was fresh when it was salted. With the lobster tank full of water, the plugs in the cull box, and the irons baited, I usually get a chance to blow my nose again before we head out.

I watch with terror as Steve grabs at the safety line on his way to the bow to drop the mooring. The deck is often very icy and treacherous. I've worried many times about how I, weighing less than half of what Steve weighs, could ever pull his eighth of a ton (dry weight) from the water and into the boat if he fell in.

Hauling the traps is a matter of teamwork. Steve gaffs the buoy and puts it through the hauler while I pull the warp to the stern of the boat. The warp is a well-known danger on any lobster boat and must be kept well out of the way to prevent anyone's getting a foot caught in it when the trap is reset. As the trap comes aboard I open it, discard the old bait, rebait it with a fresh bait bag, and plug the lobsters that Steve has measured and put into the cull box. In the winter, lobsters have to be plugged very quickly and carefully to protect them from freezing or shedding a claw. The air is much colder than the water, so we have to put the lobsters into the tank as fast as possible.

Plugging a lobster requires a lot of respect for the animal. You have to be firm and let him know who's boss. It may sound from this description that I have no trouble plugging lobsters. In reality, I do have trouble. First of all, my outstretched hand measures seven inches from thumb to little finger, compared to nine inches for Steve. I cannot physically hold both lobster claws in one hand. For this reason, I must design my own style of plugging. After much trial and error, I have come up with a fast but awkward method. As I grab the big claw with my left hand, I use the back of my right hand to quickly pin the other claw against the corner of the cull box. With the lobster plug already in my right hand, I pull the big claw over close enough so that I can plug it. If the plug breaks I mutter a few unusual words, let the lobster go, and start all over again. With the big claw taken care of, there is no problem in plugging the smaller one. Meanwhile I have to keep my eye on the other unplugged lobsters in the box; they want to bite me just as badly as does the one I'm working on. Frequently I'll be concentrating so hard that I won't notice Steve sneaking up from behind to grab me. This sends a chill right up my spine as I imagine that a lobster has taken hold from an unprotected direction. Steve must get great satisfaction from hearing my screams of terror when he does this, for each time he surprises me just as much as the first time he did it.

The difficulty of finding warm, waterproof gloves makes plugging lobsters even harder. Winter gloves that are made for lobstering are sold in only one size, men's extra large. That leaves an extra two inches of hard glove that won't allow me to pick up a lobster plug. I must experiment with different combinations of gloves. I still haven't come up with a completely satisfactory arrangement, although I can get by.

We go through the day in this same way, hauling as many strings of traps as we can in the daylight hours—150–200 traps. Darkness sets in very early in the winter, so most of the fishermen try to make the best of the daylight by staying out right up until the sun sets. What a beautiful feeling it is to come around Green Point, the northern end of Monhegan Island, and see the sun setting low in the western sky. In the pink light of dusk, other fishing boats also are finishing up the day's work and heading for the harbor. There are always some seals near Eastern Duck Rock, either peering out of the surf or propped up against a rock taking in the last rays of sunlight. The half-forgotten chill of the morning wind returns as I busily wash down the deck and bait tray. As we come around the wharf and into the harbor, lights can be seen all around where many of the fourteen fishing boats are storing their catch. Steve and I tie up at the mooring and count our lobsters as we transfer them gently into the car. My thoughts drift from the sea to the kitchen; I begin to list the chores that need to be attended to.

Back on the mooring I closely watch Steve pulling the mooring chain over the bow. It is just as easy for him to fall overboard in the evening as it is in the morning. With the boat secured for the evening, we row ashore with that funny style of rowing that only fishermen use, stern first. Others are also at the beach, where everyone lends a hand at pulling the skiffs up to the fishhouses. From here, we go off for a drink and a little socializing with friends. At other times Steve takes a big stretch and says, "Well, dear, I think I'll stop in at the fishhouse for a few minutes." I smile, knowing full well that Steve is going to help finish off a six-pack or have a touch of rum, and that supper will sit in the oven until he gets home. It doesn't bother me. After I get my chores done I've got plenty of good books to read and a lot of work left on my needlepoint. Besides, it feels "some good" to be going home.

TEACHING PUBLIC POLICY: IN THE CLASSROOM AND ON THE JOB

When you take two experts in different subjects, add a roomful of bright students with ideas of their own, and confront them all with a thorny problem, you are going to have lots of discussion, and even a full-blown argument now and then.

Gus McLeavy '73

- With the needs of present and future energy technology in mind, what is the most efficient way of expending oil windfall profits on the development of synthetic fuels?
- Once those means have been determined, what distribution of funds and what kinds of programs for synthetic fuels are politically *feasible*?
- What groups stand to gain or lose by each alternative policy decision, and how and by whom will these decisions be carried out?

Problems like these, which seem worthy of cabinet-level consideration, are standard fare for students in Swarthmore's new Public Policy concentration.* This concentration enables undergraduates to combine work in several departments so that they may gain critical understanding of, and some practical competence in, issues of public policy, including its formulation, implementation, and evaluation. The departments centrally concerned with the concentration are economics, engineering, and political science, but the program is not limited to these disciplines.

The idea of creating an undergraduate concentration in public policy was conceived by Charles Gilbert, professor of political science, about a decade ago. At that time, the College's fledgling Center for Social and Policy Studies was just getting under way. The Center, closely related to the College computer facility, was designed to integrate appropriate offerings of the social and natural sciences, engineering, and mathematics, and to give students a firm base in the practical aspects of governmental and business operations as well as the traditional theoretical background. In the early seventies, the Center was badly in need of computer equipment which would provide laboratory capability for quantitative work in the social sciences. It was Gilbert's contention that, once the necessary hardware was on hand, it could be put to best advantage through a program of studies in social and policy issues.

The equipment was secured in 1972 through a College Science Improvement Grant from the National Science Foundation. The grant provided also some additional funds which were used to help make transitional faculty appointments and begin work on the public policy curriculum. In 1977 additional funding was secured from the Sloan Foundation which assured continuation of the program until 1982.

In 1979 the College appointed Richard Rubin, associate professor of political science and public policy, to coordinate the program. A graduate of Brown University, Rubin spent eight years as a business entrepreneur "resurrecting" (as he puts it) a West Virginia textile mill and four years as the director of planning and research for a major public corporation before retiring from business in 1968 to pursue his graduate studies. He holds a master's and a Ph.D. in political science from Columbia, and he has been teaching since 1973.

Rubin cites several reasons for his enthusiasm about the program. First he mentions the high level of interest on the part of the students involved. "For the energy seminar last year we had thirty-seven students sign up—an unheard-of number for a seminar. We couldn't enroll them all, so we made special arrangements to repeat it in the fall." He points out also that, although the program is still relatively new, it is already an enormously popular concentration, with more than twenty students actively concentrating in it.

A less expected but equally welcome aspect of the program has been tre-

Public policies *are the legislative or administrative decisions made by government to deal with specific social, economic, or national security problems. The study of public policy involves analysis of the actual choices, the governmental and non-governmental factors influencing those decisions, and an assessment of their impact on the problems.*

*A concentration is a formal interdisciplinary program of study which is recognized as an addition to, or extension of, a regular major.

mendous faculty response. Rubin attributes this in part to faculty interest in public policy and in part to the opportunity for professors to teach a course or courses with colleagues from other disciplines. "A professor is basically a specialist in a certain field," he notes, "and because of his particular training and experience, any given professor will tend to go about solving a problem in a certain way. When you take two experts in different areas, such as economics and political science, for example, add a roomful of bright students with ideas of their own, and then confront them all with a thorny problem, you're going to have lots of discussion and even a full-blown argument now and then. It's this creative tension among various ideas, methods, and proposals which is the basis for effective analysis of problems and solid public policy decisions in the real world."

Rubin finds that professors are keen to draw on their experience and expertise as business and government consultants in this process, thus giving the concentration courses an added dimension. "A student learns to look at things from a number of different perspectives. I think the concentration appeals to both students and teachers because it gives them a chance to apply a *variety* of analytical techniques to a *real* situation."

Last summer seven Swarthmore students embarked on the first internships in public policy. (The internships are an academic requirement of the concentration.) Five of them went directly to the heart of the beast—Washington, D.C.; one was involved with the San Francisco Waste Water Program; and one compiled a survey of consumer attitudes about gasoline conservation.

Jane Obee '81 has an ambitious academic program. In addition to her concentration in public policy, she will complete a double major in engineering and political science in the spring. Last summer she worked in the engineering firm of DHR, Inc., in the Georgetown section of Washington, D.C.

Jane was no stranger to Washington or to the government. Her previous two summers had been spent working in the research and development section of the Department of Defense, and during spring vacation in 1980 she served as an extern with the Senate Committee on Energy and Natural Resources (under the sponsorship of Dr. Benjamin S. Cooper '63). Her efforts were rewarded recently when a paper she wrote on the effects of radiation on humans was used as a part of the testimony in a legislative session concerning nuclear wastes.

At DHR, which is primarily an alternative energy consulting group, her major responsibility was to work with the Argonne National Laboratory in Chicago through the Department of Energy, studying the feasibility of early commercialization of the gas turbine engine for automotive application. She also gathered data on the impact of potential standardization of wind energy conversion systems.

"My work took me all over Washington—to the Urban Mass Transit Association of the Department of Transportation, the Department of Energy, the Bio-Energy Commission, the American Public Transport Association, to Congress—just to name a few." She found also that her prior experience in the Department of Defense and her work for Dr. Cooper opened doors which might otherwise have remained closed to her.

Professor Richard Rubin, front and center, with the students who worked as Public Policy interns last summer. Clockwise around Professor Rubin are: Jane Obee '81, William Sailer '82, Sharon Roseman '81, and Lisa King '81. (Steven Kargman '82 was unable to attend.)

Jane is quick to give her professors high marks for their flexibility. She mentions that she has been able to substitute a course in civil engineering as well as a graduate-level course in the legal aspects of engineering problems, both at the University of Pennsylvania, for two parts of the core curriculum of the public policy concentration. This, she feels, is an example of the program's ability to respond to a student's particular academic interests.

Sharon Roseman '81 spent the summer in the Washington Relations Office of Philip Morris, Inc., "whose job it is," she says, "to serve as a liaison between business and government and to monitor all bills which could in some way affect any Philip Morris-owned corporations." The energy seminar she took last spring provided background which was helpful in her internship. When her supervisor learned of the course, he assigned her to cover various energy-related hearings on Capitol Hill, including those on solar energy, gas rationing, and synfuels. "I quickly realized the value of the energy seminar. It provided me with the information I needed to understand what was going on in Congress. And watching what I'd learned in class actually being applied increased my interest. Books can give you facts, but they don't show you the tone of voice which Congressmen and Senators use to intimidate and pressure each other in an effort to secure passage of their bills. In Washington, I've been able to see not only the results of policy, but also the processes under which policy is made."

William B. Sailer '82 worked as an intern in the office of Steven B. Hitchner, Jr., '67, in the criminal division of the Department of Justice. Hitchner is the first director of the Office of Policy and Management Analysis of that office. Sailer's work focused on three projects: a white collar crime sentencing study, federal government fraud, and the Southwest Asia heroin smuggling problem. Sailer, too, has positive feelings about his experiences.

"My internship was educational, interesting, and enjoyable. Although I didn't handle the real "meat" of policy analysis, I was always kept busy with work that was challenging and interesting. Also, I learned a lot just by talking with the people in my office about their work, the government, and career and educational opportunities. Although I'm not sure I want to do this for the rest of my life, policy analysis has given me perspective and analytical capability that will be useful in any discipline.

Elizabeth King '81 went to the West Coast for her field experience. With the assistance of Carola Sullam '72, she joined the staff of the San Francisco Waste Water Program at the invitation of the manager of the Government and Public Affairs Division in the program. A coalition of engineering firms and government agencies, the project is controversial because of the enormous cost involved in modifying and improving the city's sewer systems to reduce pollution of the Bay and the Pacific Ocean. Lisa's duties were oriented toward public relations, obtaining citizen support and approval for the system, and handling some of the official paperwork.

"The rewards of this internship were beyond my expectations," says King. "I was given independent projects that required ingenuity and creativity on my part. I gained a basic understanding of the issues and obstacles involved in implementing large-scale urban construction projects, and I got a chance to see the inner workings of city government. What made the job so important to me was that I learned by direct participation. The subtle techniques of dealing with people effectively, presenting ideas convincingly, and working within a bureaucratic structure towards a common goal are more easily learned on a job than in a classroom."

Steven Kargman '82 interned in the office of Senator Edward Kennedy last summer. In the energy and anti-trust offices of the Senate Judiciary Committee, chaired by Kennedy, Steve worked on a critique of two administration investigations into last year's gasoline shortages. Finding that the official reports of those studies were deficient concerning a number of specific assumptions and conclusions, he helped draft letters addressing those points to the attorney general and the secretary of energy. He also drafted other legislative correspondence with Senator Kennedy's colleagues, conducted staff analyses of major issues, helped launch a General Accounting Office investigation, and briefed reporters on staff findings.

Like the other interns, Steve was pleased with his experiences in Washington. "I enjoyed the judiciary internship enormously. It afforded me an opportunity to work on interesting policy issues, to deal with a high-powered and dynamic staff."

Concerning the program's future at Swarthmore, Professor Rubin is enthusiastic but cautiously optimistic. "I'm extremely pleased with the response we've received from everyone involved with the intern project, but I don't know that we want to make long-range plans on the basis of one year's experience. Further, although we do have Sloan Foundation support through 1982, we cannot be sure that it will be continued, and we're undoubtedly going to have to find additional sources of funding. Stimulating, substantive internships also are going to be hard to secure every year, so alumni support in this area will be critical. The public policy concentration has exceeded what I feel were great expectations for a first-year program, but the next two or three years are crucial to its future."

Alumni in positions to provide internships for a Swarthmore student in the public policy concentration are invited to contact Associate Professor Richard Rubin in the Department of Political Science at the College. Interesting internships are paramount to the success of this program, and they are difficult to find. Appointments are typically for two months during the summer, should provide adequate financial support for the student to be self-sufficient (in some cases, subsidy funds from the College may be available), and should, of course, relate to public policy concerns.

A reminder: The public policy concentration internship program should not be confused with the *Extern Program* offered by the Office of Career Planning and Placement. The Extern Program gives undergraduates an unpaid taste of one of many occupations during spring vacation, while the internship program is an academic requirement for public policy concentrators.

Alumni who would like to sponsor a student for the week-long spring Extern Program in early March each year are invited to contact the College's Office of Career Planning and Placement at 215-447-7352.

THE COLLEGE

Board of Managers elects three new members from the fields of education, medicine, and the law

At its December meeting, the Board of Managers elected Sara Lawrence Lightfoot '66 as a new manager and Joann Bodurtha '74 and James M. Dolliver '49 as alumni managers.

Sara Lightfoot, a professor at the Harvard University Graduate School of Education, replaces Clark Kerr '32, who has been a member of the Board since 1969 and now assumes the rank of emeritus manager. Ms. Lightfoot graduated with a B.A. in psychology, completed her master's work at the Bank Street College of Education in New York, and received her Ph.D. from Harvard in 1972. She has done research and worked at the Albert Einstein School of Medicine and Psychiatry in New York City; at Harlem Hospital, on the battered child; and at Letchworth Village, as a music therapist for severely disturbed children.

The new Manager served on the editorial board of the *Harvard Educational Review*, was a Fellow of the Metropolitan Applied Research Center, a Faculty Fellow of the Radcliffe Institute, a Research Associate for the W.E.B. Du Bois Institute for Afro-American Research at Harvard, and, last summer, a Brown Fellow at the Aspen Institute for Humanistic Studies, attending a seminar on Justice and Society convened by Supreme Court Justice Harry Blackman.

Joann Bodurtha was graduated from Swarthmore College with the Flack Award (presented at the end of the first two years to a student who demonstrates a record of achievement in both academic and extracurricular activities while showing leadership potential), and the Oak Leaf Award, given to the outstanding woman graduate at Commencement. She held a Lucretia Mott Fellowship from Swarthmore while attending Yale University School of Medicine and was a special research scholar on a Luce fellowship at the Nagasaki University School of Medicine in Japan in 1976–77. She received her M.D. and her Master's in Public Health degrees from Yale with honors in 1979 and began her residency at Children's Hospital in Philadelphia the same year.

Washington State Supreme Court Justice James M. Dolliver received his law degree from University of Washington and has spent most of his career

Sara Lawrence Lightfoot '66

Joann Bodurtha '74

James M. Dolliver '49

in government. He was chief assistant to a United States Representative before he became administrative assistant to Governor David J. Evans, a position he filled with such efficiency that he came to be known as the "second Governor of Washington." He has been a trustee of the University of Washington Institute for Environmental Studies, of the Thurston Youth Services Society, of his community mental health center, and of the Nature Conservancy, which he served as vice-president. He was a trustee also of the University of Puget Sound and has been active on the board of the United Methodist Church.

Swarthmore's newest gallery: McCabe Library

With its rich scarlet carpeting and rough-textured stone walls, the central lobby of McCabe Library is an appealing open space, and one that is visited daily by a majority of the College community. From the time the library was built, many College organizations have wanted to use this area for displays and exhibitions but were frustrated by inadequate lighting and a lack of any kind of display case or cabinet.

In 1978, with the aid of a grant from the William Penn Foundation, the library was able to install a modern electronic security system and movable lights mounted on tracks set in the ceiling, and purchase a group of handsome display cases and plexiglass picture frames.

Since then, the library has presented a continuing series of public exhibitions, covering a variety of subjects and literary and other art forms. The Associates of the Swarthmore College Libraries have sponsored or co-sponsored several of these, including an exhibition of works by the British calligrapher Leo Wyatt, a show of literary portraits by Sidney Chafetz, netsuke from the personal collection of Sewell Hodge '16, and "American Images," documentary photographs from 1935 to 1942, by the Farm Security Administration.

In most instances, the opening of each show has featured a lecture by the author, artist, or collector concerned. One such was author Don Mitchell '69, who described the life he and his wife, Cheryl Warfield '71, share on a Vermont sheep farm, in connection with an exhibit of the illustrations from his book, *Souls of Lambs*. Constance Cain Hungerford, assistant professor of art history, spoke at the opening of an exhibition entitled "The Art of the Book, France: The Wood Engraving Revival of the 1830's and 1840's."

In December undergraduate David Boltson '82 spoke at McCabe on the topic of collecting comic art to introduce a display of his own collection of European and American comic books, posters, and original works. Boltson, the first student to exhibit at the library, is a psychology major, science fiction enthusiast, and former street magician. He is knowledgeable about Greek and Roman myths, is fond of electronic games (describing himself as the best "Asteroid" player on campus), and would like to be a political cartoonist. His advice on how to become a collector is simple: "Never throw anything away."

The first show for 1981 was a visually stunning multi-media exhibit of work by four local craftswomen who are the spouses of present or retired faculty members: ceramicist Doris Avery, jewelry maker Barbara Elmore, weaver Tokiko Kitao, and printmaker Josie Wright.

Shows now being planned for the future include an exhibition of manuscripts from *Covenant* by James A. Michener '29, political cartoons, and photographs by D. Bruce Cratsley '66 and Rockwell Kent.

Jewelry, ceramics, and prints on display during a recent exhibition in McCabe Library.

David Boltson '82 exhibits his comic art.

The mystery of Dr. Martin's Pole lima bean: Swarthmore's own horticultural conundrum

Who developed Dr. Martin's pole lima bean? Was it Edward Martin, the Swarthmore alumnus for whom the biological laboratory was named? Or did Harold Martin, a dentist from West Chester, discover the bean in southern New Jersey and claim it as his own? We may never know.

Several Swarthmore alumni support the Edward Martin Claim. Mary Patterson '28 sent the Alumni Office an article from the Philadelphia *Bulletin*, which mentioned the Dr. Martin lima, and Sarah Pratt Brock '27 believes that he was "the man who invented the lima bean." Dr. J. Allyn Rogers '15 used to raise the beans in his garden, and Esther Baldwin '09 remembers that they grew so high that they could be picked from Dr. Rogers' second story window.

There is indeed a strain of lima bean known as "Dr. Martin's pole lima bean." Mary Patterson has seen it growing in Westtown, and Michael Hooey raises the bean in Media. According to Mr. Hooey, the bean is a cross between the Burpee Pole bean and another bean; it is larger than the Burpee bean and has a softer skin than most limas. Vegetable expert Albert C. Burrage once said that the bean had "wonderful, superb . . . exceptionally large beans of excellent flavor."

Swarthmore resident Fred Wilson also grows the Dr. Martin lima, but he tells a different story about its origins. He heard that the bean originated with Harold Martin, a dentist. This Dr. Martin bought some limas on a trip home from the shore and was so taken by them that he began to grow them himself. Eventually he marketed the strain that he was growing.

Mary Lou Dutton Wolfe '46, librarian of the Pennsylvania Horticultural Society, searched the Society's records, but could discover nothing conclusive. The W. Atlee Burpee Company, Temple University's Department of Horticulture, and the Albert Mann Library at Cornell University could tell us only what they had heard from John Gyer, who now sells the seeds for the elusive bean from Fern Hill Farm in Clarksboro, New Jersey.

Mr. Gyer is of the Harold Martin Faction. He writes that Dr. Martin was a dental surgeon who discovered a special lima growing at his Cape May summer home about fifty years ago. He passed it on to a Mr. Lucas who sold the seeds until 1972. The seed was advertised in the Hosea Waterer Catalogue in 1942 and in the Howard French Catalogue until French's closed in 1972. It then passed to Fern Hill Farm.

However, Mr. Gyer does not exclude the possibility that Edward Martin had a role in the bean's beginnings. He writes: "From the date you quote for Dr. Edward Martin's graduation, we think that Dr. Harold Martin may have been his son. We do not know for sure whether it was Edward or Harold who first started growing this variety." (There are no references to children in Edward Martin's file in the College's Alumni Records Office.)

The College has no records of Edward Martin as a developer of limas. He graduated from Swarthmore in 1878. He returned to teach chemistry and physics for two years before taking his M.D. at the University of Pennsylvania. During a long career of teaching and practicing medicine, Dr. Martin remained close to the College. He served on the Board of Managers from 1892 until his death in 1938 and received an honorary Doctor of Science degree from Swarthmore in 1920.

The biological laboratory was built in 1937. It was the gift of Fred M. Kirby but named, at his request, in honor of his life-long friend, Edward Martin. The Crum-Martin Woods, an area above Memorial Bridge on Baltimore Pike which is now part of Smedley Park, was given to the College by Dr. Martin because he knew the College would prevent further ecological damage to the creek valley. Dr. John C. Wister, Hon. '42 and director emeritus of the Scott Horticultural Foundation, points out that this may reflect a concern with horticulture, thus supporting the lima bean claim.

Thus far, all research has failed to settle satisfactorily the matter of the true origins of the bean. The Case of the Dr. Martin Pole Lima Bean remains open, perhaps never to be closed.

HAPPY BIRTHDAY TO EVERETT HUNT *Homecoming Day on October 18, 1980, was enlivened by a party to celebrate the 90th birthday of Dean Emeritus Everett L. Hunt. Mr. Hunt taught English literature at Swarthmore for thirty-four years until his retirement in 1959. During that time he served also as acting dean of men and as dean of men (1932–39) and from 1939 as dean of the College. Over 150 friends and former students gathered in the lobby of Lang Music building to wish Mr. Hunt many happy returns of the day, to hear speeches and sing songs in his honor, and to applaud as he blew out the ninety candles on his cake.*

Don't call us. . . .

College Registrar Jane Hooper Mullins '50 reminds alumni that federal regulations (and College policy) require that a written, signed request be sent to the Registrar's Office before any transcripts will be mailed out. Telephone requests for transcripts cannot be accepted under any circumstances.

Jane Mullins notes, too, that it would be helpful to her staff if alumni did *not* wait until the last minute to make their requests.

The charge for transcripts is two dollars per copy.

"A scholarly homecoming": President Friend in the Philippines

Last summer, at the invitation of the American Embassy and the United States Information and Communications Agency, President Theodore Friend traveled to the Republic of the Philippines to take part in a seminar held on the general topic of neo-colonialism. He was invited chiefly to discuss "Philippine-American Relations: Questions of History and the Future" with three dozen leading young Filipinos from government, business, journalism, and the universities.

For Mr. Friend, the journey had nostalgic overtones. In 1957–59 and again in 1967–68 he lived and worked in the Philippines, first as a Fulbright Fellow and later as a Guggenheim Foundation Fellow. His doctoral dissertation for Yale University had been written on the politics and strategy of Philippine independence. Out of his later researches and experiences came the book *Between Two Empires* which in 1966 won for him the American Historical Association's Bancroft Prize "for the best volume of the year past on American History, Diplomacy, and Foreign Relations."

President Friend also spoke at the University of the Philippines, at a technical institute in Batangas Province, at the Ayala Museum—a private institution devoted to cultural history—and at De La Salle University during the course of a crowded week.

At the conclusion of his visit, the Fund for the Advancement of Higher Education sponsored a special meeting of sixty leading Filipino educators on the topic "Higher Education in the Year 2001," at which Mr. Friend spoke on American possibilities, projections, and hopes.

His advocacy of continued "incremental disengagement" of America from the Philippines helped stimulate vigorous discussions, Friend said. The field of Philippine-American relations, which had relatively few practitioners twenty-five years ago, now engenders large conferences on both sides of the Pacific.

"I was happy to see my book on the decolonization of the Philippines still in print and still in use," Friend reported on his return. "I was pleased as well to be heavily scheduled—even over-scheduled—by those who remembered me and wanted to talk about history and the future of Philippine-American relations. It was a brief, intensive kind of scholarly homecoming, and I really enjoyed it. I am grateful to the U.S. Embassy and the USICA for providing the opportunity."

A search for yesterday

Friends Historical Library honors Swarthmore reunion classes with a special exhibit of pictures, banners, and programs on Alumni Day. Alumni are asked to search their attics and files for appropriate items to enliven this display. It would be appreciated if pictures could be identified and sent to the library well in advance of Alumni Day. Friends Historical Library is delighted to display them and will return them shortly after Alumni Day, though gifts to the College archives are welcomed most warmly.

Thoroughly modern Martin: An old friend gets a face lift

Slightly obscured in the dust raised by construction of a new dormitory and a new swimming pool, renovations to Martin Biological Laboratory have been proceeding quietly since the beginning of last summer.

Least visible, but most important, of the improvements was the replacement of the roof. In addition, renovations included creation of a new marine biology laboratory and associated teaching lab and a new animal behavior office with research and teaching lab. Several new offices were constructed and the language laboratory was relocated from the third floor of Hicks. A new fire alarm system and emergency lighting were installed along with equipment hook-ups, partitions, doors, dropped ceilings, and appropriate furniture.

These renovations constituted Phase I of the modernization of Martin. Seven foundations and charitable trusts contributed a total of $238,000 toward this work. They were: the Surdna Foundation, the Arthur Vining Davis Foundations, the Pew Memorial Trust, the Merck Company Foundation, the Albert Beekhuis Foundation, the Alexis Rosenberg Trust, the Amoco Foundation, and the Helen D. Groome Beatty Trust.

A workman installs a new ceiling as part of the modernization of Martin laboratories.

The College is now seeking approximately $525,000 to implement Phase II of the work on Martin, which will include renovation of the greenhouse and of the Religion Department offices (relocated in Martin from Parrish Annex), completion of the biology laboratory renovations, improvements to the large lecture hall, new lighting and acoustical equipment, and repairs to corridors and stairs.

Modernization of Martin takes Swarthmore part way along the road to updating its facilities and follows the renovation of Hicks and remodeling of Papazian (formerly Bartol). A study recently completed by Educational Facilities Consultants indicates that, in addition to other planned renovation projects, a program to complete repairs on campus alone will cost $6,348,000 over five years.

In this issue:

1 **Skellig Michael**
By Katharine Scherman Rosin '38

5 **Collegiate Governance: Is It Organized Anarchy?**
By John W. Nason, Hon. '53

8 **Sites to Behold**

12 **In Pursuit of B. F. Skinner**
By Barry Schwartz

17 **Winter Days in the Stern of a Lobster Boat**
By Jeanne Gibson Rollins '78

20 **Teaching Public Policy: In the Classroom and on the Job**
By Gus McLeavy '73

23 **The College**

27 **Class Notes**

48 **Parrish the Thought**

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The Bulletin Board

Alumni Weekend June 5-6

Alumni Weekend is the time and the place to sit and have your talk out, to paraphrase Dr. Johnson's observation of London clubs.

When the talk slows, catch a concert, play a sport, hear a faculty lecture.

You will receive a complete schedule and a reservation form in early April.

For the time of your life in Ireland and the Island World of Britain June 8 to June 23

You are invited aboard Swarthmore's second private voyage on the yacht "Argonaut" to fascinating islands of Britain, remote highlands of Scotland, and western reaches of Wales, all in their finest season. From June 8 to June 15, there will be a Prelude in Ireland. Professor Helen North has shaped these itineraries for Swarthmoreans and will accompany the group.

A few attractive accommodations are available still in each category. Write to the Alumni Office for a brochure.

There are compelling reasons...

The Program for Swarthmore, a campaign to raise $30,500,000 by December 31, 1981, will likely be brought to a successful close on June 30, six months ahead of schedule.

But if the College is to outdistance spiraling inflation, there are compelling reasons why the campaign must end ahead in goal too.

Many alumni have fulfilled their commitment to The Program for Swarthmore. Have you? Alumni support makes the difference in keeping Swarthmore in the top rank of America's liberal arts institutions.