

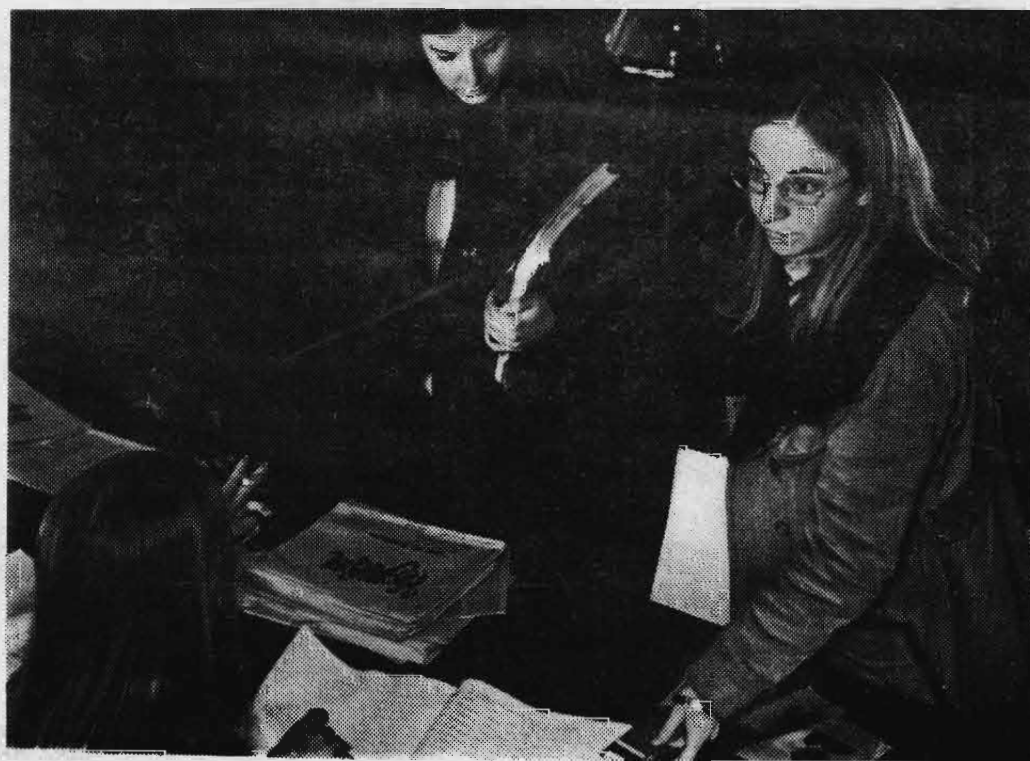
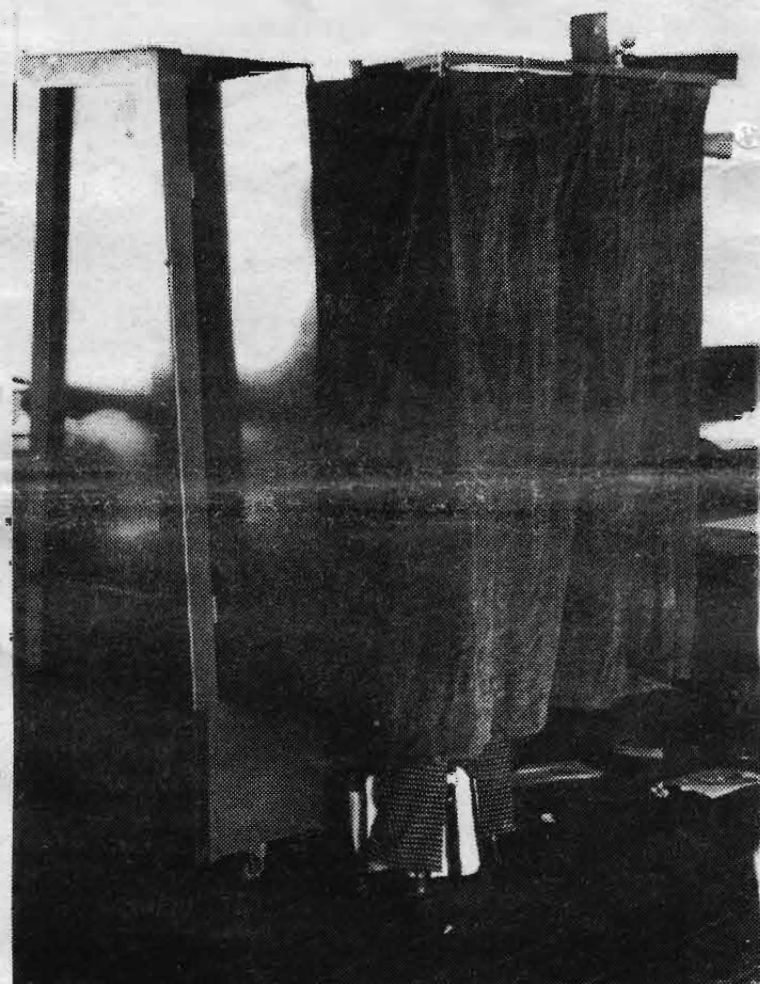
Wagnerian

Volume 43

No. 19

March 28, 1972

Elections '72



Resident Fever

by Jane Primerano

It keeps coming up, wherever you turn on campus lately -- students, faculty, administration are all talking -- why are the dorms so empty? After some scouting around, we came up with some reasons.

1. Money, of course. Things are really tight. Most kids would rather pay less money to live home and go to school. This means Wagner is losing students it would have gotten and is getting commuters who come farther than they would have a few years ago.

2. The food -- this is related to number 1. The food is so bad that many kids go out and eat or send out for food a large percentage of the time. Since their meal tickets are already paid for, they're paying for two meals and getting one. At least in an apartment, they can cook for themselves.

3. Keeping cars. It's not very safe to keep a car on campus, and students would rather have the car and live elsewhere.

4. Dorm conditions. Not just the rules, the fact that the dorms are loud. Towers' walls are cardboard and Harbor View's are tissue paper. Consequently, noise pollution runs rampant. Short of soundproofing all the walls, there isn't much the school can do about that, and it seems the students aren't willing to forego their full-volume stereos and shouting matches.

Harbor View, Towers and Women's Residence all have the problem of filthy bathrooms, too (or at least the complaints we can only attest to Harbor View). Some of the maids may be negligent, but some of them are pretty good, so again it is the students' fault.

As for regulations, some students complain about the rigidity of the rules, but when it comes time to vote, it appears that the majority don't want the dorms too open.

Co-ed dorms have been proposed. We think it's a good idea, but we think it would be a mistake to do it in Guild. Those who propose the idea of making Guild co-ed are hung up on the bathrooms or something. If they really looked at the construction, they could see that there are no floor lounges. People tend to sit in the halls and talk during open dorms now. The quietest dorm on campus would turn into a zoo if it went co-ed. The ideal co-ed dorm is Harbor View. One side of each floor could be guys, the other girls (see, no bathroom problems). The lounges in the middle of each floor would be an ideal "neutral ground."

There are no easy answers to any of the above problems. Some can be solved, at least partially, by the powers-that-be; others must be solved by the students themselves. In any case, it is essential that something be done.

LETTERS

To: Wag Staff

Re: Feb. 29 issue on homosexuality

Could be that you were trying to say?

"I love you."

There is a much greater motivation than my spoken words.

For me to love, is to commit myself, freely and without reservation. I am sincerely interested in your happiness and well being. Whatever your needs are, I will try to fulfill them and will bend in my values depending on the importance of your need. If you are lonely and need me, I will be there. If in that loneliness you need to talk I will listen. If you need to listen, I will talk. If you need the strength of human touch, I will touch you. If you need to be held, I will hold you. I will lie naked in body with you if that be your need. If you need fulfillment of the flesh, I will give you that also, but only through my love.

I will try to be constant with you so that you will understand the core of my personality and from that understanding you can gain strength and security that I am acting as me. I may falter with my moods. I may project, at times, a strangeness that is alien to you which may bewilder or frighten you. There will be times when you question my motives. But because people are never constant and are as changeable as the seasons, I will try to build up within you a faith in my fundamental attitude and show you that my inconsistency is only for the moment and not a lasting part of me. I will show you love now. Each and every day, for each day is a lifetime. Everyday we live, we learn more how to love. I will not defer my love or neglect it, for if I wait until tomorrow, tomorrow never comes. It is like a cloud in the sky, passing by. They always do, you know!

If I give you kindness and understanding, then I will receive your faith. If I give hate and dishonesty, I will receive your distrust. If I give you fear and am afraid, you will become afraid and fear me. I will give to you what I need to receive.

To what degree (amount) I give love is determined by my own capability. My capability is determined by the environment of my past existence and my understanding of love, truth and God. My understanding is determined by my parents, friends, places I have lived and been. All experiences that have fed into my mind from living.

I will give you as much love as I can. If you will show me how to give more, then I will give more. I can only give as much as you

fulfilled. If you receive a portion of my love, then I will give others the balance I am capable of giving. I must give all that I have, being what I am.

Love is universal. Love is the moment of life. I have loved a boy, a girl, my parents, art, nature. All things in life I find beautiful. No human being or society has the right to condemn any kind of love that I feel or my way of expressing it, if I am sincere, sincerity being the honest realization of myself and there is no hurt or pain intentionally involved in my life or any life my life touches.

I want to become a truly loving spirit. Let my words, if I must speak, become a restoration of your soul. But when speech is silent, does a man project the great depth of his sensitivity. When I touch you, or kiss you, or hold you, I am saying a thousand words.

An Open Letter to Saga:

There are two areas of concern in Saga's food service that can be solved: the speed of the food lines in the cafeteria and the closing of the Hawks Nest on Sunday. One of the main problems of a satisfactory pace in serving the food is at the end of Line 2 (the line commonly utilized for serving breakfast). At the end of this line there is always confusion in getting silverware. The reason is that no more than one student at a time can get silverware, and this is because of the arrangement of the silverware. Presently the forks are in the middle, the spoons at one end and the knives at the other end

of the counter that holds them. Solution: if the silverware were arranged in such a manner so that there would be spoon-fork-knife and spoon-fork-knife arrangements, or in other words two sets of silverware on each end of that counter, then two and sometimes three persons at a time can get silverware without colliding with another's tray. A second problem in the same area is the paper napkin dispensers. It is impossible and slow getting a paper napkin out of those dispensers. Solution: get rid of them and just pile the paper napkins on the shelf so that students can easily get what they need quickly. The reason you see trays with twenty-five napkins on them is simply because they cannot get one out of those damn dispensers so instead they rip out a fistfull. A third problem with the slow lines that can be easily remedied is during the breakfast, the orange juice machines. If you put the juice in the machine out by the milk machine it will end the clutter of students waiting to get juice when meantime their eggs are becoming cold. The last problem in the line speed is putting the silverware at the end of line 1 rather than out behind the soda machines, and do so the same way I recommended for line 2.

The second area of concern is the closing of the Hawks Nest on Sunday. The only useful reason for having it open on Sunday is that after studying for a while students like to have coffee or tea to keep them from passing out after reading a totally boring textbook or organizing and writing a term paper. Also since the library is conveniently open Sunday night, commuters who would like to take advantage of these extra hours might not if they cannot take a break and get

Finally They're Over

by Jane Primerano

The elections are over! Personally, your editor was a nervous wreck that entire evening (thanks for the champagne, Tony). A few others were in bad shape, too -- all of those who were running, who were active in student government, or who were close to the candidates. The results were pleasing to the Wag, but something about the results was disturbing -- the number of votes cast -- 750 out of about 2500 possible votes is appalling. Probably we shouldn't knock it -- it's more than last year or the year before, but it is very frustrating to watch the students on this campus drift aimlessly about with no knowledge of what's going on. It must be even worse for the winners, wondering if they were REALLY wanted by the student body.

The Wag is pretty frustrated now. After devoting an entire 8-page issue to the election campaign, we heard the following pleasant anecdote: one of the abovementioned concerned party's mother met two Wagner students over Easter -- neither of them had even heard about the election! We don't know who these two people are -- and we don't want to know.

It seems as if Wagner got competent leadership for next year almost by accident. We wish the winner luck and support from the student body (wishful thinking, we know).

The Wagnerian is the official student publication of Wagner College, Grymes Hill, Staten Island, New York 10301. All correspondence should be addressed to that address.

The Wagnerian is published each Tuesday of the Academic Year, except during those weeks or days set aside for examinations, vacations, and holidays.

No material found within the pages of the Wagnerian may be reproduced in any way or form without the oral or written consent of the editor or editorial staff.

The Wagnerian does not and will not always agree with the views expressed by its writers or contributors but does stand behind their right of expression. This policy also applies to our advertisers.

Advertising rates may be obtained by calling 212-390-3153 or by contacting N. E. A. S.

- Editor Jane Primerano
- Managing Editor Lynn Morrell
- Assistant Editor Billy Kourbage
- Feature Editor Cindy Lloyd
- Graphics Editor Jeff Hulton
- Business Manager Gail Sipala
- Asst. Business Manager Joan Baksa
- Advertising Director Joan Kelly Loftus
- Special Columnist Jack Turcott
- Advisor Jack J. Boies

Staff: Bruce Alpert, Tersh Murdock, John DiClementi, (graphics), Laura DeLeo, Michelle Gasparik, Mike Rosen, Phillip McLaughlin, Jeff Lloyd, Arlene Schroeder, Lynn Scheel, Cathie Freeman, Frank Starrett, Lon Hosford, David Heltner

Production: Kathy Davidson (typesetting), Bill Breitenbuecher, Rich Haag

at least a cup of coffee. Realizing the reason the Nest is closed due to labor costs I offer three solutions. One, provide the students, either through LaMorte's or through your own expense a coffee vending machine. Or two, open the nest but only serve coffee and small snacks. That way you will only need one person on duty, since he needs do nothing but tender money. He would not have to prepare food. Or three, allow the students to come down into the cafeteria and get free coffee there. Surely this would not be as expensive as keeping the Hawks Nest open on Sunday. I think action in these two areas will definitely improve your service to the students.

Sincerely yours,
Lon Hosford

To all,

There have been many predictions about the future concerning droughts, famines, and such. Predictions such as these have always existed, though usually never finding themselves coming into being. But now more than ever could one imagine a revolt by nature, in her trying to tell us the need for balance and harmony.

Last summer I was invited to share in the harvesting of some fruit trees. I was amazed to see the vast quantity of food that was given from these four trees. The pears, apples, and peaches that were picked that day would have been enough to last a family for many months in a needed situation.

I think about the many families in our country having to receive welfare to help in their living. And I think about that for two or three dollars apiece, fruit trees could be given to them through their welfare payments or some government help; and in a few years not only would these trees be an excellent source of food and nutrition, but they would also add some beauty to the sometimes very coarse surroundings.

Some friends of mind in college are planning to ask their student senate if for one year they could use their class money for planting a small fruit orchard to be used to help the needy of their town, while also giving the students something good and free to eat. Churches could do something similar, in either giving certain families these kinds of trees or in planting their own.

I spoke to my father about planting some trees on our property, and he grouched out something about fruit rotting and the lawn mower, extra expense and care . . . but ya see dad, they are very strong trees and almost completely self-sustaining, and agencies do exist that would readily take

whatever fruit we couldn't use to give away fresh or to preserve; for still most of the world is hungry.

Thank you
A friend

PEACE CORPS

The Peace Corps is again vigorously seeking volunteers now that its fiscal '72 budget has been approved.

In January, Joseph Blatchford, the Director of ACTION, the volunteer agency that includes the Peace Corps and VISTA, had announced that it would be necessary to terminate the services of up to 4,000 volunteers overseas, if Congress did not approve the Peace Corps' budget requests.

While Congress did not appropriate the full amount requested, the amount approved made it unnecessary to bring volunteers home early.

Jim St. Clair, Director of the New York Recruiting Office for the Peace Corps and VISTA, said that many college students have put off applying to the Peace Corps because they have heard so many stories about the budget problem.

St. Clair said he hopes that those seniors will get in touch with his office soon because the closing date for enrolling in programs beginning this summer is fast approaching. (The phone number for the Peace Corps/VISTA office in New York is 212 264-7123.) There are also still many openings in VISTA, according to St. Clair.

Projections for summer programs for the Peace Corps and VISTA show openings in all fields; but there is a special need for math/science majors, primary and secondary teachers, lawyers, engineers, business majors, nurses, and architects.

PLANNED PARENTHOOD

Planned Parenthood of New York City announced today the formation of a 14-member advisory committee to its Family Planning Information Service. Operated by PPNYC, FPIS is the city's major and official source for free information, referrals and counseling on contraception, abortion, voluntary sterilization, infertility, pre-natal care, venereal disease testing, adoption, pregnancy testing and related subjects. FPIS, whose telephone number is (212) 677-3040, was established in March, 1969. In the three years since that time it has handled, without charge to the public, 176,047 request for information, counseling and referrals on abortion and family planning.

The new committee is composed of physicians and others directly involved in the provision of such services, and who have a common concern with the quality, cost and availability of these services in the city. It is chaired by Michael Blumenfeld, deputy administrator of the City's Health Service Administration. The group, which will meet monthly, "will help PPNYC

assure that women find access to convenient, reputable, reliable and high-quality family planning services with dispatch and dignity," according to Mr. Blumenfeld.

He said the new committee will review FPIS policy, monitor its performance, and review records. PPNYC will continue to assume complete responsibility for all aspects of the unit's operation.

Serving on the advisory committee with Mr. Blumenfeld are John Battaglia, regional coordinator, NUC Health and Hospitals Corporation; Gordon Chase, NUC Health Services Administrator; Carl Flemster, Executive director, Planned Parenthood of New York City; Dr. Leonard Heimoff, chairman, Coordinating Council of County Medical Societies; Mrs. Jane Herzog, associate director, Greater New York Hospital Association; Sr. Bernard Kamer, vice president, Association of Private Hospitals.

Also, Reverend Howard Moody, National Clergy Consultation Service on Abortion; Mrs. Eleanor Holmes Norton, chairman, NYC Commission on Human Rights; Dr. Donna O'Hare, assistant commissioner for Maternal and Child Health Services, and Family Planning, NYC Department of Health; Dr. Jean Pakter, director, Bureau of Maternity Services and Family Planning, NUC Department of Health; Ms. Ruth P. Smigh, president, Abortion Rights Association; Dr. Donald Swartz, chairman, Obstetrics Advisory Committee, NYC Department of Health; and Dr. Harold M. Tovell, chairman, District II, American College of Obstetricians and Gynecologists.

FPIS makes referrals to almost 100 free and low-cost family planning clinics in the city, to about 50 abortion services, to a panel of about 200 obstetricians/gynecologists, and to numerous related facilities. Persons requesting help are encouraged to use their regular source of medical care. The service is open from 8:30 am to 8 pm Monday-Friday and from 9 am to 5 pm Saturdays and holidays. It is closed on Sundays. Spanish as well as English is spoken.

COLLEGE

PROFICIENCY

EXAMS

College Proficiency Examinations in over 25 different subjects will be administered at 17 locations across the State on May 4 and 5, the State Education Department

announced. The application deadline date is April 3. Examinations are offered in history, foreign languages, nursing sciences, literature, education, freshman English, accounting, applied music, health education sciences, and natural sciences. A new test will be offered in African and Afro-American history.

College Proficiency Examinations make it possible for individuals to earn college credit and meet teacher certification requirements, according to Donald Nolan, director of the Division on Independent Study. Now, for the first time, CPE's may also be applied directly toward meeting general education requirements of the new Regents External Degrees, the associate in arts and bachelor of science in business administration, he added.

Anyone may take a CPE, regardless of how he obtained his college-level knowledge. Individuals prepare for the tests through college courses, independent reading, on-the-job experience, adult study or correspondence courses, and in many other ways, Nolan said. Over 17,000 College Proficiency Examinations have been administered since the Program's inception in 1963, and 25,000 college credits have been awarded on the basis of CPE results. Most colleges in New York State, and many out-of-State, grant course credit for acceptable CPE grades. There are no prerequisites for taking a proficiency exam.

CPE's are developed and graded by outstanding faculty members from New York colleges and universities, under the guidance of staff in the Department's Division of Independent Study. The tests usually correspond to material covered in one or more semesters of a regular college course.

For information on CPE's and how they may be used for college credit, teacher certification requirements, and to meet Regents External Degree requirements, and for application forms, write to the College Proficiency Examination Program, New York State Education Department, 99 Washington Avenue, Albany, New York 12210.

MRA MOVIE
7&9p.m. CCF-2
April 14th & 16th
Joe Cocker, Mad
Dog & Englishman
Flash Gordon 7&8

MOVIE:
Camelot
April 16th
7&9 p.m. Aud.

Education and Society

by Lon Hosford

Could the little red school house attitude toward education be the model for a modern classroom? Dr. Dorothy Cohen spoke about a paradoxical problem in the American educational system that emanates from classroom techniques. Her analysis begins with a sharp distinction between the mechanistic and the humanistic approaches to education. She points out that the humanistic approach which is supported by human feelings assumes that humans are self-motivated, that there is a constant growing body of knowledge, and learning is a perpetual product of education. On the other hand, the mechanistic approach, supported by American business, assumes a fixed body of knowledge that can be learned by virtually everyone, and education should emphasize its process. In this approach test results are education's product.

The mechanistic approach to education came at the turn of this century with the advent of the assembly line, when American educators made a deliberate attempt to mass-produce education. Dr. Cohen astonished the audience when she quoted a 1917 education book, **Education and the Cult of Efficiency**, "The school is a factory and the child is the raw material . . ." We can see the culmination of this in our efficient, programmed, and economical attitude toward education today. Along with the assembly line, educational psychologists contributed to the mechanistic foundations in education. Educational psychologists mathematically, methodologically, and scientifically analyzed the efficiency of the learning process. But they failed to recognize the intimate, subjective and essential part of the educational process: its relation to society. The educational psychologists completely ignored Dewey's foreseeing premise: "education is primarily a social affair." Rather, as evidenced in current psychological texts, they were concerned with retention curves, mathematical models and nonsense syllables. Primarily these two factors were the incipency of the mechanistic approach.

But gradually this approach snagged opposition when a change in society occurred. In society people naturally desire change from its undesirable

(Continued on Page 5)

Dinners and More Dinners

On Saturday, March 18, an unlikely group assembled at the home of Mr. and Mrs. Arthur Love, alumni of Wagner. Present were such diverse people as Dr. Annan, Mrs. Bunny Barbés, Dean Maher and your favorite editor -- in other words, students, faculty, administration and (heavens to Murgatroid!) alumni, all under one roof!

It was the first of (hopefully) a series of dinners to be held at the homes of various alumni for the "four estates" of the college. Like many good ideas, it was stolen (from UCLA). The purpose of these dinners is talk -- about anything. Communication among the various campus people is essential and what better way than over a GOOD meal.

We were skeptical of everything but the dinner aspect, but as it turned out, we were wrong. An alumnus' home provides a comfortable atmosphere for a friendly rap session. If Wagner has any drawing card at all it's the size of the school and the congeniality of the faculty, administration, and (so we found) the alumni, yet many students fail to find this out, or don't find it until they're juniors or seniors. If this program is carried to its fullest extent, as many as 600 students

a semester can be finding this out.

They're starting small though. Twelve separate dinners are being planned for Sunday, April 30. Attending each will be a teacher and spouse, an administrator and spouse, six students and the host alumni couple. This means 72 students, of whom about 20 have been recruited. Any other interested students can contact any one of the following people: Jane Primerano (Guild 316 or the Wag Office), Cindy Lloyd (HVH 505), Susan Brandt (HVH 191), Jeff Hulton (C-204) or Gene Barfield (E-110) or watch for a table to be set up in the Union lobby.

If the other dinners are half as successful as the first, they will be worth the effort. This one was spent primarily in planning, but there was none of the atmosphere of a meeting. We all sat around and talked like REAL people. It should be even more informal with no planned topic and faculty and administration spouses there. Dean Ristuben even suggested that the faculty and administrators stay home and let the spouses come (which in his case would make the fellows very happy). Anyway, nobody should turn down a good dinner and good conversation.

Assyrian Relief

by Lon Hosford

The changes in a society's attitude is commonly reflected in its artwork. On Sunday, March 12, Dr. Pauline Albenda traced the historical development of Royal Assyrian Wall Reliefs. The relief is a mode of sculpture in which forms and figures protrude from the surrounding plain surface, similar to the head on a coin. Dr. Albenda's first series of reliefs, belonging to Ashurnasirpal II, depict themes of battle, victory and hunts. One distinguishing relief, revealing considerable detail and tedious artwork in comparison to the others, portrayed the king hunting the lion. The lion was symbolic of

the Assyrian enemies and its death has religious significance. And as we know the Assyrians were extremely fierce and aggressive and enslaved many peoples.

The second set of reliefs belonged the Shalmaneser III (859-824 B.C.). These reliefs continued to emphasize the characteristic Assyrian aggressiveness. But the significant aspect in these reliefs is the portrayal of captured peoples. Each relief is divided into an upper and lower scene. In the upper scene a chariot attack is shown in victorious rage and ferocity. In contrast, the lower section shows endless lines of conquered peoples. They are depicted in extreme

humiliation, and in one relief the prisoners are shown naked highlighting their humiliation. So the art continued to express the fierceness and supremacy of the Assyrian Empire through Shalmaneser.

But after the death of Shalmaneser there was a power decline in the Assyrian might until Sargon II (722-705 B.C.) revitalized Assyrian aggression. Unfortunately most of his reliefs are lost, however the existing few exhibit the lion being held by a large hero figure making the lion look as though it was a kitten, again depicting Assyrian might. Also notable among his reliefs is one set that are side by side on a wall in comic strip fashion, telling the story of transporting lumber from an island to the capitol city. These are in his palace, unrivaled for magnificence, called Dur Sharrukin (Karasbad).

Last of the Assyrian Kings is the great Assur Bani Pal (669-633 B.C.). This artwork is the most elegant of the Assyrian Empire. And it is in this art we notice a change of attitude in the artistic portrayal of the lion. There are dramatic scenes of the stages of death's agony vividly expressed, which so far are considered unsurpassed by any artists. The lions are shown in the slowly growing weakness, and tenseness of the muscles culminating in a relaxed dead figure. Instead of the fierceness of the Assyrian might, rather there is the compassion shown toward the symbol of their enemies, probably a reflection of the empire's change in attitude. Shortly after Assur Bani Pal's death, the Assyrian Empire collapsed.

Dr. Pauline Albenda received her Ph.D. and MA degrees in Art History and Archaeology from Columbia University. She is a faculty member at Newark State College. She teaches in the New York City Public School system and has previously conducted classes at the New School for Social Research. She has written numerous articles in Art History and Art Education Journals and is the author of the book *Creative Painting With Tempura*.



2 More 4-1-4

Bethany's Plan

The Interterm '72 Evaluation Questionnaire prepared by the Interterm committee, seems to indicate that much of Interterm '72 met the expectations of the majority of the students as well as adhering to the intent of the Interterm concept. Encompassed in this evaluation are many comments and suggestions, many excellent ideas concerning course content and organization of the Interterm experience.

There seems to be a satisfaction with the course offerings since 77 percent found the variety adequate or more than adequate. The emphasis seemed to be on the courses in the major fields that cannot be offered in the regular term. It also pointed out that regular courses and courses on other campuses are not popular. In general, 72 percent thought Interterm '72 was successful in regard to the time required for the course.

In the long run, students demonstrated a positive response to courses which took advantage of the opportunity for freedom, openness, variety and flexibility. Although many courses provoked positive comments, it would seem that "The Old West: Fact or Fiction" was popularly successful on this point.

Some students was more of the on-campus courses which also incorporate some

off-campus experiences. The fee for such activities should fall within a range of \$25 to \$50.

Another suggestion made by students was that more course should be offered which allow the student to combine practice with theory, or to test theories through experience.

Consideration should be given to the experimental structuring of some regular-term courses in a manner which would allow the student to concentrate on fewer simultaneous courses, each course spanning shorter periods of time.

Students also expressed that course proposals should give an idea of the format to be followed, approximate distribution of time to be spent on the course in and out of the classroom, and projected cost should also be included.

Many students expressed concern for social activities on campus during the Interterm period and that more social activities should be implemented.

One student summed up Interterm '72 quite well -- Interterm offerings have a great potential for providing students with valuable experiences that we would be unable to undergo otherwise.

from the Bethany Messenger
Bethany College, Kansas

St. John's Plan

A resolution abolishing final examination periods next year was ratified at the University Senate meeting in January.

The decision indicates changes in the present academic year.

Uniform administration of finals will be discontinued. Future examination policy will be developed by each division within the University.

The Curriculum Committee of Notre Dame College Faculty Council resolves that final examinations in individual courses be determined by the professor. In addition, the Committee recommends that the last week of each semester be specifically set aside for the administration of finals.

Recommendations must be approved by the entire Faculty Council before being enacted.

Changes in the calendar year are expected for September, 1973.

The most widely accepted proposal is the 4-1-4 arrangement. This arrangement requires a fall semester ending in mid-December, establishment of a five week semester in January,

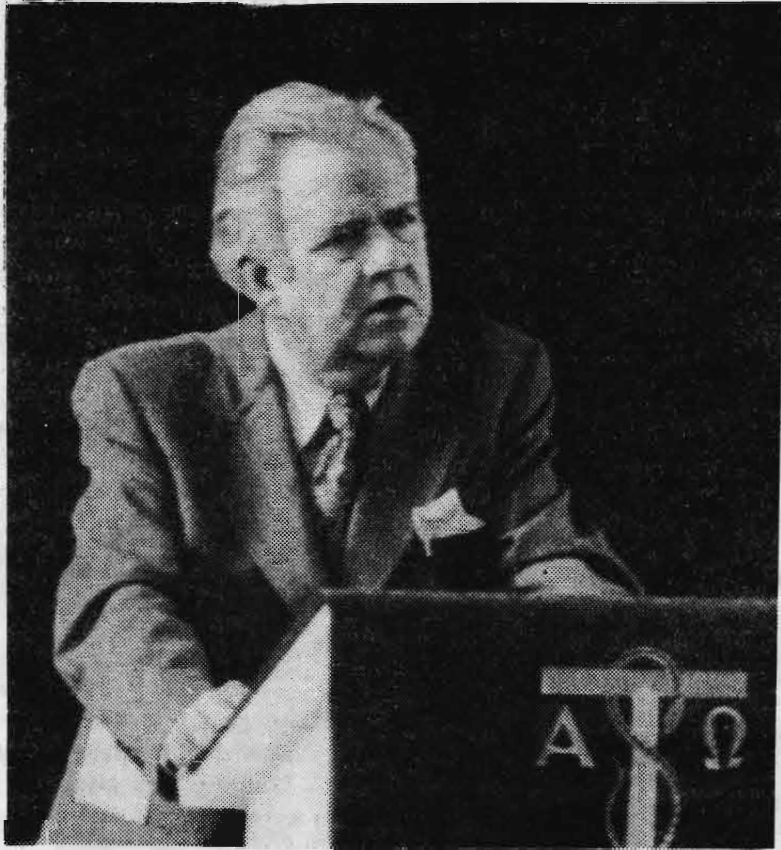
and a spring semester beginning in early February.

Under this plan normal course load will be four courses in the fall and spring semesters and one course during the five week period. Registration for the five week semester will be optional.

Alterations in the academic calendar must be approved by a Calendar Committee and approved by the University President. The Committee consists of one administrator and student from each campus plus four faculty members. It was created in the collective bargaining agreement, negotiated in 1970, between the faculty and the administration.

from the Notre Dame
Downtowner

Applications
Now Being Accepted
For Editors of
The Wagnerian,
The Nimbus, &
The Kallistos For
1972 - 73



Faith and LIFE Magazine

by Bill Breitenbuecher

The Faith and Life Series sponsored by the Chaplain's Office and the SCA has offered to the Wagner student the chance to hear many people from varied backgrounds giving their views on many topics. Mr. Gene Farmer, Senior Editor of Life magazine was the guest speaker on Thursday morning, March 16. Mr. Farmer is a graduate of the University of Arkansas and has his Master's in Journalism from Northwestern. Mr. Farmer has also co-authored **FIRST ON THE MOON**, collaborating with astronauts Armstrong, Aldrin and Collins, and he has also edited Hickel's **WHO OWNS AMERICA?** A member of Phi Beta Kappa, perhaps his most impressive award came when France honored him by making him a Chevalier of the French Legion of Honor.

Mr. Farmer decided to look at Faith and Life in a nontheological sense. He spoke of his faith in the craft of journalism which he has been practicing for thirty-five years. He then said that one of the main functions of journalism is to seek out famous men, but not necessarily to praise them. The journalist must ask the question "why are they famous?". And if they are great as well as famous, what is the common denominator of great men? He decided that it was the extent to which a man ceases having ideas and starts making them work. Farmer spoke of the age of giants and those men he has known (FDR, Churchill, MacArthur) and said that these were certainly hard acts to follow. But if these were the men of the age of giants, are we now living in an age of pygmies? Certainly not. Today's leaders are technicians rather than politicians of mass appeal.

What were the values of the giants? Perhaps for Churchill it was his image, or for MacArthur it was "duty, honor and

country." But one of today's greatest values seems to be the profit and loss motive. Mr. Farmer recommended that each of us make a list of needed public services (i. e. mass transportation postal services) and decide to what extent the profit and loss motive should play a part in these circumstances.

What can journalism do? It can help ask question and force people to think about these questions. For journalism, the first amendment has been used as a storm cellar. Freedom of the press doesn't rest on the first amendment alone or even primarily. It rests on the "trust relationships" between the people and the government and the press.

Mr. Farmer's final remarks were directed toward the television reporters. He suggested perhaps that we should pour money into television and run it perhaps the way the BBC is run in England,

thus letting it devote all its thime to entertainment and leave the news to the press who can cover it more thoroughly and clearly.

We must restore quality to American life. Old ethics will then begin to fall into place and we will start learning the art of living together and having faith in the careers we choose. Then someday we will be able to look back and hppe that we have accomplished something through this faith.

(Continued from Page 3)

Dr.

Dorothy

Cohen

narrow-minded robotized answers unfit for the problems that face the future generations.

On the practical level the workability of her solution came from her answers to an overwhelming number of "how" questions posed by grammar school teachers. Dr. Cohen believes that basic skills are necessary and should be exploited to their fullest, but their implementation should be delayed as long as possible. In other words, there is no sense in stultifying a child by programmed learning at four years old, (or even younger as some advertisements claim). In the child's early years, education should take full advantage of his sensory learning through doing, experimenting and conversing. This means that the silly grin of the classroom's impersonal professionalism should be disregarded for an interpersonal approach. The first step is disregarding the restrictive syllabus and direct the class not by a programmed flow-sheet but by the interests of the students. Then the teacher should meet aspects, such as workers refusing to comply with the increased speed of the assembly line, students revolting against technology, and the general dissatisfaction with industrial society. These are just a few significant factors that show society's generic discord with the precepts of the mechanistic approach.

On a theoretical level the solution to her case is remolding the classroom to give the children the principles they can utilize in society by emphasizing the societal ends of education. According to Haverhurst what "the modern world needs is autonomous individuals." Dr. Cohen elaborated by naming two ends to education: to produce individuals that are creative and innovative and to develop minds that are critically seeking verifiable answers. The goal of the mechanistic system is to develop minds that seek these interests on the individual level, subgroup level and finally on the classroom level, and design a syllabus for each interest. However, the teacher can indirectly lead the interests toward certain goals. The whole attitude existed over one hundred years ago in those one-room school houses, each with twelve grades, each with many different interests and each concerned more with education's product than its process.

Jensen to Attend AEC Summer Institute

Dr. J. Trygve Jensen, chairman of the department of chemistry, has been selected to attend the Atomic Energy Commission's Summer Institute in Radiochemistry and Radiation Chemistry for College Teachers.

The institute will be held at the University of California, Irvine campus, from July 10 through August 18. It is coordinated by Dr. Vincent P. Guinn, professor of chemistry at the California school, and one of the country's leading authorities on activation analysis.

In his letter to Jensen, Guinn stated that the chemistry professor from Westerleigh, was the first applicant to be accepted for the institute. The select summer program will choose only 20 college teachers from

the country's institutions of higher education.

The six-week institute will run from 9 AM to 5 PM each day, while covering lectures and lab sessions in all phases of radioactivity, atomic structure and activation analysis. The institute will also have the use of accelerators and atomic reactors.

The topics, according to Jensen, are of widespread use in industry, crime detection, biology and medicine, art and archeology and environmental pollution. In addition, the institute, to assist Jensen, will help him in keeping up with current developments that are applicable to the three courses he teaches at Wagner that deal with radioactive chemistry.

ONCE AGAIN: The Wherewithal of Foreign Languages

"BANANA PEELS CAN START A FIRE!" A new version of old Roman saying: Semper Paratus, or expect the unexpected! This time it's Chinese that did it. Patrick Simonetti, the young broker who sold the motel to the Chinese Mission made \$4,850.00, as it says in the Times, because he knew Chinese. What's Chinese? A Foreign Language, dummy! Which language will it be next that does IT?!

If anything, it's number that convince us. The New God is number! Boy, what security! Boy, what insecurity! That's Foreign Languages for you!

Amanda Martin
Foreign Language Department

Camelot

Already acclaimed a contemporary classic, Th. H. White's "The Once and Future King" provided the concept for the Alan Jay Lerner-Frederick Loewe musical recreation of King Arthur's legnedary kingdom in their Broadway hit, "Camelot." The screen version will be shown on April 16, 7 and 9:30 pm in the auditorium, sponsored by the student government; the cost is \$1.00 per person.

Against the spectacular backdrop of Arthurian days, stars Richard Harris (Arthur), Vanessa Regrave (Guenevere), Franco Nero (Lancelot) and David Hemmings (Mordred) create an electric excitement in the poignant and personal

musical romance-adventure.

Feeling stongly that Arthur's aspirations at Camelot and what transpired there are particularly pertinent today, producer Jack L. Warner, director Joshua Logan and screenwriter-lyracist Lerner conceived their motion pciture presentation in imaginatively timeless terms.

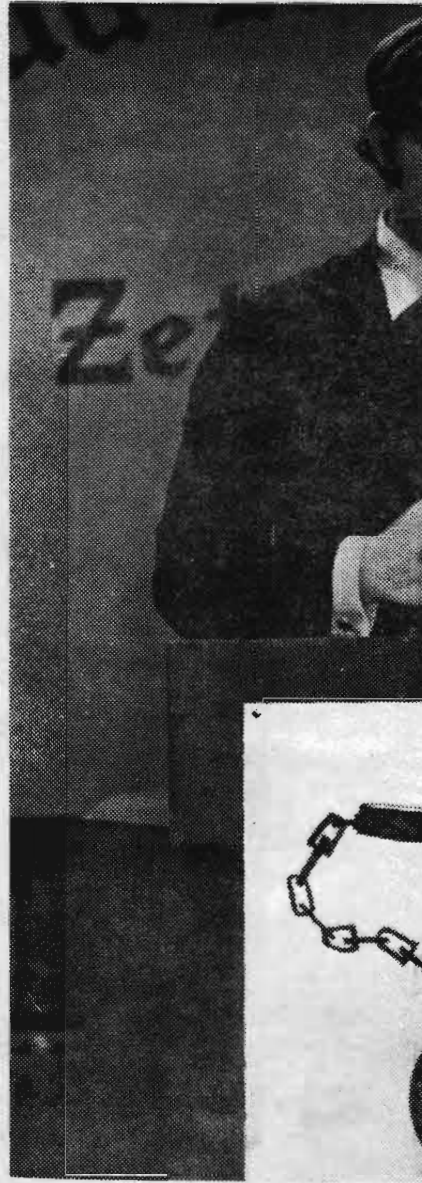
Production designer John Truscott spent almost \$5,000,000 on the visual splendor that won him Oscars for art direction and costume design. For more than a year, the 30-year-old designer worked at his drawing boards to create a Mod-Medieval Camelot without any identification to any specific place or period, suspended in both time and space.



photo by Erik Unhjem



photo by Jeff Hulton



CC



photo by Jeff Hulton



photo by Jeff Hulton



photo by Erik Unhjem



photo by Jeff Hulton



photo by Erik Unhjem

Religious Studies Department

Announces New Fall Courses

A wide range of courses will be offered by the Department of Religious Studies in the summer and fall. Descriptions of courses being offered are given below.

Courses are numbered according to two general categories. Courses given numbers from 1 to 10 are designed for the general student electing courses as part of his non-major (elective) graduation requirements. Courses number 40 and above are open to all students, too, although they are "advanced" courses. They are designed primarily for majors, although they are open to others who wish to concentrate on a more limited (and therefore more intensive) study of particular topics.

This supplement to the Wagnerian has been made possible by a fund designated for the Department and provided from outside the college.

Religious Studies 1, The Origins of Judaism and Christianity

In common speech and in the mass media there are frequent references to personalities and ideas of the Bible, and some of the great literature and important thinkers of the Western world make allusions to it.

This course is designed to introduce the student, through lectures and readings, to some of the more important portions of the Bible, and, at the same time, to the essential figures and ideas that go into the foundations of Judaism and Christianity.

Some of the questions dealt with are these: How did the Bible originate? Who were its writers, and why did they write what they did? What does archaeology tell us about the biblical account; does it help to verify it, or does it modify it? Who are such figures as Abraham, Moses, David, Jesus, Paul and Hillel, and what did they do or teach which makes them worth remembering? What are the basic teachings of Judaism from its beginnings? What did the earliest Christians believe, and how have their beliefs been modified in subsequent history?

The approach to the Bible taken in class is called "historical-critical." That is, each part of the Bible considered is placed into its historical context, and one tries to understand it in that context, rather than in terms of any one church's viewpoint. It is assumed that the Bible deals with some very important issues, that its affirmations are worth taking seriously but that these are not

discovered apart from critical study and evaluation.

(Offered Summer I, Summer II, and Fall.)

Religious Studies 3, Religion In The Modern World

The purpose of this course is twofold. On the one side we want to reflect on some important problems in contemporary culture. Symptomatic of such problems is the current struggle with war, race, media, cultural values, the meaning of sexuality and the danger of a poisoned world. On the other side it is important to discuss the idea of religion. For example, there are such questions as whether religion centers in the idea of God, whether religious institutions have influence in the modern world, whether religious considerations are relevant to modern problems and whether it is the task of religious inquiry to be critical of value commitments.

On the questions of the division between black and white peoples we will read Cleaver's "Soul on Ice." In this connection we can look at what racism has done to black men, black women, white men and white women. We can also look at the idea of "black power."

On the question of cultural values it will be important to consider the kinds of issues raised by Rzach in "The Making of a Counter Culture," Reich in "The Greening of America," and Toffler in "Future Shock." I am not suggesting that we read all of these books but that these books raise the kinds of issues that are of major concern.

On the question of new forms of experience it will be appropriate to look existentialist perspectives, psychotherapeutic techniques, drugs, new media, and modern art. Tillich, Huxley, Laing and others have something to say on these points.

On the question of religion, we will consider what Tillich has to say about "ultimate concern" and perhaps what Hesse has to say in his book "Siddhartha."

Given these considerations it should then be possible to draw some conclusions as to what religion means in the present cultural setting.

(Offered Summer I, Summer II, and Fall.)

Religious Studies 4, Religion in the United States

A study of both the religious pluralism on American soil and

the tendency to shape and sustain a common Civil Religion. Consideration will be given to the institutional, intellectual and social forces in religion, the influence between religion and the larger culture, and the significance of the new religious forms emerging in contemporary society.

(Offered fall.)

Religious Studies 4, Religion in the United States

The course is designed to give a general view of the development and role of important religious currents in American society.

First, a warning. The course will not impart a mass of uninterpreted and unrelated data; will not stress a historical sequence, minutely touching upon the present day; will not be devoted to a quick scanning of a number of unrelated denominations and cults.

Now a more positive statement. The course starts with the idea that religion is a constitutive element in any society, a means of creating meaning and order, and that it is found both in more submerged and generally accepted sentiments and symbols, and in more specific and identifiable organized forms. Further, that in a modern society the former aspects are increasingly submerged while the latter are persistently multiplied. And finally, that the situation is rendered even more complex in a society that has experienced an influx of diverse people bearing their native cultures.

In that light, the course will emphasize the emergence and continued development of the general symbols and values of American life -- that is, the Civil Religion of America, and the more specific ways in which this viewpoint is affirmed, altered, or rejected by Europeans, Asians, Africans, and native Americans -- that is, by both immigrants and slaves in the past and their heirs today.

The observant student will note that different aspects of the course will correspond to some methods and content of social and intellectual history, sociology and social anthropology, and literature as these pertain to the study of American society.

The course will employ discussions, supported by lectures, to illumine problems and readings.

Readings will include portions of Herber's Protestant-Catholic Jew, Roszak's *The Making of a Counter Culture*, Frazier's *The*

Negro Church in America, and Miller's *The Crucible*, as well as recent articles by Rollo May, Robert Lifton, Robert Bellah, Harvey Cox, Richard Rubenstein, and Sidney Ahlstrom.

Religious Studies 5, Religions of the East

This course attempts to provide a basic introduction to the major religious traditions of the Far East, particularly those which have generated a lively interest in more recent years in America and the Western world in general. Among such movements of popular interest are Yoga, Zen, the teaching of the Bhagavad Gita, Tantra, the I-Ching, Taoism, and the Upanisads. In addition to these, Buddhism and Hinduism shall receive particular attention.

An attempt shall be made to stimulate an awareness of how these Oriental teachings are capable of transforming the "modern" consciousness of Western man. The student is encouraged to consider the manner in which these examples of Eastern Wisdom are relevant to his own personal existence.

From time to time parallels are drawn between these various Eastern traditions and aspects of the Judeo-Christian tradition in an attempt to demonstrate certain major elements present in all religions, and also those teachings which are unique to any given religion. The course shall hopefully familiarize the student with the various possible spiritual approaches to such fundamental aspects of life as sexuality, the natural environment, political power, human emotion, social relations and the quest for happiness and the deliverance from suffering.

Where particularly appropriate an attempt shall also be made to relate the particular religious teachings to the other expressions of human culture. As a consequence of the course the student shall hopefully become aware of the major distinctions between Eastern spirituality and the Western world in both its religious and secular aspects.

(Offered Summer II and fall.)

Religious Studies 6, Religion and The Arts

This course examines modern artistic expression in literature, painting, music, cinema and theatre in an effort to discern by way of such media how modern man experiences and recreates the human condition in the twentieth century and to sound

the possible religious connotations of such experience and recreation. The first three segments of the course are as follows:

The Loss of Transcendence: A viewing of Antonioni's film, "Blow Up," *Rabbit, Run* by John Updike.

The Esthetic Quest For The Historical Jesus: A viewing of "Jesus Christ, Superstar," opening in New York in October, *The Man Who Died* by D. H. Lawrence, *The Last Temptation of Christ* by Nikos Kazantzakis, *The Grand Inquisitor Legend* (in *The Brothers Karamazov*) by Fyodor Dostoyevski.

The Religious Drama of Existence: Listening to the recordings of two dramas: *Who's Afraid of Virginia Woolfe* by Edward Albee, and *The Cocktail Party* by T. S. Eliot.

Religious Studies 7, Ethics in a Religious Perspective

Ethics can be defined as the academic study of the making of moral decisions. One aspect of such study is *descriptive*: i.e. what kinds of moral choices do various persons and groups of persons actually make, why do they make such choices, what causes the choices to be what they are? Another aspect of ethics may be called *normative*. The questions raised under this heading look to the improvement of moral decision-making: i.e. what better ways are there to arrive at moral decisions, and why are they believed to be better?

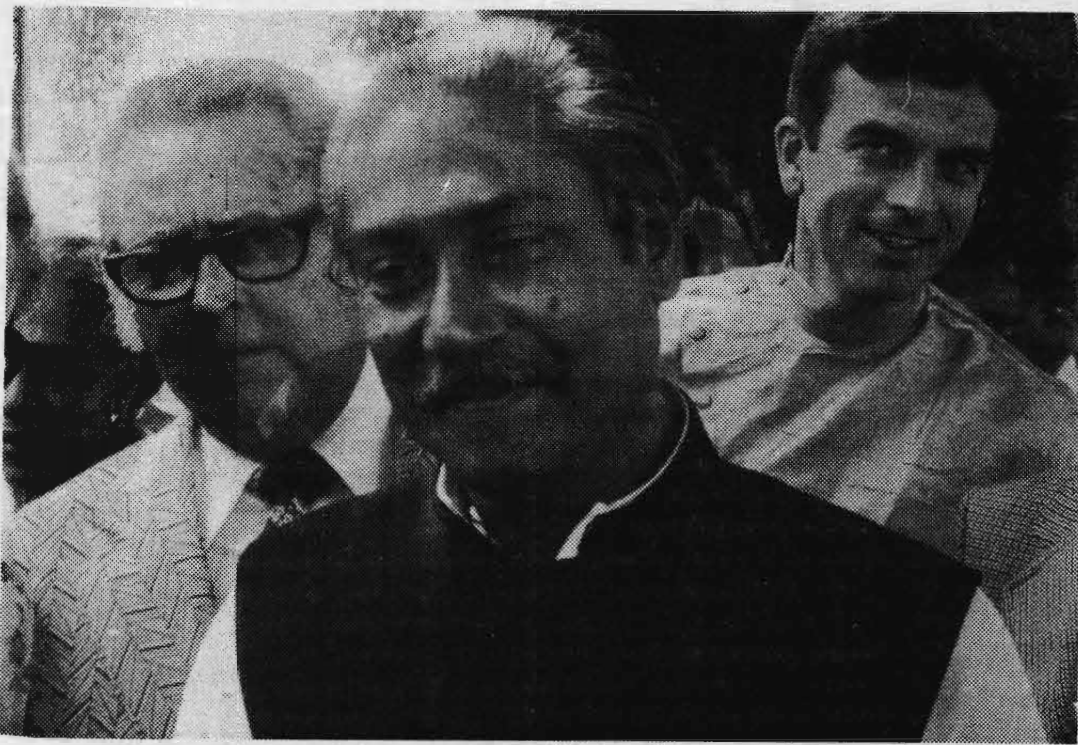
The "religious perspective" referred to in the course title is primarily the perspective familiar to persons brought up in Western civilization, the perspective rooted in the biblical faith and developed in the various Jewish, Catholic, and Protestant traditions.

The aim of the course is to help each student to develop or improve his own process of arriving at moral choices in the light of the great moral insights conveyed in these religious traditions and in the face of the moral ambiguities of modern life.

The moral problems considered in the course are altogether problems of the present time.

Many of these problems are personal and interpersonal, such as problems involved in the care of the self, in speaking the truth, and in managing sexuality and family affairs. Many other problems that will be considered have to do with the quality of the morality that guides

(Continued on Page 10)



Minister Sheikh Mujibur Rahman and Mr. Richard Laybourn in Bangladesh

Laybourn in Bangladesh

Mr. Richard Laybourn of the Education Department, was one of 70 Americans who recently visited Bangladesh. The trip was sponsored by the Emergency Relief Fund, which is a private, non-profit organization. The objective of the ERF is to help millions of Bengali war victims survive by providing relief and rehabilitation. The purpose of the trip to Bangladesh was to make on-the-spot observations. According to Mr. Laybourn, "We wanted to know exactly what the situation is and to raise the awareness of the U. S. public to the necessity of acting." Since he has returned, Mr. Laybourn has attempted to make the American public more acutely aware of the situation in Bangladesh. He hopes that through talking to people, he can bring them to understand the urgency of the situation, and initiate action to help the Bengali people. He would also like to help the students carry out fund-raising activities on the campus and possibly in conjunction with Richmond College, St. John's University, and SICC. Such activities as benefit concerts, fasting or soliciting money from organizations have been suggested. Mr. Laybourn is particularly distressed at the lack of awareness and involvement of students on this issue. While visiting Bangladesh, he became even more aware of the suffering the people had experienced, something he hopes to be able to communicate to us. He, and the other Americans also had the opportunity to speak with and listen to high officials of the Bangladesh and Indian governments, including Prime Ministers Sheikh Mujibur Rahman and Indira Gandhi. The Minister of External Relief and Rehabilitation was asked what the most urgent needs of the people are. He replied in an impassioned speech that his people need food. They will need 200,000-250,000 pounds of food grain per month, just to survive. As an aside, he mentioned that Americans consume around 1700 pounds of food per person per year. The

people of Bangladesh are only asking for the opportunity to consume about 350 pounds of food per person per year. Besides food, they need transportation, so that they can get the food to the people. During the war 7,000 or their 8,000 trucks were stolen or destroyed by the West Pakistan army. Most of the boats were sunk and railroad tracks were destroyed. The situation is urgent. Help is needed immediately. Mr. Laybourn feels, "It would help if the U. S. could offer Bangladesh helicopters and materials coming out of Vietnam." However, this is unlikely as the U. S. has not even recognized Bangladesh as a country. According to the Bangladesh leaders, the failure of the U. S. government to recognize the new nation could very well be made good by the people of the U. S. for what is government but a representation of the people.

According to Mr. Laybourn, the Bengali people, and the government officials could distinguish between the people of the U. S. and the government of the U. S. Although they are visibly hurt by the fact the U. S. does not recognize Bangladesh, still they welcomed the American visitors with open hearts and open minds.

Mr. Laybourn was particularly impressed with the character of the Bengali people. He found them full of hope and optimism. They feel they can breathe freely now that they are politically independent. They do, however, need help now that they are beginning to build their nation.

Perhaps a glance at the recent history of these people will make the situation more clear. In 1947, Britain withdrew from the Indian subcontinent. Because India's Muslim minority feared domination by the Hindu majority, a new Islamic state called Pakistan was carved out of the predominantly Muslim areas of the Indian subcontinent. The Muslim areas in the Northwest became West Pakistan, and East Bengal became East Pakistan. The two parts of this new nation

were separated by 1,000 miles of Indian territory. There are profound differences between the peoples of the two Pakistans. They speak different languages; the people of the West are tall and light skinned, their land is arid; the people of the East are small and dark skinned, their land is tropical. The seat of government was in the West and West Pakistan has exploited and repressed East Pakistan economically and in all other ways. Bangladesh was commercially, industrially and educationally more prosperous than West Pakistan at the time of partition. Twenty-four years of systematic exploitation have reduced the country to abject poverty while West Pakistan was enriched by the resources of Bangladesh. The civil war was sparked one year ago when the West Pakistani government prevented the party representing East Pakistan from taking its seats in the National Assembly. Elections had been held in December, 1970. Sheikh Mujibur Rahman was the leader of the Awami League (the People's League). He and his party were strongly supported by the Bengalis. He campaigned on a program of autonomy for East Pakistan. He proposed that the central government continue to control foreign affairs and defence for all of Pakistan, but that East Pakistan would govern itself internally and spend the bulk of its money as it saw fit. The Awami League won a landslide victory. They received 167 or the 169 seats from East Pakistan. The National Assembly consisted of 313 seats, thus giving the Awami League a majority position. On March 1, 1971, Pakistan's President, General Yahya Khan postponed the opening of the National Assembly which had been set for 2 days later. The Bengalis reacted with riots and demonstrations. Sheikh Mujibur Rahman, however, calmed the people and cautioned them against violence. On March 23, 1971, Pakistan's Independence Day, Mujibur Rahman flew the flag of Bangladesh from his home. West Pakistan feared that the East was about to secede and

warned that no government could tolerate such a move. General Tikka Khan arrived in Dacca from West Pakistan to take command of the West Pakistani troops stationed there. Shortly after Tikka's arrival, General Yahya Khan flew to Dacca for talks with Mujibur Rahman. During the talks, East Pakistani troops were being flown into Dacca. On March 25, in 1971, Gen. Yahya Khan broke off talks with Sheikh Mujibur and returned to West Pakistan. The army was then ordered to undertake a final solution to the East Pakistan problem. That evening all of Dacca rocked with explosions. Troops opened fire with artillery on the city, tanks rumbled through the streets, gunning down anything that moved. The dormitories of the University were riddled with machine gun fire. Sheikh Mujibur Rahman was imprisoned. With Dacca in ruins, Gen. Tikka Khan sent his troops into the countryside and in each town, the same atrocities took place. Gen. Yahya Khan banned the Awami League and postponed the National Assembly indefinitely. autonomy for East Pakistan was rejected and Yahya imposed strict censorship on the press. General Tikka Khan was appointed Governor of East Pakistan.

India intervened on the side of East Pakistan in December 1971. West Pakistan was subdued and Independence for Bangladesh was declared. Three million Bengalis died in the war, 110 million fled to refugee camps in India, and 40% of the homes in Bangladesh were destroyed. The U. S. promised to recognize Bangladesh when Indian troops left the country. The Indian troops have left, but the U. S. made no move to recognize Bangladesh.

The next few months are crucial. Bangladesh has the potential for developing into a strong and peaceful nation, but she needs help getting started. Sheikh Mujibur Rahman says money is needed to build up the economy. The government needs money so it can create jobs for the people. He does not want his people to become a nation of beggars. Rather, he intends to start a national work program so that people can buy the food and supplies they need.

As mentioned earlier, Mr. Laybourn is now attempting to build up a dedicated core of students to plan and organize fund-raising activities scheduled for the end of April. When meeting with members of the Emergency Relief Fund group, people and government officials of Bangladesh expressed great faith in the American capacity to help based on past experiences when the chips were down; hopefully, we will not let them down this time either.

British Theater Seminar

The directors of the British Theatre Seminar, a regular teaching jaunt in England each summer, were delighted last month when Dame Peggy Ashcroft and Alan Bates carried off the coveted British Drama Awards handed out by London's Drama Critics for best actress and best actor.

What made the Britishers so happy? It appears that Dame Peggy, the Bates boy and trio of the well known theatrical "Sirs," John Gielgud, Michael Redgrave and Paul Scofield all featured in plays forming part of the month-long theatre bash put on by the British Theatre Seminar for Stateside drama students.

We've been talking to Richard Hampton, himself a well known actor and one of the featured players in a British TV show called "The Challengers." Richard is a principal director of the British Theatre Seminar. We asked him why just American students.

"It's not really limited to American drama students but they seem to be more interested in the British theatre in general. Mainly though, they tend to work harder at it and I think they are able to learn more from the course."

But do our kids actually LEARN anything?

"We think so. First of all they see a hell of a lot of plays -- seventeen last year. Things like 'Tyger,' 'Midsummer Night's Dream,' 'Butley,' several productions by the Royal Shakespeare Company and even an opening night when the National Theatre Company put on 'Danton's Death.' This play had a good run over here and the critics loved it. Yes, they learn something."

We were interested in the kind of things the students could do over and above the program of the Seminar. Richard smiled before he answered, "Well, not much really. You see the whole thing was very concentrated -- first class plays almost every night; lectures, visits, that kind of thing during the day . . . but they went to Stratford and down to Chichester on the South Coast and there was just time for some sightseeing trips around London. We've allowed more free time this year; they'll be able to get around a bit more."

After probing we discovered that subjects like Acting, Directing, Writing for the Theatre, Stage Design, Lighting, Music in the Theatre, Theatre Management and new

(Continued on Page 11)

(Continued from Page 8)

intergroup relations and institutional policies, e.g. those of races, political parties, economic classes, and governments. Such problems relate to racism, poverty, care of the environment, crime and punishment, war, and revolution.

(Offered in Summer I and fall.)

Religious Studies 8, Problems in Religion

This course is an introduction to a range of problems central to religious discussion both classical and contemporary. The following issues will be considered: theories concerning the cause and function of religion; the character of religious humanism, naturalism, idealism, theism and atheism; views of the human situation; proposals concerning salvation; the problem of knowledge in religion; types of arguments directed against religious commitments.

An example of a theory about the causes of religion is Freud's idea that religion arises out of fear and out of a need for security. Other theories ask not about the causes of religion but about how religion is to be defined generally. Such theories are concerned to distinguish religious interests from other interests. For example, there are writers who argue that religious experience is essentially a response to something numinous; others who argue that religion is a worship of God; and still others who urge that a sense of awe is at the heart of religion.

Certain types of religions can be distinguished depending on whether they center on man, on nature, on ideal forms, or on God. Thus, for example, religious humanism has a long tradition in the West, and the meaning of the human may be spelled out in terms of certain ideal qualities (e.g. the advance of freedom) which function as norms for historical communities. Similarly, atheism is a many sided thing and some men (e.g. Sartre) have argued that atheism is the only honest attitude in the modern world.

The human situation is described in quite different ways as we move from one tradition to another. Sometimes man is seen as limited. At other times he is seen as alive with creative possibilities. Tillich talks about man in terms of the concepts of "autonomy," "heteronomy," and "theonomy." For him autonomous and heteronomous situations are broken and only the theonomous situation is integral. Morris Desmond sees man as controlled by natural laws and biological processes. Dobzhansky sees man as

primarily responsive to culture. Thus man is viewed in different ways. Along with this we confront different proposals as to where persons are to make contact with healing powers. Thoreau argues that persons must come to terms with history in the figure of Jesus the Christ. Other proposals could also be mentioned.

The problem of religious knowledge is a long standing debate. It has been recovered for the modern period by an argument coming out of logical empiricism to the effect that religious language is meaningless. Thus the problem of knowledge has sometimes centered on proofs for God. At other times it has centered on differences between science and religion. Some interpreters have suggested that religious language does not make proposals for belief and hence does not make truth-claims at all. These interpreters contend that being religious is more like making a contract or participating in a celebration than like asserting and believing something.

These are some of the problems that arise out of religious experience and religious activity. Religion 8 will define alternative answers to these problems and then consider arguments pro and con.

(Offered in fall.)

Religious Studies 9, Patterns in Comparative Religion

The readings and lectures of this course attempt to demonstrate that countless mythical, ritual and theoretical motifs or patterns manifest themselves in surprisingly similar fashion in numerous religious traditions. Many such motifs appear with almost universal frequency despite great differences in the overall cultural situations from which they emerge and despite the improbability of any historical connection between the traditions.

In addition to specific imagery (e.g. cosmic trees, bi-sexual saviors, etc.) many elaborately developed patterns emerge. Thus, for example, the attempt of religious man to overcome or defeat Time and thus return "to the beginning" thereby re-creating both his world and himself is manifested in countless festivals or rituals revolving around the notion of the "New Year" and also in the various myths and rituals of initiation with attendant symbolisms of death and rebirth found in all societies. The essential similarities or underlying structure of such practices as divination, magic, alchemy and asceticism will also be considered. Particular attention will be paid to the issue of sexuality and sexual practice in religious myth and ritual.

From this vantage point the "uniqueness" of the Judeo-Christian tradition is seen in a new perspective -- many aspects of that tradition being more universal than previously suspected and other aspects, usually assumed to be "obvious," emerging as more truly unique.

Universal similarities, however, cannot overshadow the great distinctions which also appear between various religious traditions. Thus, for example, the various and differing interpretations offered by religions concerning the nature of the human condition, its desirability, and its possibilities of being overcome will be considered, particularly in the light of the varying ethical systems which emerge depending upon one's interpretation of and judgement upon that human condition. Very crucially, the great distinctions -- and yet almost paradoxically -- the great similarities in the various religious interpretations of "salvation" will also be discussed.

Religious Studies 10, Religion and Psychology

This course is a critical investigation of how some psychologists attempt to understand the problem of religion particularly as it bears on norms and explanations concerning human personality and human culture. Writings by Freud, Jung, Fromm, May, Skinner, and Allport are important to this consideration, as these men have specifically addressed themselves to the problem of religion and as they represent distinctively different approaches to this problem. Special attention will be given to the role of such concepts as "unconscious," "symbols," "drives," "repression," "development," "conditioning," "freedom," "guilt," "self-identity," and "mental illness" as these concepts are used in comment on man's religious concerns. Attention will also be given to theological relations to the psychological treatment of religion.

Freud develops the thesis that religion is a kind of infantilism. He argues that men in their helplessness repair to a father longing and finally to the gods. He argues that the gods in their turn "exorcise the terrors of nature, reconcile one to the cruelty of fate and death and make amends for the sufferings and privations that the communal life of culture has imposed on man." This theory of religion needs critical analysis. Attention will also be given to the idea that a religious ethic represses natural human drives and frustrates a realistic solution to the search for personal identity.

Jung asserts that all human

beings, infantile or mature, primitive or civilized, in one civilization or another possess tendencies to form certain general symbols, and these symbols manifest themselves through the unconscious mind in myths, dreams, delusions, and folklore. Thus Jung talks about a "collective unconscious," advances the idea that non-rational attitudes are important, and argues that certain "archetypal symbols" are of universal significance: e.g. the earth mother, the divine child, the hero, the animus and the cross. This theory needs to be examined and particularly for the relation that archetypes have to religious language.

Fromm argues that eros, thanatos, self-interest, and self-preservation are not native or controlling of man. He sees an ambiguity between the tendency of the human organism toward instinctual drives and authoritarian commands and the need for freedom. The human world is primarily social and therefore an individual's satisfactions are socially oriented. Thus Fromm argues a case for human creativity. In this connection it will be important to look at the case for religious humanism as argued against religious theism.

May is insistent that the more you talk about forces and drives "the more you are talking about abstraction and not about existing, living human beings." His argument is that the basic human problem is one of freedom, and that in the pursuit or avoidance of his freedom a man bumps up against his limitations. May interprets the existential analysis of the human situation as having profound implications for psychoanalysis and psychotherapy. Certain theologians (e.g. Tillich and Bultmann) interpret existential analysis as having thoroughgoing consequences for theology.

Skinner seems to argue that individuals have no free will and that man is a product of the conditioning of his society. Sometimes Skinner can be seen arguing for a kind of utopia (Walder II) in which men are conditioned to behave more rationally. At other times, Skinner can be seen arguing that individuals possess no freedom apart from their society and have no value for themselves (e.g. dignity.) What does this mean for religious thought? Can theological reflection accept the proposition that a person cannot transcend his social conditioning?

Finally there is the question whether religious affirmations can be reduced to psychological explanation. This possibility challenges the idea that Christian truth is wedded to cosmological assertion and traditional Christological interpretation. In this connection arguments against psychological

reductionism will be examined. (Offered in Fall.)

Religious Studies 41, Principles of Christian Education

A general introduction to the field and philosophy of Christian education. The historical, theological, psychological, and educational foundations of Christian education. Practice teaching in a church school is required as part of this course.

This course relates *theory* of religious education to *practice* in a church school or parish situation. Students who take the course do field-work as Sunday or weekday church school teachers, as advisers or counselors to youth, or as youth program directors in a parish. The field-work is thought of as laboratory experience in which theoretical solutions to problems in religious education of children and youth are experimented with and tested. At the same time, unanticipated problems and challenges that arise in the course of the field-work experience are researched in the literature available in the College library and analyzed in class meetings. Classes are conducted as conferences, in which the chief aim is the solution of problems actually encountered.

The literature that is read in the course deals in part with questions of the theology and philosophy of religious education, such as, can religion be taught, or must it be "caught"? What is religious education? Is it exclusively instruction in doctrines and beliefs, or should it be seen as guidance into more meaningful and more serviceable living in the light of previous insights? What is worship and what is its function?

The course also deals with the psychology of learning, the psychological interests and capacities of various age levels, and the identification of appropriate religious objectives for the various age levels. Also, what are appropriate and effective methods and agencies for leading children and youth into deeper appreciation of the resources of their religious heritage and into more satisfying expression of their religious commitments? There are also questions to be dealt with that relate to appropriate styles of organization of religious educational work and of the distribution of responsibility and decision-making.

(Offered in Fall.)

Religious Studies 61, Old Testament Interpretation

The course focuses on great passages and themes in the Hebrew Bible (in English translation), including the deuterocanonical or apocryphal writings, that continue to be

(Continued on Page 11)

(Continued from Page 10)
 highly significant and formative for present-day Jewish and Christian faiths. It is evident that neither Judaism nor Christianity would have been possible without the pioneering faith and monotheism developed and expressed by the Hebrew contributors to the Bible, nor can Christianity nor Judaism be satisfactorily understood or shared today without participation in this Hebrew heritage.

The method used in the course in interpretation of the Hebrew Bible is that known as "historical and literary criticism." This means that the biblical texts are viewed in the context of the historical settings in which they emerged, and they are read in the spirit of exegesis, that is, with a view to rediscovering the meanings intended by the original writers.

The modern science of archaeology has provided numerous resources for reconstructing the history and religions of the ancient Hebrews and the other Middle Eastern peoples with whom they interacted. Both the historical insights and the religious texts of contemporary Middle Eastern cultures that are provided by archaeology are utilized in the course.

Research in all aspects of Hebrew religion, language, and literature is being vigorously conducted at this time, and the course will sample recently published findings of this research.

(Offered in Fall.)

Religious Studies 69, Religion in Literature

The subject matter of this course varies with each offering.

It is an attempt to focus on the theological implications of a specific author(s) or genre; an example of the kind of problem that the course concerns itself with is: "The Christian Faith and Dramatic Tragedy."

This current semester the rubric for the course is: "The Religious Implications of John Updike's Fiction." The students will be exposed to the complete authorship of John Updike's prose, fiction and non-fiction. But the purpose of the course is to show that a case can be made for a liaison between theology and literary criticism in terms of certain writers of imaginative prose. No literary critic accused Updike of being a propagandist, and it is an exceptional critic who suggests that he is not the author of esthetically well-wrought fiction. However, it is also the case that his fiction is intimately informed by and approximates a definite theological perspective, and that this can be shown by analyzing his vocabulary, imagery and, especially, the problematics of his characters' situations. The course will attempt to show that a certain theological sophistication is necessary on the part of the reader (including the literary critic) if the reader is going to sound all the dimensions of Updike's fiction, and further, that some literary critics have missed essential meanings in Updike's writing because they were lacking in the necessary theological awareness. This certainly does not mean that one has to personally identify with that perspective, or that one cannot be critical of it, but it does mean that unless one is both aware of it and willing to use it in exegeting the fiction of John Updike one will be guilty of misinterpreting a modern

writer of fiction who has been awarded a place of, at least minor, significance in contemporary writing.

Bibliography: The Poorhouse Fair; The Same Door; Rabbit, Run; Pigeon Feathers; The Centaur Olinger Stories; Of the Farm; The Music School; Couples; Bach: A Book; Assorted Prose.

(Offered in Summer I.)

Religious Studies 77, Asian Religions

This course shares many characteristics in common with Religions of the East, and it would hence be appropriate to read the description of that course as given above.

Like Religions of the East, those movements which have gained a particular popularity and generated a particular interest in American and the West will be of particular concern: Yoga, Zen, Taoism, the Bhagavad Gita, the Upanisads, Tantra, the I-Ching. Once again the student is urged to raise the question of what relevance these aspects of Eastern wisdom have for modern secular man in the West.

Although there is no formal pre-requisite for this course, a certain basic familiarity with Eastern Religion would be extremely helpful. In this case the students could determine what specific religions or topics of interest would be of particular relevance to them, and the course could then move in that direction.

An opportunity for individualized inquiry into these particular areas of interest will be made available as part of the regular course structure. Class discussion shall be encouraged

(Continued on Page 12)

British Theater Seminar

(Continued from Page 9)

developments in the Theatre are all covered in the month-long course.

The British Theatre Seminar was started several years ago and has been receiving groups of US Drama students to Britain regularly. The course is not expensive for a whole month in London with meals and accomodation thrown in with the round-trip flight, but at \$850 (from New York) and a little more from Chicago and L.A. it is not cheap either.

However, if you're keen on 'the boards' and you are studying the subject, the Seminar IS recognised by several Stateside Universities as a credit

course. We are told it is equivalent to six hours credit or two courses and you get the European vacation too.

Last word goes to West T. Hill, Jr. who teaches Drama at the Dramatic Art Centre College of Kentucky. Speaking of 1971 he said "The Seminar was an exceptional theatrical and cultural learning experience. For the theatre student who wants personal contact with professional actors, scene designers and production people, this seminar is the answer."

There you have it: study and vacation in Europe at one and the same time. We're told that all theatre faculty members have been appraised of the BTS but if you want more details come to us and we'll put you in touch. Collins Teleki Brown Associates, 56 Grosvenor Street, London W1X9DA, England.

LAWYER'S ASS'T

in only 3 months — \$9,000 or more to start

College graduates and other qualified persons (male and female)—our instructors (all practising lawyers) will train you to become a lawyer's assistant. to perform paralegal services under a lawyer's direction and supervision (but not as a legal secretary—in fact, you too will use the services of a legal secretary). Attend classes days or evenings for only 3 months. Housing accommodations are available at an extra charge.

We will teach you practical, "how to" information and techniques on CORPORATIONS • SECURITIES REGULATION • LEGAL AND NON-LEGAL RESEARCH • DOMESTIC RELATIONS • LITIGATION AND TRIALS • MERGERS AND ACQUISITIONS • TRUSTS AND ESTATES • REAL ESTATE • PUBLIC AND PRIVATE FINANCING • and much, much more.

- Enter a new and exciting field and become involved
- Do interesting research, analysing, discussing and writing
- Earn a high salary starting at \$9,000 or more per year
- Accept responsibility
- Perform and be treated as a paralegal specialist
- Associate with lawyers and their clients
- Increase your knowledge and potential
- Become a skilled and valuable part of the growing legal industry

SUMMER CLASSES ARE NOW FORMING; APPLY FOR ADMISSION RIGHT AWAY.

Call or write for **FREE BOOKLET** NY (212) TR 9-7500

PARALEGAL INSTITUTE, Dept. 5N
 One Fifth Ave., New York, N.Y. 10003

Name _____ Phone _____
 Address _____ Apt. _____
 City _____ State _____ Zip _____

©1972 by Paralegal Institute.

MORE THAN ONCE UPON A TIME



WHEN YOU'RE HAVING MORE THAN ONE



Schaefer Breweries
 New York and Albany, N.Y., Baltimore, Md., Lehigh Valley, Pa.

London for Lunch?



\$85 flies you there...

Another \$80 brings you back. Fast. Anytime. Our \$5 membership card's your ticket to reduced airfare on the New York-London 707's...discounts at theaters and hotels...whittled prices for car purchases throughout Europe. Sound super? It is. Pack up some Bromo and call our rep.

Contact David Heitner in Powers D-310.

wise
 worldwide international student exchange

250 W. 57 ST., NEW YORK, N.Y. 10019 • 212-757-7882
 77/79 EDGEWARE RD., LONDON W2 • 01-723-8845

SPORT

Ice Is Nice

On March 12, at the ungodly hour of 12:30 AM, the Wagner College Hockey Club took to the ice to battle a familiar opponent --the Fordham Rams. The action took place at Murray's Ice Rink in Yonkers, New York before a Wagner partisan crowd. (That is, if you can call the eight Seahawk fans and one Fordham backer a crowd.)

The first period saw the experienced Ram team controlling the puck almost the entire time. Although sophomore goalie Paulie DiPietra managed some great saves, the puck did get by him three times -- and the score at the end of one was Rams 3, Seahawks 0.

The Seahawk offensive line woke up in the second period and within a few minutes of the opening face off there was a scramble in front of the Rams net and left-winger Gary Farishan pushed the puck in to score. Wagner's first goal of the night. This seemed to spark the team and shortly after Jerry Murphy drove down the left side of the ice and scored with a beautiful slap shot. The Seahawk defense was also doing their bit and managed to play a shut-out period of hockey -- the first in their history.

But alas, all good things must come to an end and for the fledgling Wagner team the third period proved to be a near disaster. The Rams opened the period with two quick goals, once again dimming Seahawk hopes.

Freshman center Bob Bryer then found an opening in front of the Fordham goal and put the puck in for Wagner. The Rams, however, soon answered that goal with one of their own. With

(Continued from Page 11)

and a large part of the reading shall consist of selected classics of Eastern Wisdom.

(Offered in Summer II and Fall.)

Religious Studies 80, Seminar in Religious Studies

Summer II topic: Kierkegaard Seminar

This eminar will examine certain important writings of Kierkegaard with the intent of understanding what Kierkegaard means by "existence" and by "aesthetic, ethical and religious" modes of life. A major question is how human freedom and decision are connected with Christian perspectives.

In the first volume of Either/Or, Kierkegaard explores romantic and hedonistic life styles centering around such figures as Don Juan, Faust, and Johannes the Seduces, and reflecting ideas of tragedy, naive love, the rotation method, and cold-blooded seduction. In this conection, the threat of boredom becomes a primary limitation of the hedonistic principles.

In the volume Fear and Trembling, Kierkegaard explores the significance of the story of Abraham's sacrifice of his son Isaac. With this story, Kierkegaard reflects on the relations between ethical and religious forms of life. The title of the book is from Philippians 2:12: "Work out your own salvation in fear and trembling." From an ethical point of view, Abraham is a murderer either in act or in intention. From a religious point of view, Abraham loved God. This consideration gives rise to the question whether moral imperatives, laying down universal demands can be suspended on behalf of a religious commitment.

In Sickness Unto Death, Kierkegaard is talking about what it means to find oneself. Can a person find himself in the reaches of memory, in the

the score 6-3 and time running out, coach Fred Newburg decided to pull the goalie. Big Tom Kudrle then scored what was to be Wagner's final goal, on a slap shot from the face off in Ram territory. A Ram score on an open net made the final tally Fordham 7, Wagner 4.

The Seahawks may not give the Rangers anything to worry about for a long time, but what they lack in experience they make up for in enthusiasm. The team will be looking for their first win on March 23 (Thursday) at 1:00 PM at the Warinenco Rink in Elizabeth, New Jersey. They will face Bergen Community College in what promises to be an exciting game. For information on how to get there check the bulletin board in the Union. Admission is free and the team needs your support.

wonderland of hope, in the possibility of dreaming innocence, in the recognized demands of moral commitment, or in the risks of religious freedom?

In Philosophical Fragments, Kierkegaard raises the question whether religious truth can ground itself in history. Thus Kierkegaard is reworking the ancient problem of the relations between revelation, reason, historical, and religious interests. In particular a contrast is set between a Socratic and a Christ-like teacher. What is the difference in truth as understood by Socrates and truth as communicated by Jesus?

Finally, in The Concluding Unscientific Postscript, Kierkegaard attacks the rationalism of Hegel. Rationalism in this connection is defined and constituted by 19th Century Absolute Idealism where the idea of mind becomes the key to what is basic in the world. Kierkegaard launched caustic attacks against idealism because to him it meant a dwelling in the sphere of abstraction, objectivity, and thought to the neglect of existence.

In this Kierkegaard seminar we will investigate the writings mentioned above in the interest of catching emphases that are unique to Kierkegaard and in the interest of finding motifs of Kierkegaard that are influential in later existentialist thought.

(Offered in Summer II.)

Religious Studies 80, Seminar in Religious Studies
Fall topic: Hidden and Emergent Religious Alternatives in Contemporary America

Viewing religion as the indelible basis of all personal and social experience, the course will explore several little-known religious and semi-religious groups in contemporary American and having roots in both Eastern and Western cultures. The purpose will be to

For eight dollars, they should put hair on, not take it off.

K. D'. We know you did it. There were witnesses. There will be a retaliation from the Federation. The S. T.'s

J. N., The English Department is trying to tell you something. A friend.

Wanted: Home for Redman facing eviction. Would prefer not to share premises with Dane.

W. B., Lot's of us like Dr. Pepper.

It is rumored that Whitman Blake is an English major who got a B in Intro. Psych.

Look at it this way, English majors, if no one recognizes your brains, maybe someone will recognize your beauty.

Is P. R. really running a contest to see how many people can fit in the gym. See further editions of the Wag for more info.

NEWS FLASH: If you want to be assured of an A or B in a course, take a course from the Business Administration, Art, Education or Religion Departments. Better yet, major in one of these fields and graduate being really stupid.

Sylvester ate Tweety-bird -- that's why his voice is so high.

Lee Canada's REVELATION SUPPER CLUB

<p>Weds. thru Suns..... ODYSSEY</p> <p>Friday.....T.G.I.F. PARTY</p> <p>Saturday.....Singles & Couples Festival</p> <p>Sunday--The New Penguin Dance Contest</p> <p>Wednesday.....Celebrity Carnival</p> <p>Every Thursday.....THE ILLUSION In Concert</p> <p style="text-align: center;">2 Shows Nightly</p>	<p>8717 4th Ave. Brooklyn</p> <p><i>5 min. from I'errazano Bridge</i></p> <p>Reservations 745-7077-8</p> <p>Over 21</p>
--	--

see the extraordinary ways in which varieties of people in modern, mass society create meaning and order in existence. To illumine this, the movements will be studies in terms of the tendencies to restore, reform, and transform life through messianic and apocalyptic expectations; transcendental, immanent, and naturalistic visions; nostalgic, utopian, and communitarian convictions; the rituals of reason and play; and feminine and masculine imagery, roles and spirit. Classes will emphasize discussions of specific groups in terms of the general issues. Materials will be gleaned through readings and student field-research groups.

The emphasis will be upon unusual little communities in current American life that have not attracted wide attention. Some of these have existed for several years; others are relatively new. Some are explicitly religious in form and substance; others are more secular while functioning as religious groups. They also

frequently differ with respect to the age, race and economic circumstances of the members. However, all could be characterized as sects or cults that exist as counterpoises to the larger religious group or society in general.

The students will form several "research cells." Each "cell" will select a particular group with which contact will be made, seeking to grasp from the inside the world-view of the group. The findings of the "cells" will be presented later in the semester to the seminar as a whole. Thus, many of the particular groups studied will depend upon student interest as well as what is accessible in the New York City area.

Other groups will become familiar through books and journal articles and the instructor's own studies currently in progress. Among the readings will be portions of Needleman's The New Religions, Snyder's Earth House Hold, and Roszak's The Making of a Counter Culture.

Free Copies

of one of the world's most-quoted newspapers.

The Christian Science Monitor. Facts. Ideas. Solutions. That's what the Monitor is all about.

To prove this to yourself, send us the coupon. We'll send you the free copies without obligation.

(Please print)

Please send me some free copies of The Christian Science Monitor.

Name _____

Address _____

City _____

State _____ Zip _____

Z4SEA

THE CHRISTIAN SCIENCE MONITOR
P.O. Box 125, Astor Station
Boston, Massachusetts 02123

NIMBUS

THE WAGNER COLLEGE LITERARY ANNUAL

NOW ACCEPTING CONTRIBUTIONS FOR THE SPRING 1972 ISSUE

- SHORT STORIES
- POETRY
- ART WORK
- PHOTOGRAPHS

SEND MATERIAL VIA CAMPUS MAIL OR BRING IT TO RM. 226 WAGNER UNION

DEADLINE: APRIL 15, 1972