

THE PITZER | PARTICIPANT

Fall 1974



Our Contributors

Robert H. Atwell 3

Ronald G. Rubin 4

Peter Suedfeld 7

Leslie Dashew Isaacs 12

Adrian Turcotte, III 16

Diana Malan 17

Karin C. Meiselman 21

Robert F. Duvall 24

26

Letter from the President

That's Entertainment

Well Enough Alone

Loneliness and the Short-Distance Runner

From the Pitzer Catalog

Corner's Report • Solitude

Solitude, Loneliness, and the Pitzer Community

Where do They All Belong?

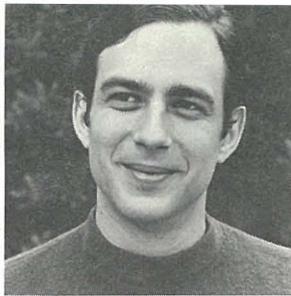
Participating

Community Notes

Pitzer College, the liberal arts college for study in social and behavioral sciences

A member of The Claremont Colleges

Pomona – Claremont Graduate School – Scripps – Claremont Men's – Harvey Mudd – Pitzer



Ronald Rubin

OUR CONTRIBUTORS



Leslie Dashew Isaacs



Adrian F. Turcotte, III



Diana Malan

Diana Malan came to Pitzer in 1967 as the first Dean of Students in the College's history. A graduate of Smith College with an M.A. from Columbia University, she is a doctoral candidate at Claremont Graduate School. She is an avid hiker and skier and only this summer gave up her usual back-packing trip in the mountains in favor of renewing acquaintances in Europe.

Peter Suedfeld's article on social isolation first appeared in *Canadian Psychologist* and with his permission was shortened to accommodate *The Participant*. In response to this editor's request to reprint, he said he would be "happy to reach 5,000 intelligent, interested, and responsive readers; never mind the remuneration." He is head of the psychology department at the University of British Columbia.

Ronald Rubin, Assistant Professor of Philosophy at Pitzer, is teaching Philosophical Classics and Introduction to Formal Logic this fall, in addition to completing for publication three articles on Descartes.

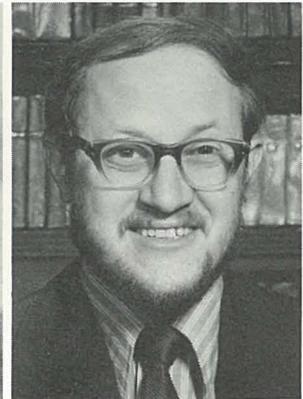
Leslie Dashew Isaacs graduated from Pitzer in 1970 with a degree in psychology, and from there went to the University of Michigan for a masters degree. In Michigan she was a counselor for Catholic Social Services and organizer of a 24-hour crisis intervention center. Now in Baltimore and married to Robert Isaacs, president of an optometric firm, she works primarily with children in the Jewish Family and Children's Service.

Adrian F. Turcotte, III graduated from Pitzer in 1974 and is now employed as a probation officer for Los Angeles County. He lives in Hollywood with his wife and young son.

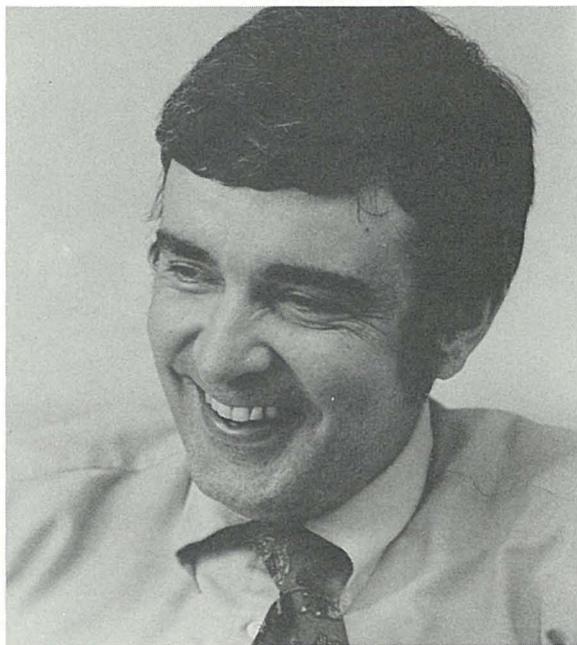
Karin Meiselman's work as a clinical psychologist keeps her in touch with numerous human problems, only one of which is the solitariness of man. Her classes at Pitzer this fall include Psychological Statistics, Field Work in Psychology, and Problems in Human Sexuality. Beyond her teaching at Pitzer, she delivers lectures on the latter topic. "At first, I felt uncomfortable at talking about sex in public, but once you've said 'penis' a couple of times, it's all over."



Karin Meiselman



Peter Suedfeld



Letter from the President

A recent issue of *Forbes* carried a sobering article on the ironic fact that in the depression in which higher education and, indeed, the nation, are caught, the older and more prestigious colleges and universities are getting richer and the struggling institutions are getting poorer. In higher education, "rich" means not only financial resources as measured by endowment and current giving, but the ability to attract a large pool of highly-qualified students. "Poor" means the absence of those qualities, and some institutions which are poor by one or even both of these measures are among the nation's best. Yet, the cruel truth is that the present squeeze, which has already resulted in the closing of at least 50 private institutions, will inevitably eliminate some very fine private colleges and will tend to reinforce the present disparities between rich and poor. In a tight job market, prospective students will seek out the most prestigious institutions and foundations, and large donors will do the same.

Pitzer is on the verge of moving into the ranks of the nation's top 20 or so private colleges. In my judgment, we are already there in terms of the quality of our faculty and the accomplishments of our best students and alumni. In academic circles, Pitzer is known

and respected in many of the best graduate and professional schools in the nation, and in many of the fine public and private high schools from which we recruit students. Because of Pitzer's youthfulness, however, it is not as well-known to the general public nor to some of the major corporations, foundations and other sources of large private gifts and grants as are some older institutions.

On June 9, we launched a three-year campaign, "1984: Vision and Revision," toward a three-year goal of \$6,000,000. With a record of balancing our budget for several years' running, we are striving now to build a financial roof over our heads. We are also working toward greater visibility and a generally enlarged public presence so that more corporations, foundations, and individuals will recognize the good name and reputation of Pitzer College.

We know we are "bucking the tide" but the signs are encouraging, and we feel confident that we will move this college into the ranks of the top liberal arts colleges in the nation.

Robert H. Atwell



That's Entertainment

If a cartoonist were to design an emblem for loneliness, it might be a picture of a shipwrecked man sitting on a tiny desert island in the middle of the ocean. His head would be in his hands. Above the picture of him there would be a balloon connected to his head by a string of diminishing balloons, and inside it there would be a picture of an office party. This is an appropriate emblem for loneliness

because it depicts circumstances which would make almost anyone lonely. The man is completely bored. He has nothing to do and nothing to look at except undifferentiated sand and vast stretches of water. He knows what it would be like to be having a good time among people, and he knows that he is not having one. But the very fact that it is apparent from the picture what is causing the man to be lonely

makes it a less interesting model for study. One of the most intriguing facts about the loneliness which we are likely to see around us is that the people who suffer from it are *not* stranded on unpopulated islands. Perhaps one of the people who is *at* the office party feels as though he is an experimenter watching subjects through a one-way mirror and regrets that he does. The mystery about this sort of loneliness is that its causes are hidden; it is not clear what prevents a person who suffers from it from satisfying his desires and ceasing to be miserable.

In a note to himself, one of the loneliest characters in literature — the voice of the “Either” volume of Kierkegaard’s *Either/Or* — describes the state-of-mind of some people who frustrate their own desire to be among people: “Today I really enjoyed watching little Louis. He sat in his little chair; he looked about him with apparent pleasure. The nurse Mary went through the room. ‘Mary,’ he cried. ‘Yes little Louis,’ she answered with her usual friendliness, and came to him. He tipped his head a little to one side, fastened his immense eyes upon her with a certain gleam of mischief in them, and thereupon said quite phlegmatically, ‘Not this Mary, another Mary.’ ”*

The gleam of mischief in little Louis’ eyes shows that he has not merely mistaken Mary for another nurse. He is playing a trick; he has called Mary over for the purpose of telling her that he does not want to talk to her. My guess is that after Mary has gone away Louis will smile a private smile of self-appreciation. (He is like an adolescent who picks a telephone number at random, calls it, and then pretends to be a long-distance operator calling from Peking.) In short, little Louis is entertaining

himself. He is the intended audience for a show in which he is the primary actor. The show requires props; he could not have played this scene if Mary had not walked through the room. But it is the show, not the props, which Louis finds entertaining.

I think that I understand how little Louis feels. Once I was at a summer camp for my high school’s marching band. Every evening I would sit conspicuously at one end of the dormitory’s living room and sneak glimpses of a girl who would sit at the other end of the room. There would be no one else in the room. I knew that she knew that I was watching, even though I could not see her eyes. She had long red hair which she allowed to fall in front of her face. In fact, the tip of her nose was the only visible part of her physiognomy. I found the flirtation delightful. While it was going on I felt that my life had a *purpose*. Then one day she sat down across from me at lunch and brushed her hair away from her face. I do not remember how she looked. I left the table, and after that I watched television in the evenings. I remember thinking, however, that nothing would make me happier than to live a life which was simply a succession of such episodes. Here, I thought, was real pleasure which came at no risk or cost. If the girl had ignored the character I was playing, I would have been just as entertained; plays with happy endings are not necessarily more entertaining than tragedies.

One of the hidden costs is loneliness. A person who lives this way is not interested in other people. (“Interest” comes from “inter,” which means “among,” and “esse,” which means “to be.”) He wants to observe certain dramatic situations in which other people have minor roles or are props. For these dramas to be of interest to him, his part must involve the use of disguises, or trickery, or deception. If he acts honestly and without irony, he cannot sit

*Soren Kierkegaard, *Either/Or*, translated by D.F. Swenson and L.M. Swenson, Princeton, Princeton University Press, 1944, vol. I, pp. 34-35.

back and watch the show. And if he is an actor who is not part of the audience, he will not entertain himself. These situations can therefore involve flirtation, but not honest friendship; spying, but not asking for information; playing con games, but not straightforward bargaining; sleight of hand, but not manual labor. As a member of the audience, the person who is entertaining himself is an outsider. He can hear what others say to him, but he does not reply in his own voice. He is like the famous puppeteer who, when asked questions at auditions, would always answer through one of his puppets in its own character. Regardless of how many people are around him, he is not among them.



Sadly, self-entertaining is addictive. It produces excitement, agitation and emotion, and it completely absorbs attention. Once a person has tried it he may find subtler or more intellectual pleasures to be dull in the way that koto flute music may seem dull to someone who has been listening to Janis Joplin. Some of the same excitement can be obtained by being *among* people, but the emotions are less

sentimental, less theatrical, than those which can be produced by self-entertainment. Also, entertaining one's self is safer than engaging with other people. When a person deals with others without irony, his failures are *his* failures. Tragedies are tragic rather than tragicomic. The self-entertaining person therefore is not bored (until he ceases to amuse himself, say, by running out of tricks) and he has a sense of security. According to the voice of "Either" (which is, by the way, an amusing voice which Kierkegaard *assumes* when talking to his readers), we all succumb to the temptation and, to some extent, become self-entertainers. After telling the story about little Louis, he asks, "What about us older folk?" His answer is, "We cry out to the world, and when it comes smiling to meet us, then we say: 'This was not the Mary.'"

It is easier to stop being a self-entertainer if one realizes that people and things can be interesting without being entertaining. Students who take my introductory logic course sometimes judge that the subject does not interest them on the basis of the observation that when they study it, they are not grabbed by their emotions or otherwise amused. But this passive test is no test at all. Mathematical logic does not reach out to grab people; one descends into it by study. And even after a person has become deeply interested in it it may have no effect whatsoever on his emotions. Similarly, if people direct their attention towards others rather than towards the states of their own feelings, they may become engaged with other people — interested. And, if a person is interested, why should he care whether or not he is entertained?



There is a fantasy story about a supernatural traveller who wanders about magically granting the wishes of evil people, to their eventual regret. One of these episodes is as follows:

“So too in Wocrahin a swaggering bully came down the street one market day, cuffing aside children with the back of his hand and housewives with the flat of his sword. ‘Oh that my way were not cluttered with such riffraff!’ he exclaimed, his shoulder butting into the traveller’s chest. ‘As you wish, so be it,’ said the traveller, and when the bully turned the corner the street he walked was empty under a leaden sky – and the buildings either side, and the taverns and the shops. Nor did he again in all eternity have to push aside the riffraff he had cursed; he was alone.” (J. Brunner, “Break the Doors of Hell.”)

This story seems to evoke a universal feeling of horror. People find the bully’s fate so terrible as to be worse than the fate of the traveller’s other victims, who usually wind up dead. What is there about social isolation that evokes such revulsion?

Psychological research has documented some negative effects of isolation. Work with infrahuman organisms, and with severely deprived children, has amply demonstrated that social isolation during the early stages of life can have seriously adverse effects. These include emotionality, bizarre gesturing and posturing, inability to interact normally with conspecifics in later life, incompetent sexual behavior, etc. In a theoretical paper, G. Scott suggests that the importance of togetherness lies in the fact that it provides familiar stimuli to which the individual can become attached and which reduce his anxiety in the face of strange situations.

WELL ENOUGH ALONE

Relevant to this line of argument is the work of S. Schachter and others on affiliative behaviour. Schachter found that subjects undergoing various kinds of stressful or anxiety-arousing experiences sought out the company of others, particularly of those who were at approximately the same level of anxiety. In a life-threatening situation, civilians under air attack also sought to avoid loneliness, although a social class difference was apparently observed.

One problem with the experimental literature is that isolation and confinement are of relatively short durations. Yet, it may well be that the awesome implications of isolation do not begin to appear unless the isolation is more prolonged, or is combined with other variables which intensify its effects. If the effects themselves are in fact exacerbated by such factors as sensory deprivation, unfamiliarity, or anxiety, then one might expect that in severe environments the effects of isolation will emerge relatively rapidly. This is not the case in most experiments; but it has often been the case in real-life isolation situations. It has been reported, for example, that 90% of shipwreck survivors die within three days, even though they may not be physically injured, and even when it would take much longer to die of exposure, starvation, or thirst. There appears to be considerable evidence from Western sources that isolation for an extended period and/or combined with other adverse factors leads to effects which would normally be considered pathological symptoms: hallucinations, delusions, the development of obsessive rituals, periods of severe anxiety, feelings of unreality, and the like.

While several authors have discussed individual differences in the response to isolation, agreeing that the adaptation tends to be somewhat idiosyncratic, related to personality structure and tends to take the form of an exaggeration of one's normal methods of cop-

ing with internal and external problems, there seems to be general agreement that there is a considerable amount of stress generated by solitude. Indeed, not only the experimental literature but also anecdotal reports indicate that isolation is adverse in its effects. Individuals even of such great ego strength as Admiral Byrd report a variety of bizarre symptoms.

Work with infrahuman organisms, and with severely deprived children, has amply demonstrated that social isolation during the early stages of life can have seriously adverse effects.

On the other hand, Admiral Byrd survived the polar winter in complete isolation with his physical and mental faculties intact. Edith Bone, who spent seven years in a Hungarian prison, most of it in solitary confinement, developed a wide variety of activities, both cognitive and motoric, and managed to adapt successfully. Joshua Slocum, Sir Francis Chichester, and other solitary sailors have circumnavigated the world, and overcome the effects of isolation and other threatening factors.

Modern man is at first distressed by aloneness because he does not know how to behave; but as he becomes more familiar with the environment, he develops ways of coping. Eventually, in fact, these ways may become functionally autonomous. C. Burney, who spent 526 days in solitary confinement in a Gestapo prison, was extremely stressed for a prolonged initial period. "I soon learned that variety is not the spice, but the very stuff of life. We need the constant ebb and flow of wavelets of sensation, thought, perception, action and emotion, lapping on the shore of our consciousness..." Yet, when he was finally able to have contact with fellow prisoners, he "found conversation an embarrassment" and thought of his cell door as a castle wall behind which he had developed habits,



which to him represented stability and security, and which he was reluctant to abandon.

It is intriguing that some clinical workers have recently tried removal from social stimuli as an adjunct to therapy. Perhaps the oldest systematic use of isolation in this regard was in ancient Greece, where patients coming to the Oracle of Trophonius were isolated in a small subterranean chamber as a kind of shock treatment which reportedly induced regression and personality change. The development of Morita therapy in Japan provided another use of isolation in therapy, a therapy which has been quite popular in Japan and has recently been discussed quite intensively by some Western clinical psychologists. The patient in Morita therapy undergoes at least one week, and sometimes more, of isolation and bedrest, during which the patient becomes attuned to both his own psychological processes and to the influence of the absent, but significant, therapist.

In non-laboratory situations, high altitude fighter and test pilots have reported reactions, involving confusion, inability to concentrate, absence of awareness, and the like. This led to apprehension that similar phenomena in space flight might endanger the safety of astronauts. While psychologists discussed and made proposals for the solution of such problems (e.g., NASA, 1966), it turned out that flights with only one person aboard would be minimal in number and duration. Thus, simulations using isolated groups, as run by NASA, the Navy,

and other agencies, turned out to be much more relevant to the real problems not only of space flight but of nuclear submarines, saturation divers, etc. At any rate, the effects of this type of special environment can be characterized as in many ways similar to those of sensory deprivation and individual isolation, and adverse effects over projected long-duration flights can probably be averted by appropriate manipulation of the physical and social environment.

One problem with these lines of thought is that they start with the assumption that isolation is necessarily stressful, and thus view it mostly as a problem to be avoided or solved. Although some Western thinkers have recognized the value of solitude, most of the relevant research and writing has emphasized its adverse consequences. We have a tendency to take for granted that our data and descriptions point to universal human reactions. But really to understand the effects of social isolation, one must go beyond the easily available psychological references, which tend to be produced by people who, if not denotatively modern Westerners, are culturally so.

When we turn to antiquity, the most famous quote is Aristotle's comment that "to live alone, one must be either a beast or a god" (*Politics*, II). But Aristotle was a product of the same general type of culture which we now share. Kingsley in his book *The Hermits* (undated), stated the point well: "We, here in England, like the old Greeks and Romans, dwellers in the dizzy mart of civilized life, have got to regard mere bustle as so integral an element of human life, that . . . if we meet anyone who loves to be alone, [we] are afraid that he must needs be going mad."

J.G. Zimmerman, an 18th century writer and physician, was perhaps the first to deal systematically with the subject of solitude; in the preface to the 1804 edition of his book on

the subject, the following warning appears: "Weak and delicate minds may, perhaps, be alarmed by the title of this Work. The word, *solitude*, may possibly engender melancholy ideas . . ." Zimmerman is one of the few Western authors, along with such successors as John Cowper Powys and Thomas Merton, who see value in isolation. Mostly, these authors speak of withdrawing from the hustle and bustle of everyday life for periods of aloneness and thought, retention of individuality, and exploring the ego. As N. Berdyaev put it, the man who is conscious of both solitude and society is the creator, the innovator, the reformer, and the spiritual revolutionary. In my own copy of Zimmerman's book appears a marginal note by a previous owner, James P. Marsh, as follows: "One must collect his data in the city, he must judge and reason upon that data in solitude." The marginal note is dated February 19, 1884.

Other cultures have not been so generally negative about isolation. For example, the use of a period of aloneness in order to come into contact with higher levels of being, has been for a long time an institutionalized feature of many societies. Moses first encountered God when he was wandering as a solitary shepherd (Exodus, 3); and he spent 40 days and 40 nights alone with God in the mountain after the escape from Egypt.

The desert has continued to exert its fascination on holy men, there being at one time as many as five thousand Christian hermits in the deserts of the Near East during the first five hundred years of Christianity. It has been pointed out that these hermits did not isolate themselves because of a hatred of humanity, nor did they for the most part recommend what modern standards would consider a neurotic form of asceticism or alienation. They themselves lived ascetically, but they counselled common sense and love of fellow men.

Reports of the experiences of the desert fathers repeatedly emphasize their encounters with demons, devils, and supernatural beasts. The first solitary, St. Antony, who spent 80 years alone (from about 270 to 356 A.D.), encountered so many of these creatures that he began the first attempt at developing a science of demonology. Of course, our recent data suggest that isolation per se may be a sufficient, even if not a necessary, cause of such experiences.

Literature on the use of solitude in Far Eastern cultures, particularly in conjunction with various types of mental and physical exercises, in order to induce desired altered states of consciousness, also indicates the cultural nature of isolation effects. It is clear that individuals versed in these techniques are able to control both physiological and mental processes in ways not available to the ordinary person. Meditation is aided by the lack of distraction fostered in isolation, and the highest levels of consciousness are reached through a psychological as well as a physical removal from normal stimulation.

It has been reported that 90% of shipwreck survivors die within three days, even though they may not be physically injured, and even when it would take much longer to die of exposure, starvation, or thirst.

What can we say about universal effects of social isolation? Briefly, there appears to be trustworthy evidence that isolation disrupts the ordinary everyday coping procedures, and leads to special kinds of psychological events. These frequently include hallucinations and vivid dreams, unusual states of excitement and arousal, and a great openness to experience. These unusual states last for varying, but sometimes quite prolonged, periods. If the individual does not then return to the normal

social environment, he begins to adapt and to develop habitual methods of behaving in isolation. These may appear bizarre by "normal" standards, but in fact represent a best fit response to a bizarre environment.

Meditation is aided by the lack of distraction fostered in isolation, and the highest levels of consciousness are reached through a psychological as well as a physical removal from normal stimulation.

One promising conceptual approach to these phenomena is a view of the human being as an organism which needs a constant flow of information to guide his behaviour. When he encounters a novel situation, particularly one which has potentially dangerous consequences (i.e., natural rather than experimental environments), his first concern is to identify informational anchor points and develop a set of adaptive responses. The more unfamiliar the environment, the more intense the need for such anchors, and the greater the anxiety and general arousal which stem from that need. Furthermore, the less information is available, the more the individual attends to and elaborates residual stimuli, whether internal or external.

It is here that the role of cultural differences is relevant. The ancient Jewish prophet, the early Christian hermit, the Indian yogi, the Tibetan Lama, the Plains Indian warrior, all filled roles which were well established and understood. They expected and chose to undergo the experience; they had available the appropriate kinds of cognitive and emotional reactions. In many cases, they were individuals of rich inner resources, upon which they could draw to provide a sufficiency of stimulation and information so that novel experiences could be interpreted in non-threatening ways.

In contrast, the shipwrecked sailor, the suddenly incarcerated political prisoner, and the polar explorer, are plunged into isolation without much preparation for it, even though they may have had considerable physical preparation and training in dealing with life-threatening stresses. In our other-directed society, perhaps the most salient normal source of behavioral guidelines is the observation of the behavior of others. When this form of information is gone, an added difficulty is imposed upon the already stressed individual. Novelty, uncertainty, stimulus reduction, and anxiety evoke high arousal and initiate a frantic search for stimulation and information, leading to emotional storms and vivid fantasies. Although these may actually be adaptive reactions, they may be interpreted as symptoms of breakdown and insanity, thus increasing the anxiety and distress of the individual.

The use of a period of aloneness in order to come into contact with higher levels of being, has been for a long time an institutionalized feature of many societies.

The cycle is broken only when the situation is terminated, when the environment becomes familiar and at least minimally safe, when the individual learns to "relax and enjoy it" – or when he becomes truly psychotic or dies.

To counter the increasing levels of stimulation imposed by modern life, we may need a new appreciation of silence, serenity, and introspection. The growing interest in meditation, yoga, and natural environments may signal a desirable cultural redefinition of solitude as an enriching and refreshing condition.

LONELINESS AND THE SHORT-DISTANCE RUNNER

I watched her sit down in a chair slightly apart from the rest of the girls at the table. As they whispered and giggled, she seemed to try to concentrate on her own art project. But occasionally she looked up, quite timidly, to see if she could catch their glance or perhaps hear a word that might tell her what they were talking about . . . or to find out if their laughter arose out of their jokes about her. When the bell rang, she was slow in putting her things away. The other girls rushed off together and began playing a game . . . She lagged behind, then went to the girls' room until the recess was over.

When she came home from school, she went into her room and read. Her brothers were out in the front yard playing with the neighborhood children; her mother was running errands. Later on, she sat in front of the television while her parents argued with her youngest brother.

How does a child become isolated and lonely? Why do some children have a difficult time making friends, being accepted, engaging in family activities? Why is one child in a family or class scapegoated? These children have had a deficit in their learning: they have not learned sufficient interpersonal skills. They have not overcome their fear of reaching out; they do not know how to make themselves approachable to others; they have not learned "what to say after hello."

As in the case of most learning, one must be taught and have the opportunity to experience the learning. Lesson number one (from day one) must be that the child is "ok"; that he is acceptable to his parents, loved and nurtured. A child who does not learn that he is

acceptable to those who have the best reason to accept him, does not know that he may be acceptable to others. From then on, his parents, his extended family and his school have continual opportunities — and indeed a responsibility — to teach the child how one relates to other people. The teaching takes its most important form in the model presented by parents (and later others). However, it is quite easy for this learning process to be inadequate. A child may have certain physical limitations (e.g., mental retardation, hyperkinesis, minimal brain dysfunction) which slow his development and discourage his parents. A family may be socially and/or physically isolated: not having the proximity or the skills to overcome the barriers. A parent's limitations (his own anxiety in relationships, lack of self-worth, lack of social experience or even more extreme, psychosis) may prevent him from transmitting socially adaptive skills to his child. Parents often teach children forms of social behavior of which they are unaware. For instance, a parent may pay attention to his middle child only when he "misbehaves." This attention (even though it is negative) is teaching the child that if he wants interpersonal involvement, he is only going to get it by soliciting disapproval. Teaching social skills is difficult. Where are parents taught how to do this?

John was what the kids called a show-off. He was always "super-tough" and know-it-all. He spent much of his time in school telling tales of his important friends and all his accomplishments. But no one ever picked him to be on their team in gym . . . no one walked with him to the bus . . . and he always had an excuse for

Everywhere I go, I take me and spoil everything.

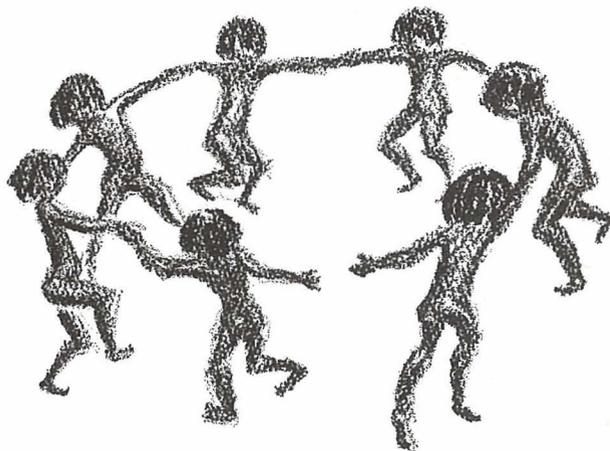
not using his talents on the little league team . . .

Angie didn't like to be mean to anyone, or to hurt anyone; but she always found people taking advantage of her. Then she would get upset and try to manipulate people – try to make them like her and make them include her in the activities . . . but it never worked, not unless someone wanted something from her . . .

Gretchen tried hard to please her mother. She wore the clothes her mother wanted her to; she brought home good grades; and tried to follow

connections with others. Many lack hope or feel that things will somehow magically change. Some become fearful, some depressed, some angry and many lonely children feel a combination of all three of these feelings.

How do these children deal with their isolation and loneliness? Some, like John, deny it; they pretend that they are important, with many friends. Others display their anger by aggression aimed at peers or younger children who cannot hurt them or retaliate as adults can. Some lonely children seem like snobs who aren't interested in companions, are "above all that." Others seem to be very studious or

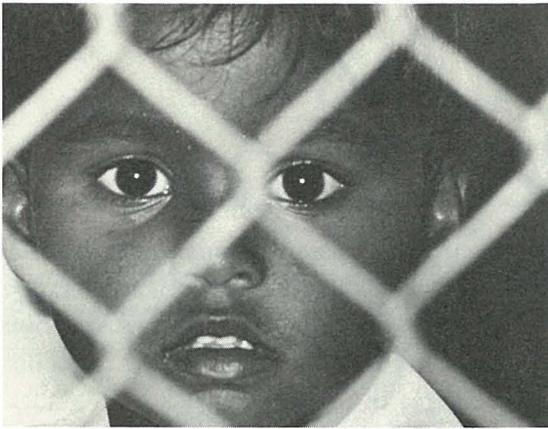


her mother's every order. But somehow, she never seemed good enough. Her mother never approved of what she did or felt she could meet her standards . . . and her mother wouldn't tell her when she did things right, so she never really knew what was the right way. Her mother never seemed to have the time to explain or show her how. So Gretchen stayed as far away from her mother, and most other people (whom she assumed would be as disapproving) as she could.

All of these children are lonely. They feel isolated at school, at home. They feel unsuccessful and rejected. They don't know how to make friends, how to develop ties, bonds or

otherwise preoccupied. Some children begin to develop an elaborate fantasy world with "make-believe" friends. The more insular a child like this becomes, the less contact he maintains with reality and the more difficult his social development becomes. There are lonely kids who become known as jokers or clever, who become afraid of relationships and unconsciously maintain a safe, or controlled distance.

The lonely child is often lost, forgotten, ignored or made fun of by others. His lack of social skills may make him the scapegoat who is blamed at home and the put-down target of one-upmanship games with his peers. He is teased, or not noticed. He is thought to be



aloof or a loner. The lonely child's presence may be so unnoticed (due to his lack of participatory gestures) that he is forgotten when it is time to assign him to activities. He may not know how or be fearful to respond when someone reaches out to him. He often assumes he cannot perform adequately and fears failure and/or humiliation. The lonely child feels his efforts are hopeless, so he gives up. When he doesn't try, others rarely become involved: and a downward, self-defeating cycle or process has developed. How can this cycle be broken?

Mark's teacher noticed that he spent a good deal of his free time reading, unlike the other 11 year old boys. She also wondered why a boy who did so well on tests and essays stuttered and stumbled when called upon to answer a question out loud in class. Mark was rarely teased by the other boys, but they all viewed him from a distance, and didn't involve him in their activities. His teacher talked with Mark's parents and found that he seemed overshadowed by his older brother at home and rarely talked there, either. Together, they decided to consult a child guidance clinic to see what they could do to help Mark relate with more ease to other children.

As noted above, the lonely child is likely to feel badly about himself. . . e.g., "Everywhere I go, I take me and spoil everything." He sees himself as awkward, slow, stupid, or unlikeable. In order for him to change his perception of himself, he must have some positive or successful experiences through which he can

develop some hope and some confidence. This is a prerequisite to learning how to become involved in constructive relationships. Occasionally this experience (or set of experiences) happens naturally. More often a concerned adult intervenes in order to provide an opportunity for corrective experiences.

As in the example above, a teacher and/or parent may seek professional help from a member of the mental health services. They may receive consultation or have the child evaluated. The child may receive individual or group therapy. Through his relationships with an adult (i.e., a therapist) in whom he can develop trust and from whom he can feel acceptance, the child can learn first the confidence, the skills which he needs in order to develop interpersonal relationships. The lonely child can also have an ego-enhancing experience with a caring adult (or sensitive adolescent) who is willing to spend time and emotional energy to show a child that he is likeable and to help the child identify his strengths and positive qualities.

At times, a family's conflicts are manifest in a child's behavior. In some of these situations, a family can receive help in dealing directly with the issues in conflict, freeing the child for a more productive and appropriate role. A family may be able to recognize, through professional help, the difficulties a child is experiencing and offer the support and guidance that he needs in order to develop self-esteem and social confidence. Parents may learn of supportive peer groups (such as Scouts, social or religious groups) which they can suggest or encourage their isolated child to

join. Teachers can structure programs or exercises which give a lonely child an opportunity to successfully interact. Members of the child's extended family (e.g., cousins, young uncles or aunts) can invite and encourage the isolated child to join them in activities or teach them new skills which will enhance both his self-image and his social desirability.

There are many ways in which the lonely or isolated child can be helped, can learn to bridge the gap that exists between him and the rest of the world. But it can be a long, difficult and painful road. A young client of mine, who came from severe isolation to a fairly comfortable manner in the world of people, wrote the following poem describing his transition:

*I play a role.
I learn; I teach.
I learn to reach . . .
. . . To reach out to people.
I'm a crutch, not a leech.*

*I'm part of a chain.
I am but a link.
I learn: I discover, I speak, I think.
I teach: I program, I perpetuate.
I'm part of a chain, and that is my fate.*

*We're part of society.
We're part of a chain.
We play our roles again and again.
We are but links — We learn: we teach.
A continuous cycle — we touch, we reach.
We all play roles.¹*

Leslie Dashew Isaacs

¹The author expresses her appreciation to Leonard Kramer for his permission to use his poem

From the Pitzer Catalog

The following courses are among those offered at Pitzer College in the 1974-75 academic year.

Models of Man: A Telescopic View. This seminar is designed to provide students in the New Resources (Post-College-Age Student) Program with insight into how various academic disciplines view and study man. It will begin with a closeup of man, examining the microscopic approach of the physiological psychologist and moving to the broader perspective of the social psychologist; readings will include Skinner, Freud, Jung, Maslow, and Rogers. Moving to a wider angle, man will be examined from the perspective of sociology as he interacts in groups and society and the political scientist's view of man in nation/states will be explored; we will also explore how various artists (film-makers, painters, etc.) can shed light on the nature of man. Finally, moving to a macroscopic view, man will be examined in his universal setting utilizing the views of classical philosophers.

198 — Seminar in Personality. This year's topic will be "The psychoanalytic study of the child." The course will explore some of the basic psychoanalytic ideas regarding early childhood and the general view of human nature and behavior that comes from these ideas. Some major works in psychoanalysis will be read and an effort will be made to trace forward the presence of some basic psychoanalytic ideas in more recent, non-psychoanalytic approaches to the study of the child. Prerequisite: Psychology 105 or 107.

126 — Artificial Intelligence. Recent research in the fields of artificial intelligence, neurophysiology and psychology will be examined and integrated. Visual perception will be the focal point. Simple neural networks will be used to illustrate "learning" and "perceiving" and "thinking." Prerequisite: middle level psychology course or consent of instructor.

133 — The Prison Experience. The sociology of incarceration as a means of social control. The American purpose: rehabilitation. Containment as a result. Serial life-termers and the promotion of criminal identities. Staff and inmate subcultures and conflict. Enrollment limited to 30.

Corner's Report

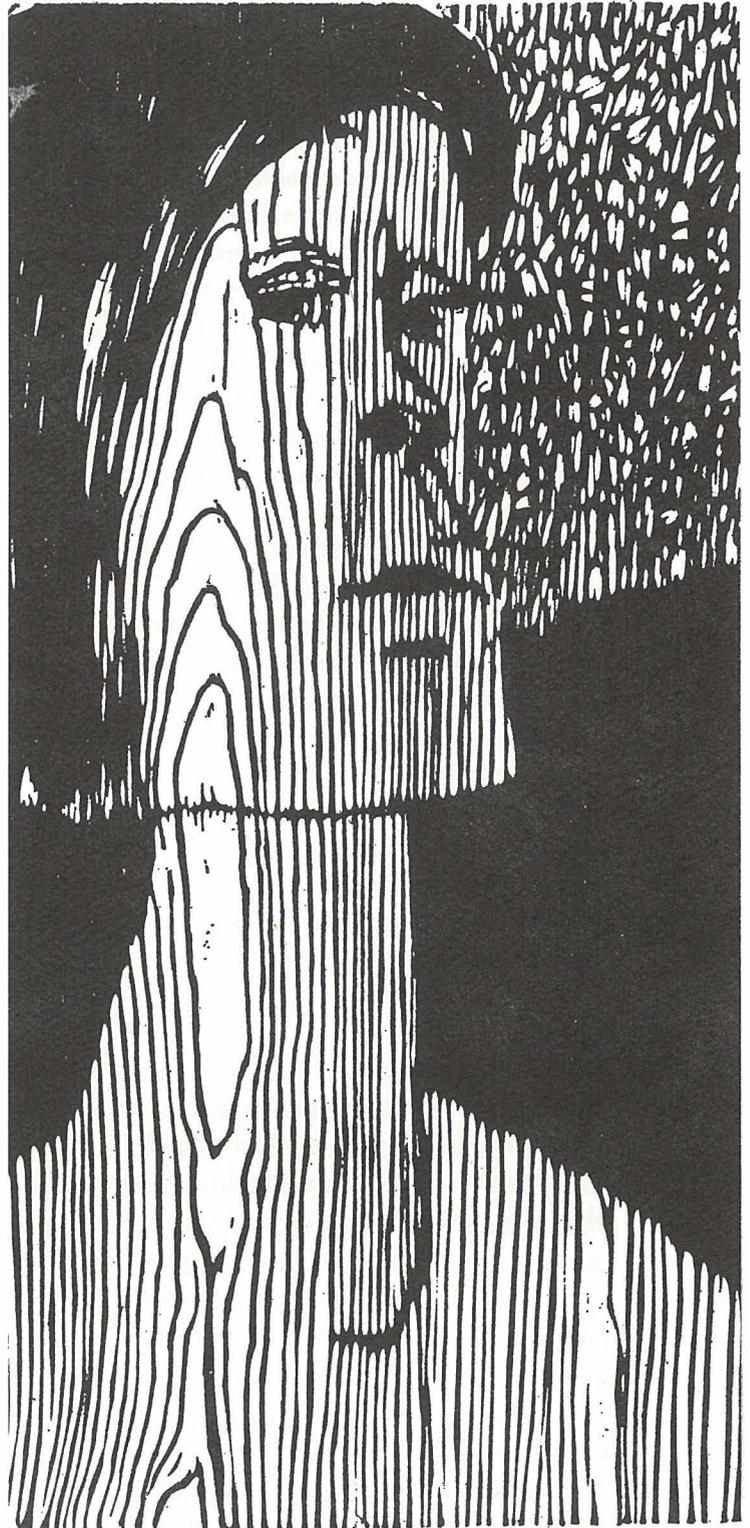
*In a far,
deep
corner of the night
I hide,
for failure took the dream
I thought was mine,
leaving me alone,
and showed me as it left
that it was nothing
all the time.*

Adrian Turcotte, III

Solitude

*Like Wordsworth on some ancient grassy hill,
The quiet fragrance of the afternoon
Engulfs my senses, capturing my will,
Then lets me go, transformed by its cocoon.
Like Schweitzer at the remnant of a day
Of suffering, the evening's hushed breath
Whispers promises of peace, strange soothsay,
And raging storms of doubt meet sudden death.
Like a yogi in deep meditation,
The stillness in the twilight of the dawn
Fills my soul with joy in contemplation
Of morning's silent gospel, night is gone.
Each day I seek the light that is my own
And, like the early moon, I wax alone.*

Adrian Turcotte, III



Multitude and solitude, said William Blake, are the two essential elements. They are for everybody. I need solitude to discover and to reaffirm who I am, to think long thoughts, to reflect on possibilities and choices and directions, to contemplate the world and my place in it. But in Irish folk tales, the Pooka is described as “grown monstrous with much solitude;” and the other part of what we need to grow up fully human, as everyone from Dr. Spock on up has remarked, are loving connections, communication and sharing with other

come first,” said a gregarious and sought-after student to a staff member at the Counseling Center. Loneliness is “dejection at the consciousness of being alone,” says the Shorter Oxford.

So for me multitude and solitude in Blake’s sense are necessary polarities for our individual growth, the thesis and antithesis from which a synthesis can come; and as soil in which we grow, they must be sought. Loneliness is necessary too, but it is inescapable — part of the human condition, a regular and unwelcome

SOLITUDE, LONELINESS & THE PITZER COMMUNITY

people; in short, membership in a community or a series of communities. Growing up human means learning to know and love oneself and learning to know and love one’s fellows.

Solitude and loneliness are not the same, and different people (or dictionaries) have defined them differently. My own dictionary, the Shorter Oxford English Dictionary, Third Edition, helpfully includes ‘loneliness’ as a definition of solitude but does not include solitude as a definition of loneliness. For me solitude is aloneness, being by myself. By contrast, loneliness is feeling cut off, separated from the people around me or at least from those whom I care about and who are important to me. “There is nobody with whom I

guest at our table. How to handle loneliness is a universal human problem. Ultimately, multitude and solitude are the successful though intermittent solutions.

Erich Fromm in *The Art of Loving* says, “Man is gifted with reason; he is life being aware of itself . . . This awareness of himself as a separate entity, of the fact that without his will he is born and against his will he dies, that he will die before those whom he loves, or they before him . . . all this makes his separate dis-united existence an unbearable prison. He would become insane could he not liberate himself from this prison and reach out, unite himself in some form or other with men, with the world outside.”

Coming away to college, especially to a residential college where one is living away from home, in a way, is one of the few chances one has to focus almost entirely on the future. The baggage of the past may never weigh so lightly again. That can be exhilarating, challenging, what you will — but it certainly underscores the realization of one's own essential isolation. In that sense, college is a double whammy: initially one feels isolated in the new situation: an unknown place and unknown people. Then college and fellow students become familiar — and sooner or later, in one vacation or another, one discovers the truth of Thomas Wolfe's phrase, that you can't go home again. You will never again wholly belong to one place or one set of friends, you must accept your own essential solitariness, and the fact that you must try henceforth to march to the beat of your own drummer (and mostly it's hard enough just to hear him).

A year ago a Pitzer student wrote, "when i was a freshman . . . i came to pitzer orientation and, being the cynic that i was at the time, stayed around claremont for one night and one day, then split and hitched to the mountains for the remaining days.

"this was a bit peculiar, admittedly, but the mountains were very fine and i preferred their warmth and aloneness to the new surroundings at pitzer. the mountains are like home to me. always. yes, yes, it may have been, you should pardon the expression, a 'cop out' — but it's what i felt i must do, and so i did."

I do not think most students are that comfortable with solitude or with themselves. Nor are they able to use solitude for their nourishment when they first come to college. I remember well as a freshman sitting in my room about two days after I had arrived and listening with what seems in retrospect a touching mixture of apprehension and longing to the upperclassmen who were just then coming back as they greeted each other happily and noisily,

after the summer, in the hall outside my door. By contrast, my interior silence was deafening, and I felt miserable and alone (for at least three hours).

The sudden sense of isolation, of loneliness, is temporary for most; for new students are all in the same boat, receptive — indeed, vulnerable — to overtures, needing new friends, and attempting in those first days of school, like Saint Exupéry's fox, to tame and be tamed, to establish new ties. But they often forget — or cannot live with — the fox's second exhortation: "You must be very patient." And so we see the rites of fall as students struggle to find shortcuts to intimacy, sometimes through sexual experimentation, sometimes through a cataloging of their most personal problems to a series of new acquaintances, or perhaps instant falling in love. There is a shyness — almost a taboo — in admitting that one is lonely: it seems too demanding at the same time that it makes one too vulnerable. But when one year Susie Schwartz, who counseled at Pitzer for five years, offered to start a group for new students to talk through and share their feelings of what it meant to be in a new place, the response was overwhelming.

I do not think that most students are that comfortable with solitude or with themselves; neither are they able to use solitude for their nourishment when they first come to college.

There are two groups for whom the overcoming of initial isolation is, or can be, more difficult: transfer students know what it is like to start from scratch; they feel themselves older and more experienced in college than the freshmen and are looking for new friends at their own level of experience. But like the Boston women who do not buy their hats because they *have* their hats, so upperclassmen, the natural target for transfer students, are not

in the main looking for friends — they *have* their friends. As students have become more mobile and the practice of transferring or dropping out or spending a semester or a year at another institution has become more common, colleges and universities have had to learn from those students themselves that they have special needs and cannot simply be lumped in with all other new students. Our transfers have taught us that we must have a number of special orientation events for them. They are having a common experience but in isolation, they need to find each other and to share it. Initially it is with each other that they can most easily establish ties.

Those who, as a group, necessarily experience the greatest difficulty in dealing with loneliness in the first days of school are, of course, minority students. This is true in almost all of our institutions of higher education, since almost all are predominantly white. But the problem is accentuated in a residential college. Before 1968 or 1969, minority students attended the elite small colleges of the east and west in such small numbers as to be all but invisible and they certainly felt themselves so. The experience of accommodation and the need for camouflage must have been overwhelming and destructive. In the late sixties, black and brown students demanded changes in colleges and universities. They were changes which looked toward alleviation of a loneliness which became tolerable through more minority students; courses which validated minority experience and culture; centers which could provide the community that most black and brown students had not been able to find within the nation's colleges themselves.

What of the need to come to terms with that loneliness described by Fromm which is part of the human condition and abides with us all our days? We work at this throughout our lives but the beginning efforts, which one often

sees in college seem to me to take two forms; first, the level of action, any number of avoidance mechanisms, some of which I described as the rites of fall; and by contrast on the level of fantasy, an effort at acceptance which allows one to see oneself romantically, moving solitary through life, wrapped in loneliness like a splendid cloak. "Naked and alone we came into exile . . . into the unspeakable and incommunicable prison of this earth . . . Which of us is not forever a stranger and alone? . . . Remembering speechlessly we seek the great forgotten language, the lost lane-end into heaven, a stone, a leaf, an unfound door," wrote Wolfe, who remained adolescently romantic about loneliness all his life. I was interested to read recently an advertisement for a new biography of James Dean which described him as "a refinement of America's secret ideal of itself: the adolescent dreamer, solitary figure and symbolic agent for change." Perhaps we can find our loneliness more bearable for a time if we can view it as heroic.

If white students can find themselves lonely and isolated in the first days of school, what can one say about students of color for a number of whom college will be their first experience in a predominantly white milieu.

The process of learning to move beyond these initial feints with loneliness is a mysterious one. A college's contribution or potential for contribution to that process is mysterious, too and not susceptible to measurement.

Steve Glass, Pitzer's faculty in classics (some would find that the perfect definition of loneliness), has commented in a letter printed in two successive editions of the Pitzer catalog on the college's "extraordinary malleability" — the way in which it shapes itself to the academic postures of each student. In fact, the Sixties, Pitzer's founding decade, saw the

crumbling away of ivy-covered regulations of all sorts, — academic requirements and social regulations — in institutions around the country, so that most are a great deal more malleable, at least, than they once were. “Welcome to the burdens which this largely permissive university imposes on you,” declared Kingman Brewster to this year’s crop of Yale freshmen, adding sympathetically “To be offered so much choice leaves you a little lonely . . .” To a greater or lesser degree colleges have always imposed on their students that loneliness which comes of having to make choices, be responsible for them, and thus, hopefully, to come to terms with oneself; most hopefully, to learn to use and enjoy solitude. As an essential element in its style, Pitzer has always pushed students in this way. This was so even when, in the bad old days of distribution requirements and eleven o’clock curfew, there was less freedom, hence less substance, underlying that style. But the style itself is important.

“... multitude and solitude are necessary polarities for our individual growth.”

And what of multitude at Pitzer? What of the vaunted Pitzer community? At various points during each academic year community members are heard complaining that the beast is mythical and does not exist. Several years ago Lucian Marquis, Professor of Political Studies, wrote a paper suggesting that Pitzer, in an effort to increase community, restructure the three dorms into subcollegiate units, essentially self-governing, with an identity developed along curricular lines. Last year and this, our residence halls are experimenting with, and attempting to define, what we are loosely calling dorm autonomy. Perhaps a dorm community or communities may indeed rise from this effort.

In the meantime, as one of our most recent alumni recently reminded me, there have been a whole series of small but viable communities which have existed at Pitzer and served the needs of their members. They have been ephemeral, it is true; but that is inevitable, given a changing student population, where a generation is four years. A number have grown out of our thematic living units: the black and chicano corridors, the education corridor (which also involves a course), the food coop — all have been in existence for several years, and all have been genuine communities at various times, though not always. Others have sprung from academic programs or from classes with strong characteristics: the Course Plus program of a few years ago, the television crew, the “ceramics people,” the group of students who built the dome two years ago; students who have been on certain of our External Studies programs — Tuscarora, Appalachia, the French semester — have sometimes found themselves a community.

When I told another graduate that I had been asked to write about solitude and loneliness at Pitzer, she responded instantly “Sure — not enough of one and too much of the other.” That’s true — and it is easy to pick out specifics: our corridors are straight (no place to hide down there), our campus is open (no place to hide down there either), we have too many double rooms — and you need transportation to get to the mountains: the litany goes on. But in fact the overabundance of one and the scarcity of the other are equally true everywhere and all through life: it’s just that college is the place where a lot of people first learn to put a name to their loneliness and experience the need for solitude and community, those goals toward which we try to move and only intermittently reach.

Diana L. Malan

Where Do They All Belong?

Upon confrontation with a subject as complex and emotionally charged as aloneness, I like to let my mind wander and gather a hodgepodge of associations to the subject, secure in the knowledge that there will be ample opportunity for me to indulge my need for orderliness at a later stage.

* * *

I am 15 years old. Confronted with the necessity of walking to school alone because I haven't been invited to walk with anyone, I feel very sorry for myself, but I rise to the occasion by figuring out a back alley route based on my knowledge of where other kids walk. I make it to school unobserved and feel relieved. I'm safe until noon when I'll have to find a place to sit in the cafeteria.

I am interviewing a 50 year old man during the first few months of my training as a clinical psychologist. In response to my questions, he grudgingly tells me that he ran away from home at a very early age, that he has never lived with anyone, to say nothing of having had any kind of sexual experience. Proceeding in a very professional manner (often assumed by inexperienced and/or insecure psychologists), I ask if he currently has any friends.

"No."

"Have you *ever* had anyone you would call a friend?"

"No."

Losing my professional cool, a thin veneer in the first place, I blurt out, "But haven't you ever been sorry?" He became cantankerous at this point and insisted that he had always avoided people because so-called friends would



have perverted him by interfering with his direct line to the Holy Ghost.

"All the lonely people, where do they all come from? All the lonely people, where do they all belong?" These words from the Beatles', 'Eleanor Rigby' evoke a more conventional picture of aloneness, most commonly presented as a spinster who has wanted close relationships and been unable to find them. But Eleanor Rigby is nearly as often a man.

I am an adult. At the airport I try to be first in line for a boarding pass so that I can assure myself of a window seat. Once seated, I am absorbed in the moving landscape and cloud formations and free to entertain an unconnected train of thoughts, memories, and fantasies. I often find it expedient to pretend to be drowsing in order to fend off well-intentioned attempts at conversation by fellow passengers. I feel a little ashamed of myself for using such a ruse, but it seems the easiest way out and I continue to take it.

Statistics on age of death for males and females tell me that I'm very likely to become a widow some day. I avoid this thought like the plague.

* * *

I've described only a few of the states of aloneness that I have experienced or observed in others, but I think that they will serve as a springboard for some very generalized observations. I am impressed by the range of emotions associated with states of aloneness, and there appears to be a degree of social disapproval expressed or implied in almost all of these situations.

When aloneness is perceived as involuntary, as a state into which a person has "fallen," then it is much more understandable, and thus acceptable, to most of us. By far our most unalloyed sympathy goes to the widow or orphan, whom we see as being plunged suddenly into a profound state of aloneness. Usually, our sympathy is expressed in attempts to prevent the bereaved person from being physically alone and often to preoccupy him with other activities and thoughts in order to get him out of a state of grief. Psychologists have only recently come to think of grief as a necessary kind of "work," an essential part of a natural healing process, which will slowly bring the bereaved out of his near-desperate state of aloneness.

When aloneness is perceived as involuntary, as a state into which a person has "fallen," then it is much more understandable, and thus acceptable, to most of us.

Another kind of involuntary aloneness, which receives considerably less sympathy, is that of the socially inept person. A painful lack of social skills is a common experience in adolescence, and we are beginning to believe that it is not a completely negative experience, that many of these awkward young people develop into adults who are not only socially skilled but also compassionate and insightful, remembering what it was like to be on the outside looking in. (Of course, I count myself

to be among these fortunate folk — I do want you to know that it's been years since I crossed a street to avoid meeting someone!)

Inept adolescents, however, do not invariably become socially skillful adults. Most of our Eleanor Rigbys (be they male or female) began that way and failed to learn by the age of 21 the basic skills of dealing with others. Beyond the early twenties, learning to relate becomes much more difficult because one's peer group is generally so far advanced that there is little ground for association; (it could be compared to learning to read in high school). It is a rare person indeed who learns very much more about relating after the age of 30. At best an Eleanor Rigby type is pitied, but held at arm's length because of a perception (usually correct) that this person is so emotionally needy that he/she will take any friendly gesture as an invitation to become attached to the other in a childish dependent way.

Although it may be little consolation for the socially inept adult who is alone, it is a fact that more and more psychologists are turning their attention toward such persons and are adopting a new attitude toward them. The encounter group movement, despite its insistence that its services are designed for those who are already "fully functioning," attracts many such individuals and gives them new opportunities to learn relationship skills. Psychotherapists of all stripes are turning away from explanations in terms of neurosis and unconscious conflict in favor of a more direct approach (called "assertive therapy" in the trade), which teaches relationship skills through "homework" assignments, role playing in therapy groups, and feedback on how one is doing via group comments and replayed videotapes.

Another variety of more or less involuntary aloneness is motivated primarily by fear, even *terror*, of what a relationship means. While

most of us have experienced fear of rejection upon entering a relationship, there are individuals who fear a psychological fusion with the other person in the relationship and the consequent destruction of himself, the other, or both. I have heard these fears expressed in numerous ways, varying in bizarreness, from a fear that one can somehow bring misfortune to others, to a conviction that relationship means death and therefore friendly-looking people are would-be killers. Depending on their intensity and bizarreness, these fears are often labelled psychotic, largely, I think, because it is frequently so difficult to empathize with them. As often as I've heard these fears expressed in their various guises, I have no more than a sliver of feeling for what it is like to experience this particular kind of aloneness.

Thus far, I have discussed only those kinds of aloneness which are largely involuntary — the person is perceived as being alone for very definite reasons, such as bereavement, lack of social skill, or psychosis, and we assume that our attempts to rescue the person from aloneness are welcomed, provided we go about it in the right way.

However, the situation is different when the state of aloneness is perceived as willful or voluntary, for then we generally demand that some socially acceptable reasons be given for such "antisocial" behavior. It is not usually acceptable to seek aloneness *per se* or for such vague reasons as enjoying one's memories or looking for meaning. If one is sufficiently bold or naive to state such reasons, it is quite likely that he will not be believed, that the desire for aloneness will be interpreted as a rejection of others. Sometimes there is a rejection of others involved as well, but the point I wish to make most strongly is that many of us lack the concept of positive aloneness that may enable us to understand and accept another person's search for it.

At last I've arrived at the point of asserting that aloneness can be positive, after devoting the great bulk of my thoughts to the various negative behaviors.

Typically, the training of clinical psychologists is devoted to finding out what is wrong with people and how to patch them up. So frenzied is our search for diagnoses and therapies that we often can't begin to tell you what a psychologically healthy person is like. Only recently has it been asserted by psychologists like Abraham Maslow that healthy individuals are not simply those who do not display symptoms of psychological disorder, but are persons who are characterized by positive signs of health, such as creativity and independence.

From studies of unusually healthy people (sometimes called "self-actualizers") a new concept of positively motivated aloneness is emerging. Although Maslow at first found it rather paradoxical, his sample of self-actualizers were less dependent upon others and more desirous of privacy than less healthy individuals. It seemed that their relationships were so positive that they were freed from the need to be with others continuously which is often experienced by persons who are less securely related. They frequently choose to be alone for positive reasons such as introspection and aesthetic experience and their choice is not usually a rejection of others, although it may be perceived as such.

So it seems that psychologists have developed ever more effective ways to bring us together, to help us out of the Eleanor Rigby state of aloneness; but we are now in the process of discovering that one of the outcomes of establishing positive relationships is that the person is then free to *choose* aloneness. In short, positive relationships create the possibility of positive aloneness.

PARTICIPATING

College Opens Drive to Raise \$6,000,000

The Announcement. Pitzer College launched a \$6 million, three-year fund-raising campaign Sunday night, June 9. The Leadership Campaign "Toward 1984, Vision and Revision" was announced at a banquet at the Hyatt Regency Hotel in Los Angeles.

Co-chairman of the national campaign will be Harry Reasoner, who is a Pitzer trustee and the father of two Pitzer students, one of whom, Beth, graduated that day.

The other co-chairman is Mrs. Frank Nathan of Beverly Hills, also a trustee and for two years chairman of the Financial Resources Committee of the Board.

The campaign is intended to raise \$5.1 million to endow faculty chairs, professorships and lectureships, provide additional financial aid for students, and create work-learning programs.

The other \$900,000 will be used for current operating expenses to help meet the 15% difference between tuition fees and the actual cost of a Pitzer education.

The Tenth Anniversary Banquet. Addressing 975 parents, alumni, faculty, friends and guests of Pitzer, Harry Reasoner, co-anchor man of ABC News, affirmed America's position as a stronghold of the middle class and foresaw a redirection of the country's policies in recognition of it.

Earlier in the day, Reasoner addressed Pitzer's graduating class.

The much traveled originator of the popular "Reasoner Report" said that "it is a fact that the United States comprises the largest middle class ever known in the history of the world. It has produced Babbitts, it is true, but it has also produced Sinclair Lewis, Charles Lindbergh and Jonas Salk . . ."

Reasoner saw the American public as reaffirming its essential middle-class character. "We've told the New Left: 'You can't bomb

your way in.' We've told the Old Right: 'No, not your way.'"

There were landslides, Reasoner noted, in this century for Harding, F.D.R., L.B.J., and Nixon. Each was followed by a national shake-up. "Have we learned anything by it?", Reasoner asked.

Stephen Glass, classics professor at Pitzer, had the dinner meeting laughing with witty introductions of the college's benefactors. Of trustee, Harold Pomeroy, he said, "In coming to my lectures, he showed lamentable taste but remarkable tenacity."

Robert Atwell reviewed the growing leadership of the college in the behavioral and social science fields in its first decade and expressed confidence in seeing that leadership strengthened in the 10 years to come.

Eli Broad, Chairman of the Pitzer College Board of Trustees and principal supporter of the lecture program, concluded the banquet with a reaffirmation of the vision of high-quality education at Pitzer.



Above: Stephen Glass, Eli Broad, Constance Atwell.

Above: Right Challenge Campaign dinner.

Right: Patricia Kimball, Harry and Mrs. Reasoner.





The Challenging Beginning. A gift of nearly \$1 million has been given by Eli Broad to launch Pitzer's \$6 million "Leadership Campaign," Atwell recently announced.

This is the second largest gift in the history of the College, exceeded only by the original founding gift from Russell K. Pitzer of Pomona.

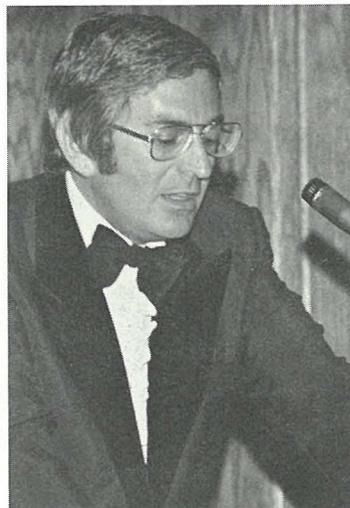
Mr. Broad, who is Chairman of the Board of Kaufman and Broad, Inc., was elected to the Pitzer Board of Trustees in 1971 and became its chairman in 1973. A graduate of Michigan State University, Mr. Broad has been active, beyond his professional interests, in a number of educational and philanthropic endeavors and is the recipient of the Man of the Year Award from the City of Hope, among other honors.

Planning and Action. The Greater Los Angeles Area group of volunteer campaign workers met September 11 at the home of Mrs. Frank Nathan. The purpose was to follow-up the initiative of June 9. The group consists of 22 parents, alumni, and friends of the College.

President Atwell reviewed the planning process and the numbers which had generated the Campaign fund-raising goals adopted by the Board, and announced at the June 9th Banquet and in the *Los Angeles Times*. He emphasized that Pitzer is "on the threshold of the big leagues" and aspires to have the financial backing which will move the College into the top 20 selective private colleges in the nation.

Dr. Milton Rubini suggested that this be seen as only the beginning of an on-going campaign. One of the major purposes of this drive would be to broaden the base of continuing giving, indicated Mr. Morley Benjamin.

Mrs. Nathan urged that "Pitzer has clearly defined and compelling needs, credibility as a



Far Left: Robert Spencer and party.

Left: Eli Broad.

member of the Claremont group, a good 'case,' enthusiastic alumni, and an excellent record of accountability for the resources it has."

Atwell also reported that he and Mr. Robert Duvall would be "hitting the road" this year to meet with alumni, parents, and friends across the country to present and promote the Campaign. He indicated that a small executive or steering committee is evolving to direct the national effort.

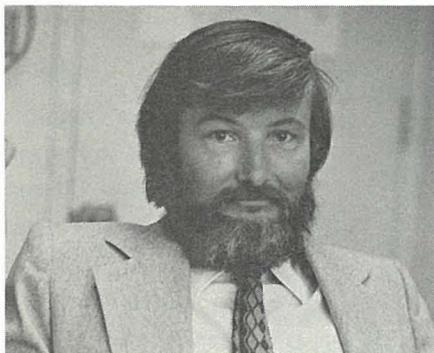
Lists were distributed of California corporations and foundations, with their directors, for review by Cabinet members. Each member is to note places and persons where contact can be established — with comments, ideas, suggestions.

Mr. N.W. Gibson, President of The Alliance, suggested (1) campaign workers should use the fact that people like to give to the unusual ("What's interesting about having given to Stanford or Yale?"); (2) that the President be used judiciously but widely as "personifying" the young, vigorous College; and (3) that all seek to make a virtue out of the fact that Pitzer is not an old established college but a high-quality small place where one can still get in on the ground floor.

Robert F. Duvall

(From time to time, this regular feature of The Participant will be written by guest contributors — friends of the College who are involved in furthering its growth and visibility.)

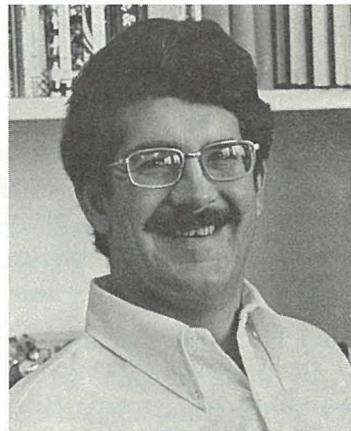
... Community Notes



Alastair Davidson



Susan Seymour



Donald Brenneis

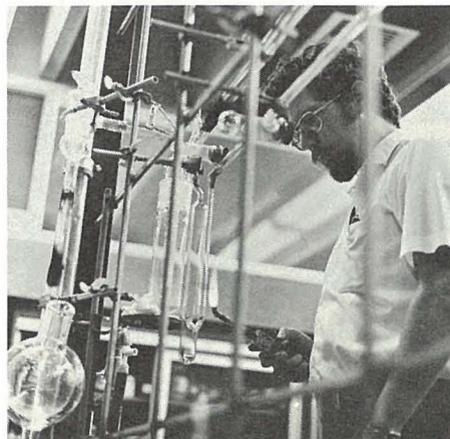
... Ronald K.S. Macaulay, Associate Professor of Linguistics, spoke on "Linguistic Insecurity" before the Conference on Lowland Scots in Education in Aberdeen, Scotland this summer.

... Harry A. Senn, Assistant Professor of French, has had two articles accepted for forthcoming issues of folklore journals in the United States and England. The first, "Gaston Paris as Folklorist: 1867-1895," will appear in the *Journal of Folklore Institute*, Indiana University, and the second, "Arnold van Gennep: Structuralist and Apologist for the Study of Folklore," will be published in *Folklore*, Oxford, England.

... Adrian F. Turcotte, III, a 1974 graduate of Pitzer, has formed Pygmalion Press whose productions so far are mainly poetry books. Begun initially as a platform for young poets, the publishing house is operating in the black with some interesting titles on next year's publishing horizon. Among them is *Certified Losers*, a study of graduates from liberal arts colleges who are unable to find jobs. According to Turcotte, Pitzer fares well in the study. "Pitzer is already doing some things that others ought to be doing." His day-time hours are spent as a probation officer for Los Angeles County.

... Lewis J. Ellenhorn, Professor of Psychology, presented a paper at the Congress of the International Association of Applied Psychologists in Montreal this summer, based upon his work as a management consultant in municipal systems. The title was "The Checks and Balance System: The Mushroom Theory of Management."

... Robert Pinnell, Associate Professor of Chemistry and Chairman of the Joint Science Department, has returned from sabbatical leave spent at the California Institute of Technology. His research concerned the role of organophosphates in regulating the oxygen affinity and mechanism of function of hemoglobin in mammalian blood.



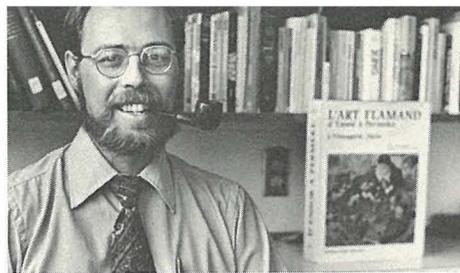
Robert Pinnell



Helia Maria Sheldon



Lewis Ellenhorn



Harry Senn

... Pitzer College added 10 new faculty members this fall – two in anthropology, two in philosophy, three in political studies, and one each in television writing, literature, and English. Joining the anthropology faculty are Donald Brenneis and Susan C. Seymour. Both received their doctorates from Harvard University. In philosophy are Margaret P. Battin and William R. Ulrich. Battin is a Ph.D. candidate at U.C. Irvine, and Ulrich received his doctorate from Cornell University. New to the political studies group at Pitzer are Alastair B. Davidson, Walter A. Zelman, and Herbert E. Gooch, III. Davidson holds a doctorate from the Australian National University. Zelman holds a doctorate from U.C.L.A. and Gooch is a doctoral candidate at that institution.

... John McGreevey, Emmy-award-winning television writer, has been appointed Visiting Professor of Television Arts. McGreevey has had more than 300 shows aired on the three major television networks since 1955. Last year, he was awarded an Emmy for one of his Walton series scripts, "The Scholar." Odette Meyers has been appointed Assistant Professor of Literature, and Albert Wachtel will join the English staff. Meyers earned her Ph.D. at U.C. Riverside. Wachtel holds a doctorate from the State University of New York, Buffalo.

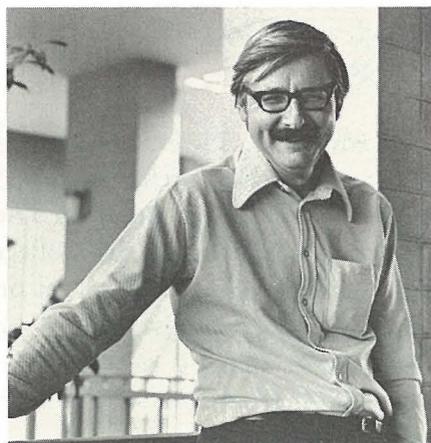
... Alastair Davidson's intellectual biography of Antonio Gramsci has been accepted for publication by Merlin Press of London. An Australian Research Grants Commission Award supported the completion of his book and nine-months research in Paris, England, and the Soviet Union, working with leading French Marxist, Henri Lefebvre, Raymond A-M. Maciocchi. Two papers based on his research will be published this fall in *Science and Society*, and the *Socialist Register*. Davidson holds a Ph.D. from the Australian National University.

... Alan Harris, Lecturer in Hebrew, delivered a paper, "Collapsing and the Number Two: One-and-a-Half Problems in a Synchronic Description of Modern Hebrew," at the Second Annual North American Conference of Semitic Linguistics. A second paper titled, "Relativization in Turkish and Hebrew and a Universal (?) Constraint," was delivered at the 184th meeting of the American Oriental Society: Both papers were presented at UC Santa Barbara.

... Pitzer College has inaugurated a new program designed to meet the special problems and needs of post-college age students. The "New Resources" Program has received more than 50 requests for applications, and 25 post-college age students have applied for admission this fall. Students in the program may take regular courses and seminars and are encouraged to enroll in special New Resources seminars. Special seminars provide background for those individuals who have been away from formal education for a number of years, and they also provide a common reference point for students in the program. "Models of Man: A Telescopic View" will be the first New Resources seminar to be offered. By the Spring term it is expected that 50 students will be enrolled in Pitzer's New Resources Program.



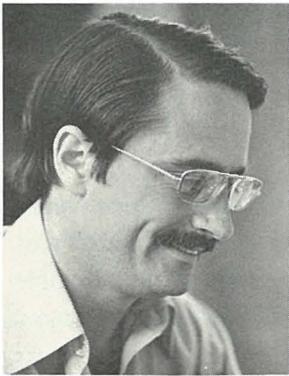
Sheryl Matlock



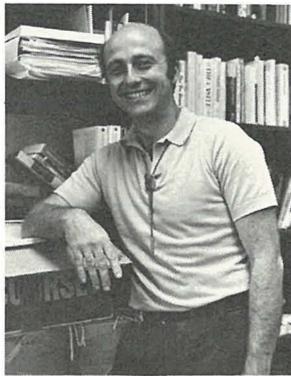
Ronald Macaulay

... Helia Maria A. Sheldon, Assistant Professor of Spanish, is the author of "The Feminine Archetype in Jose Revueltas' *El Luto Humano*," which appeared in the August issue of *Comunidad*, Mexico City. The article is a critical analysis of the novel *El Luto Humano*.

... The Pitzer class of 1974 gave a scholarship fund to the College - "Class of 1974 Endowed Scholarship."



Herbert Gooch



Albert Wachtel

... Agnes Moreland Jackson, Professor of English was associate convener, and Constance W. Atwell, Associate Professor of Psychology, was a participant in a working group of the Institute for Religion in Higher Education in Massachusetts this summer. The Institute theme was "Changing Concepts of the Person." Professor Jackson presented material on images of the black person in American Literature, and Professor Atwell spoke on the biological bases of human nature. Robert H. Atwell, President of Pitzer, took part in a working group, "Scope and Limits of the Law." In a plenary session presentation to the conference as a whole, he role-played a college president discussing possible Affirmative Action appointments to a law school faculty.

... Cheryl Cline, a 1974 graduate of Pitzer college, has received honorable mention in the graduate fellowship program of the National Science Foundation. She has been accepted into the anthropology program of Michigan State Graduate School this fall.

... Sheryl Matlock, newly appointed Assistant Dean of Students, graduated from Scripps College and has a masters degree from Claremont Graduate School. For her masters thesis, she wrote on ways in which college dormitories can be transformed from "hotel models" to more natural centers of community life.

... "This Lonely Planet: How Do You Live with Yourself?" is the theme of this year's Academy lecture series. Each of the four programs will be delivered on campus and in Westside Los Angeles. The program topics are: "Born to Be Old: With a Bang or a Whimper?," "On the Edge of Sanity: Personal Brinkmanship:," "Existence: Sensory or Mental: (Descartes before the Hearse)," and "Journey into Self: Environment/Invironment."

... Pitzer is one of 67 colleges participating in the Woodrow Wilson Foundation Senior Fellowship program made possible by a three-year \$1,000,000 grant from the Lilly Endowment. The program brings prominent individuals from business, politics, and journalism to the campus for one or two week visits. In November, Hershner Cross, a senior vice president of General Electric Company, will visit Pitzer classes in psychology and sociology which deal with changing work patterns in industry and the contrasting roles of individuals and groups in industrial society. Last spring, Letitia Baldrige, social secretary to John F. Kennedy during his White House years, visited the College.

... Kenneth S. Pitzer has been elected a life member and Mrs. Felix Juda a new member to the Pitzer College Board of Trustees. Pitzer, son of the founder of the College, Russell K. Pitzer of Pomona, and a nationally known educator and chemist, joined the Board in 1966. Mrs. Juda, a resident of Los Angeles since 1934, is active in philanthropic and social agency groups, and is a member of The Academy.

Designed and edited by Virginia Rauch; photographs by Michael Hurwitz, class of '75, 2, 3, 26, 27, 28; Stanley Dashew, 2, 14; Daryl Norenberg, 24, 25; Arthur Dubinsky, 21.

