

WALDEN TWO

by B.F. Skinner



THE AUTHOR

Burrhus Frederic Skinner (1904-1990) was born in Susquehanna, PA. Early in life he turned to atheism because of a fear of the Hell described by his grandmother. During his years at Hamilton College he wrote short stories, several of which were praised by Robert Frost, leading him to seek a career as a writer. After a year of failing to get anything published, however, he pursued graduate work in psychology at Harvard, where he later spent most of his career teaching. There he became one of the most influential proponents of Behaviorism - the school of psychology that denied the existence of the soul, spoke of the brain rather than the mind, and claimed that free will did not exist because all behavior is the result of environmental factors - in other words, environmental determinism. He invented the Skinner Box, a device for conditioning animals like rats and pigeons to behave in desired ways, whether running through a maze or playing a simple tune on a keyboard. His conviction that animal experimentation could be applied directly to human beings led him to invent the Air Crib (facetiously called an "heir conditioner"), in which a young child could sleep and play without the constraints of clothing or bedclothes, and placed his firstborn daughter in the contraption during the first year of her life. He also invented a teaching machine that could be used for programmed instruction, rewarding the student for correct answers to a series of questions. One of his more bizarre inventions was a pigeon-guided missile; the nose cone contained three pigeons in separate compartments, and when the pigeons looked through the windows on the nose cone and saw the target, they would peck in its direction, thus guiding the missile (the proposal was abandoned with the development of improved radar). Skinner also influenced education through his belief that behavior was all-important and good behavior should be reinforced, thus rejecting rote learning, the teacher-centered classroom, and any form of negative reinforcement or punishment, including grades.

His belief that human behavior could be controlled by positive reinforcement played a significant role in his only novel, *Walden Two* (1948). The novel pictures a community entirely controlled by positive reinforcement where all are fulfilled and happy, everything is peaceful, and conflict is non-existent. The work is highly didactic, giving little attention to plot or character, and largely serves as propaganda for Skinner's Behaviorism. The work drew little attention when first published but became popular in the sixties when many sought escape from the strictures of society and the status quo. Several actual communities were formed based on its principles (Skinner was invited to join some of them but refused to do so), including Twin Oaks in Virginia,

which still exists today. The same ideas were later presented in the form of non-fiction in Skinner's *Beyond Freedom and Dignity* (1971). In 1973, he was one of the signatories of *Humanist Manifesto II*.

PLOT SUMMARY

The story begins in the office of Professor Burriss, the narrator, who teaches Psychology in college. He is visited by a former student named Rogers who has just returned from World War II along with his friend Steve Jannik. The two are at loose ends and are interested in pursuing an idea for a utopian community that Burriss had mentioned one day in class. As they speak, Burriss remembers a fellow student in graduate school who had been fascinated with the idea, and he is startled when Rogers mentions him; apparently he had put the idea into practice and founded such a community, which he had named Walden Two in honor of Thoreau. Burriss agrees to contact Frazier and let his guests know what he is able to discover.

In a few days Burriss receives an answer from Frazier, indicating not only that the commune is still in existence, but inviting him and his young friends to come for a visit. Burriss then tells a friend from the Philosophy Department, Augustine Castle, about the correspondence and, much to Burriss' surprise, Castle asks to join them. When he returns to his office, Burriss finds Rogers and Jannik waiting for him, accompanied by their girlfriends, Barbara Macklin and Mary Grove. After Rogers reads them an article published earlier by Frazier on behavioral engineering, all agree to schedule a visit to the commune. Burriss sends a telegram to Frazier and the arrangements for the visit are finalized. When they arrive, Frazier meets them at the bus station and escorts them to Walden Two. They are shown to their rooms, which are simple but comfortable. Frazier tells them to wash up and rest; Burriss resents the attempt to dictate their schedule, but soon finds himself falling asleep. When he awakes, he is annoyed that Frazier was right about what he needed.

They begin a tour of the premises. One of the first things they see is a small flock of sheep kept together by a flimsy string enclosure. Frazier explains that they had initially used an electrified fence, but soon had found it unnecessary since the sheep had become conditioned to observing the boundaries established for them. Several generations of sheep have come and gone without the need of electrification, so that the present flock observes the boundaries without ever having experienced electrical shock. When Castle and Burriss object that one venturesome sheep could easily bring the "tradition" crashing down, Frazier points out an unobtrusive but efficient sheepdog at the edge of the flock.

As they continue their tour, Frazier explains the community's management of nature, how they supply their own food, and the simple and efficient living arrangements. He notes that Walden Two now has more than a thousand members. The community has also overcome the problem of inclement weather and its need for extra clothing by connecting all the main buildings. Frazier praises especially the contributions of the architects who have designed the buildings themselves and spent much time working on the interiors to enable them to be pleasant and useful for multiple functions. The largest corridor connecting the buildings, called the Ladder, is decorated with original artwork produced by the members of the community. Here they are joined by Rachel Meyerson, the head of the Clothing Department. During a pause for tea, Frazier tells the group of the engineering advancements accomplished by bright young members of the commune to prevent tea from spilling, keep it warm, and avoid unnecessary dishes.

As they enjoy their tea, Burris remarks at the unusual beauty of the women in the community. Frazier tells that this has nothing to do with selection, where the intention was to seek a cross-section, but results from the community ignoring the vagaries of fashion and encouraging women to seek their own comfort zones in dress. As a group of children pass on their way to the dining hall, the members of the group observe that the children appear to be raised communally and note that when Rachel Meyerson's ten-year-old son stops by to give his mother a hug, he calls her by her first name.

Before dinner they tour the main building, which is filled with rooms of varying sizes for small gatherings for conversation, games, and musical and theatrical performances. Frazier tells them that no room need accommodate more than two hundred people because of the varying interests of the members of the community. Not even the dining room need serve more than that because people live on staggered schedules. These innovations promote both efficiency and comfort, to say nothing of overall happiness. The small dining areas are decorated in a variety of styles, ostensibly to make the children feel more at home in different environments when they travel outside the community. The menu varies also, with foods from different countries constantly being introduced into the menu, accompanied by explanatory posters detailing the history and origins of the dish. Dishwashing is accomplished by efficient, scientifically-engineered means requiring the labor of only two people at a time for all the diners.

After dinner they sit down in one of the lounges and Frazier explains the system of exchange at Walden Two. All goods and services are free, but each member of the community pays by contributing twelve hundred labor credits each year – approximately four per day – at the rate of one hour of work per credit, though credits per work hour vary according to the popularity or unpopularity of the task. The system is governed by a board of six Planners. The Planners are nominated by the Managers (the heads of each department, of which there are many) and selected by the board. The Managers work their way up through an apprenticeship system. The community also employs Scientists who engage in research in human and animal behavior. When Castle asks Frazier if any of the leaders of the community are chosen by popular vote, he replies that none in Walden Two would wish it so, and also notes that Planners, Managers, and Scientists also engage in at least two hours of manual labor per day. Frazier then goes on to explain why the four hours per day put in by the denizens of Walden Two is at least the equivalent of eight hours of daily work in the outside world. The greatest efficiency is the freeing of women to contribute important work to the community because of the collectivization of child-rearing. He then informs his guests that they are free to stay as long as they want, but will be expected to contribute two hours of labor per day for their upkeep. In response to a question from Castle, he tells his guests that anything earned by members of the community goes entirely into a common treasury rather than belonging to the individuals who earned it, which makes perfect sense because no one in Walden Two has any use for money. With this startling statement, the evening comes to an end and the group decides to meet the next morning at ten.

By 8:30 the following morning only Burris and Mary are awake, so they decide to have breakfast together. They are soon joined by the others, but the Professor notices that all does not appear to be well between Rodge and Barbara and wonders if the rift has anything to do with their experiences at Walden Two. After breakfast they all spend the morning washing windows, which they manage to organize and complete rather efficiently.

During lunch, Frazier explains that, unlike most utopian communities, Walden Two does not reject modern labor-saving devices out of a desire to return to the pastoral past. The

difference between themselves and the outside world is that they seek to eliminate the labor without eliminating the laborer. They then visit the food storage facility and the dairy, where modern machinery and experimental methods are used to make butter and cheese. When the Dairy Manager takes over the lecture, Burriss suddenly realizes that Frazier is the theoretician of Walden Two, but knows very little about the actual details of its many departments. Frazier then takes them to the poultry houses and piggery. Soon Mrs. Meyerson joins the group. She soon disappears with the girls while the rest visit the looms, woodworking and machine shops, and laboratories. Later they come upon Mary showing the weavers a stitch she learned from her grandmother and are surprised that no one thanks her; they soon discover that expressions of gratitude are neither expected nor appreciated at Walden Two. Before going back to their rooms, they arrange to meet at seven for dinner and then go to a concert.

That evening before dinner, Burriss and Castle look at the bulletin board announcing the activities of the day. They are amazed with the number and variety of things going on. Frazier arrives and explains how the community encourages the arts by giving everyone as much opportunity for instruction and performance as they wish. According to him, new heights of excellence and artistic achievement can be obtained by properly manipulating the environment, leading to a new Golden Age.

At breakfast the next morning, Frazier announces that they are to spend the first part of the day visiting the schools. They start with the nursery and discover that the babies are quarantined for their first year for the sake of their health; their parents visit them only a few minutes each day to build up their resistance to infection. The babies wear no clothing other than diapers and have no bedclothes; the temperature of the room is carefully monitored for their comfort. As a result, they are always content and rarely cry. Castle wonders about the deprivation of mother love, but Frazier informs him that the babies receive plenty of affection from everyone in the community, not just from their own parents. They then move on to the Upper Nursery, which houses children from the ages of one to three. Here the children run around and play naked. When some dress to go on a picnic, Castle wonders if the others are jealous of the privileged few. Frazier responds that jealousy is unknown where unhappiness is never experienced. In the face of persistent questioning, Frazier responds that such an environment is possible because of behavioral engineering.

Frazier begins his description of behavioral conditioning by speaking of the inculcation of morals, which he sees as nothing more than training in self-control. This is accomplished in very young children by manipulating their environments in order to teach them certain response patterns allowing them to tolerate frustrations of various kinds. The result is to teach self-control through planned minor frustrations in an environment in which frustration is never encountered in normal life. Frazier then begins to speak of the daily schedules of the older children as an example of the behavioral engineering of the intellect. The young are gradually weaned of all adult supervision by being conditioned to emulate the behavior of slightly older peers. Teachers need not reeducate children because no distinction exists between home and school. When Castle asks how the community sustains motivation in the children, Frazier responds that children are inherently motivated to learn; all they have done is remove spurious motives like grades and diplomas (or the fear of not getting them). When challenged by the thought that suffering, frustration, and dissatisfaction have been factors in producing many of the world's greatest achievements, Frazier responds by saying that much greater accomplishments, both artistic and scientific, would have flowed from those who were happy and had no need to waste time and energy on fruitless struggle.

As the members of the group walk across the lawn, they see a baby on a blanket being attended by two young people. They are shocked when told that the teens are the parents of the child, and are even more surprised when Frazier indicates that parenthood in the teen years is encouraged in the community. He argues that the economic and social obstacles that make early marriage and childbearing inadvisable in the larger society simply don't exist at Walden Two, since the couple can live in the same way with or without marriage and the children are raised by the community rather than the parents. Not only that, but problems with sex are averted with early marriages and women are free to live their lives, having completed childbearing by the age of twenty-one or twenty-two. Prospective couples of course, are screened for compatibility by the Manager of Marriages. Frazier speaks of the possibility of genetic experiments in reproduction in the future and affirms that the unfit are not permitted to reproduce, but when he alludes to the "weakening of the family structure" as advantageous, he draws a strong response from Castle.

Frazier then goes on to explain that separate bedrooms improve relationships among spouses so that divorces or even extramarital flings are few, especially since cross-gender friendships are encouraged. Bonds between parent and child are deliberately weakened because few parents are equipped to raise children in a beneficial scientific manner and the home is a chaotic environment in which to attempt to do so. Every adult views every child as his own, and the children see every adult as a parent; parents are strongly discouraged from showing special favoritism to their biological offspring. This creates an environment in which all give and receive love and affection, including orphans and the childless. Thus the rare divorces have little impact on the children, and convincing those who are unfit that they ought not reproduce becomes a simpler task. Frazier even sees the total separation of family and childbearing in the future through the application of eugenic practices through artificial insemination.

That afternoon, Burris, Rodge, and Steve work together stacking logs. Rodge is clearly troubled; he loves Walden Two and sees in it everything he has ever wanted in life, but his fiancée Barbara hates it, wanting only the typical suburban lifestyle. He is uncertain what to do and asks Burris for advice, but none is forthcoming. Later Burris tours the artworks of the community and falls asleep in one of the rooms. When he awakens the rest are at dinner, at which point he asks Frazier how he can explain the failures of past communitarian living experiments. Frazier is clearly insulted, insisting that such failures have nothing to do with Walden Two because they were not scientific, but often religious or of a perfectionist stripe.

That evening the visitors climb to the roof of one of the buildings to enjoy the breeze together. Frazier initiates a conversation about the Good Life, starting by noting that it should include health rather than sickness, a minimum of unpleasant labor, a chance to exercise talents and abilities, intimate and satisfying personal contacts, and relaxation and rest. Castle challenges him by suggesting that his system implies a kind of perfectionism – that people will naturally be happy, affectionate, and active. Frazier responds that each member of the community must agree to abide by the Walden Code. The Code includes things like not discussing the community with outsiders, explaining one's work to anyone who is interested in it, avoiding gossip, dispensing with introductions, being honest with anyone who is being a bore, and refraining from arguing about the Code. Castle readily admits that the people of Walden Two seem happy, but argues that the community lacks something vital to the Good Life – the challenge of long-range planning and long-term goals that is necessary to stimulate those who are truly first-rate. Frazier responds that most people don't really want to plan, but would prefer to live a day-to-day existence; those who need more become the Planners and Managers. When Castle brings up fame and fortune, Frazier

notes that these are both unnecessary and disapproved of in the community because they always come at the expense of others. In fact, expressions of gratitude and thanks to individuals are forbidden by the Code. Poor work, on the other hand, is not met with blame, but viewed as a sort of illness to be treated, either by shifting a person to another job or, as a last resort, sending him to a psychologist. In the process, Frazier speaks admiringly of Samuel Butler's *Erewhon*. Castle remarks that such an approach undermines personal responsibility, including matters of right and wrong, but Frazier's response is that these matters, too, should be determined experimentally, and that Walden Two proves that such an approach actually works with no consideration whatever for abstract moral standards.

Burriss takes a walk in the gardens in order to enjoy a cigarette, but is surprised to discover that since his arrival at Walden his desire for tobacco has lessened significantly. Soon he is joined by Steve and Mary, who ask him his opinion of Walden Two. Their line of questioning indicates that they are giving serious thought to joining the community, especially given their poor prospects for life at home. By the time the conversation ends, the two are ready to sign on the dotted line. On further reflection back in his room, Burriss wonders if he too is moving in the same direction.

The next morning, Castle is still in a foul mood. He insists that the whole thing is a fraud – that it all depends on Frazier's personal magnetism, without which the entire experiment would collapse. At breakfast, Rodge and Barbara are arguing about Steve and Mary's decision. They had already met with Frazier and some others and only needed to pass the physical to be accepted into the community; they happily announce that they will be able to marry the following week. When the time comes for the physicals, the others accompany Steve and Mary and get a tour of the medical facilities. Dr. Meyerson, the head of the medical division, tells them that the doctors have complete control over matters such as examinations, diet, exercise, personal hygiene, sanitation, and quarantine, making for a happy and healthy environment for all. Furthermore, dental checkups four times a year prevent most problems and limit the work of the dentists to the occasional small filling. Castle, still grouching, suspects that Walden Two gets its doctors and dentists by "sponging on our medical schools."

At noon the visitors meet Frazier in the dining area and he tells them that he has shown them all there is to see at Walden Two. He professes amazement at their success in creating a Utopia in the present rather than in an imaginary past, future, or hidden and inaccessible spot, and admits that he would like for everyone to enjoy the benefits experienced by members of the community. This can only be accomplished apart from any governmental power because government implies coercion by the threat or use of force, both of which are contrary to happiness. Thus a totally new type of government is needed, one based on the science of human behavior. As to the present government, however, Frazier informs the visitors that everyone in Walden Two votes, but they vote as a bloc according to the ticket drawn up by their Political Manager. This gives them considerable power to affect local politics, which they have used for good. With regard to the enemies they might make by fighting corruption in local politics, their Manager of Public Relations makes sure that the surrounding populace receives a positive impression of the Walden community.

When Burriss asks Frazier about religion at Walden Two, he learns that religion is not practiced publicly, though members are free to practice it privately and communicate it to their children. In general, though, he has found that religion has faded when the fears that feed it are removed. Walden Two does have Sunday meetings consisting of music, edifying readings, and a brief moral lesson intended to reinforce the Code. They occasionally invite local ministers to

attend the meetings, and on those Sundays they read from the Bible and perform excerpts from Bach and Handel. While Frazier doesn't approve of what he sees as minor deception, the Public Relations people insist it is necessary to fight bigotry and false rumors. With regard to matters like national policy and international relations, Frazier argues that, like any other small group of people, Walden Two has no hope of influencing such matters, but claims that, should the community expand throughout the nation or even the world, wars would no longer be necessary because of the perfect contentment that would result.

Burris next asks about what he sees as the inevitable loss of Walden Two's young people to the lure of the outside world. Frazier replies that the young people in Walden Two are exposed regularly to the outside world, but that such excursions make a point of showing the ugly as well as the beautiful, and in fact connecting the two, showing the young why wealth on the part of a few requires poverty for many. In fact, the Planners sometimes engage in propaganda *against* the community on the grounds that those who resist such counter-pressure will be even more firmly inoculated against the temptations of the world.

Burris at this point is both impressed with and suspicious about Walden Two. Their time to this point has been carefully monitored and occupied; could Frazier be hiding something? The obvious solution is to wander the grounds unescorted and sample life in the community. Much to his surprise, he finds no evidence whatsoever of disharmony. Recognizing that he really wants to find flaws in the program, he decides to do a longitudinal study – following one individual around for an extended period. He chooses a middle-aged housewife type, anticipating that too much leisure would create unendurable boredom for such a woman. He soon finds that she is quite happy, however, and gives up his quest, upset at his own cynicism.

That evening, as Burris, Castle, and Frazier are walking together, they see a line of trucks enter the gates. They contain members of the Walden Six community, a branch of the original, and the members of Walden Two eagerly greet their visiting friends. Frazier then tells Burris and Castle that Waldens Three, Four, and Five were formed independently on the principles of Walden Two, but that Walden Six is really the first planned fission. Burris wonders if such a division might break up families, but Frazier explains that doing so is part of the plan, except for husbands and wives and parents and young children, in order to avoid inbreeding. Frazier then launches into a description of his vision for the future – Walden communities dividing again and again, eventually gaining control of districts, counties, states, and the entire nation. Those who don't fall into line will be painlessly forced into submission for their own good. Castle argues that this is nothing more or less than Fascism, and Frazier surprisingly agrees, though he sees this as only a temporary transitional phase. Castle then goes on to argue that, like Fascism, Walden Two is essentially a dictatorship, with Frazier playing the Fuhrer. Frazier, however, responds that he and the other Planners are unknown to most of the members of the community, and that any discussion of history is discouraged – Walden Two has no “founders,” “old guard,” or “original members.” In fact, they don't teach history at all, convinced that only the present has any relevance to life.

When Burris and Castle discuss their latest conversation with Frazier, Castle raises some fundamental philosophical questions about human dignity, democracy, and personal freedom and responsibility. At dinner, Barbara asks Frazier if he actually has any human relationships, since he seems constantly to be thinking of people in scientific terms. He maintains that he does, but has trouble explaining his point to her. While the rest go to one of the Sunday services, Frazier and Burris return to his room, which is in horrible disarray; he argues that his personal habits have no relationship to his otherwise-orderly thinking. Frazier expresses alarm at the engagement of

Barbara and Rodge, convinced that they are totally unsuitable for one another. He then asks Burris what he thinks of Walden Two. Burris admits that it works remarkably well and that the people seem to be happy and fulfilled, but something that he can't explain keeps him from full acquiescence, or even from joining the community himself. Frazier then voices what Burris is afraid to say – that Frazier himself is an arrogant, unlikeable chap who can't fit smoothly into *any* community, let alone the one he himself started. He admits that this is true – that he, not being a product of Walden Two, will always be an outsider, a malformed piece of pottery, and that final fulfillment must await the second generation. The fact that he is malformed, however, does not detract from his ability to use his knowledge and skills to form others and give them fulfilling lives.

When rain spoils the planned afternoon excursion, Burris, Castle, and Frazier adjourn to the latter's room. Castle is in a fighting mood and accuses Frazier of being a diabolical Machiavellian, of exercising complete control through the very design of the community despite the fact that the design allows him to step aside while his plan continues to control everything. Frazier then challenges Castle by asking him what *he* would do if he had the tools to control human behavior effectively. Castle responds that he would destroy the plan because it undermined human freedom, but Frazier insists that refusal to control people for their good and the good of society would simply leave them in the hands of less-scrupulous controllers. Furthermore, he argues that freedom itself is a myth. Behavior can be controlled by force or the threat of force, but more powerfully by reinforcement of desired behavior; he argues that negative reinforcement – punishment – doesn't work at all in modifying behavior. Positive reinforcement is powerful because it not only makes people behave in the desired way, but also makes them *want* to do so. As a result they *feel* free. When Castle responds that true freedom can only exist in a democratic society, Frazier argues that the people in a democracy really have no power at all, since a single vote is incapable of making a real difference in any election. He insists that man is inevitably controlled by the state and is made good or bad by the environment in which he is raised. Castle then challenges him with the example of Russia, but Frazier argues that Communism, despite its original good intentions, has four major flaws – the unwillingness to perpetuate an experimental spirit, the overuse of propaganda, the lionizing of heroes, and the dependence on power.

Frazier and Castle both leave the conversation with the sense of having been victorious, but Burris realizes that they were in reality talking past one another – that Castle was concerned with general principles while Frazier cared only for practical realities. With less than twenty-four hours remaining in their stay in Walden Two, Burris realizes he has a decision to make but somewhat resents Frazier for maneuvering him into the position of having to make any decision at all. He goes to bed while Castle grades term papers. In the morning, the two pack before heading for breakfast. There they find that Rodge has decided not to join the community, but Burris is still ambivalent. Frazier then invites Burris to join him for his work project for the day. There he lays out his utopian vision of a laboratory for developing ever-improving techniques of behavioral control. He fully believes that careful experimentation can reveal how to make children into skilled mathematicians or musicians because he is convinced that such talents are neither accidental nor based on heredity.

Frazier then takes Burris to the edge of the stone quarry, to a location from which all of Walden Two can be seen. He falls into a reverie, like a creator surveying his creation and pronouncing it good [Skinner actually engages in this blasphemous analogy]. When Burris tries to joke with him about the comparison, Frazier instead draws it out, arguing that he is more in

control of, and less disappointed by, his creation than God must be. He also argues that he has done a better job than God because he never had to wipe out mistakes and created a plan that provided automatic corrections for deviations, which he argues is “an improvement on Genesis.” He is only willing to yield to God “in point of seniority.” He enjoys playing God, justifies it by saying that Jesus, too, thought he was God, and, in one final comparison, claims that, like God, he loves his children – love that he defines as positive reinforcement.

After lunch Burriss, Castle, Rodge, and Barbara take their leave, accompanied by Steve and Mary on the first leg of their journey. They bid farewell to Frazier and depart. At the bus station they say goodbye to Steve and Mary, and Rodge promises to return to serve as Steve’s best man. When Burriss and Castle arrive at the train station, the former begins to think again about his experiences in the community. While they wait, he walks to a nearby park and there makes his decision – he will leave the university and return to Walden Two. He sends most of his baggage on ahead of him and prepares a small pack to take with him as he walks back to Walden; he feels the long walk is necessary to cleanse his mind and serve as a sort of penance. He spends three days walking the sixty miles back to Walden two, where he is warmly welcomed by Steve, who indicates that Frazier had told him the professor would return.

MAJOR CHARACTERS

- Professor Burriss – The narrator is a college professor of Psychology who had once told his class about his ideas for a utopian community. Since the author’s first name is Burrhus and he taught Psychology at Harvard, the narrator may be intended to be perceived as his mouthpiece.
- Rogers (Rodge) – A former student of Burriss who had served in the navy during World War II and is now looking for direction in his life. He joins Burriss in a visit to Walden Two.
- Steve Jamnik – A lieutenant in the navy and a friend of Rodge who also goes on the trip.
- Barbara Macklin – Rodge’s fiancée who also joins the group going to Walden Two.
- Mary Grove – Jamnik’s girlfriend, she too accompanies the party.
- T.E. Frazier – An acquaintance of Burriss in graduate school, he actually puts the utopian ideas into practice by founding a community called Walden Two to serve as a laboratory for generating human well-being. He, rather than Burriss, is really Skinner’s mouthpiece in the novel.
- Augustine Castle – A professor of Philosophy who joins Burriss and the others in their visit to Walden Two. He is highly critical of Walden Two and spends the entire visit trying to find flaws in the community. Since his philosophy leans toward Thomism and given the influence exerted on Aquinas by Augustine of Hippo, the first name is appropriate.

NOTABLE QUOTATIONS

“You see, we want to *do* something – we want to find out what’s the matter with people, why they can’t live together without fighting all the time. We want to find out what people really want, what they need in order to be happy, and how they can get it without stealing it from somebody else.” (Rodge, ch.1, p.8)

“The actual achievement is beside the point. The main thing is, we encourage our people to view every habit and custom with an eye to possible improvement. A constantly experimental attitude toward everything – that’s all we need. Solutions to problems of every sort follow almost miraculously.” (Frazier, ch.4, p.29-30)

“But perhaps the most valuable result is psychological. We’re utterly free of that institutional atmosphere which is inevitable when everyone is doing the same thing at the same time. Our days have a roundness, a flexibility, a diversity, a flow. It’s all quite pleasing and healthful.” (Frazier, ch.6, p.45)

“The fact is, it’s very unlikely that anyone at Walden Two will set his heart on a course of action so firmly that he’ll be unhappy if it isn’t open to him. That’s as true of the choice of a girl as of a profession. Personal jealousy is almost unknown among us, and for a simple reason: we provide a broad experience and many attractive alternatives. The tender sentiment of the ‘one and only’ has less to do with constancy of heart than with singleness of opportunity.” (Frazier, ch.8, p.54)

“No, Mr. Castle, we strike for economic freedom at this very point – by devising a very high standard of living with a low consumption of goods.” (Frazier, ch.8, p.64)

“The secret of our economic success is this: we avoid the goat and the loom.” (Frazier, ch.10, p.75)

“What we ask is that a man’s work shall not tax his strength or threaten his happiness. Our energies can then be turned toward art, science, play, the exercise of skills, the satisfaction of curiosities, the conquest of nature, the conquest of man – the conquest of man himself, but never of other men. We have created leisure without slavery, a society which neither sponges nor makes war. But we can’t stop there. We must live up to our responsibility. Can we build another Golden Age?” (Frazier, ch.10, p.76)

“We’re no freer of economic law than the magician’s lovely assistant is free of the law of gravitation. But we enjoy seeming to be free. Leisure’s our levitation.” (Frazier, ch.10, p.84)

“It isn’t the color or brightness or size of a poster which makes it exciting. It’s the experiences which have accompanied similar posters in the past. The excitement is a conditioned reflex.” (Frazier, ch.11, p.86)

“How close have we ever got to making the most of our genes? That’s the real question. You can’t possibly give me an answer, Burris, and you know it. There has been absolutely no way of answering it until now, because it has never been possible to manipulate the environment in the required way.” (Frazier, ch.11, p.91-92)

“When a baby graduates from our Lower Nursery, it knows nothing of frustration, anxiety, or fear.” (Frazier, ch.12, p.98)

“As to emotions – we aren’t free of them all, nor should we like to be. But the meaner and more annoying – the emotions which breed unhappiness – are almost unknown here, like unhappiness itself.” (Frazier, ch.13, p.101)

“Each of us is engaged in a pitched battle with the rest of mankind.” (Frazier, ch.14, p.104)

“The ordinary teacher spends a good share of her time changing the cultural and intellectual habits which the child acquires from its family and surrounding culture. Or else the teacher duplicates home training, in a complete waste of time. Here we can almost say that the school is the family, and vice versa.” (Frazier, ch.15, p.118-119)

“Since our children remain happy, energetic, and curious, we don’t need to teach ‘subjects’ at all. We teach only the techniques of learning and thinking. As for geography, literature, the sciences – we give our children opportunity and guidance, and they learn them for themselves.” (Frazier, ch.15, p.119)

“All differences are physical, my dear Mr. Castle.” (Frazier, ch.15, p.127)

“A community must solve the problem of the family by revising certain established practices. That’s absolutely inevitable. The family is an ancient form of community, and the customs and habits which have been set up to perpetuate it are out of place in a society which isn’t based on blood ties. Walden Two replaces the family, not only as an economic unit, but to some extent as a social and psychological unit as well. What survives is an experimental question.” (Frazier, ch.17, p.138)

“Home is not the place to raise children.” (Frazier, ch.17, p.142)

“We’re all extraordinarily grateful – but to no one in particular. We are grateful to all and to none. We feel a sort of generalized gratitude toward the whole community – very much as one gives thanks to God for blessings which are more immediately due to a next-door neighbor or even the sweat of one’s own brow.” (Frazier, ch.20, p.170)

“Moral law would be moral law even if a mechanistic view of human behavior proved to be more expeditious in achieving the Good Life.” (Castle, ch.20, p.174)

“The one fact that I would cry from every housetop is this: the Good Life is waiting for us – here and now! It doesn’t depend on a change in government or on the machinations of world politics. It doesn’t wait upon an improvement in human nature. At this very moment we have the necessary techniques, both material and psychological, to create a full and satisfying life for everyone.” (Frazier, ch.23, p.193)

“We have no truck with philosophies of innate goodness – or evil, either, for that matter. But we do have faith in our power to change human behavior. We can *make* men adequate for group living – to the satisfaction of everybody.” (Frazier, ch.23, p.196)

“The simple fact is, the religious practices which our members brought to Walden Two have fallen away little by little, like drinking and smoking. It would take me a long time to describe, and I’m not sure I could explain, how religious faith becomes irrelevant when the fears which nourish it are allayed and the hopes fulfilled – here on earth. We have no need for formal religion, either as ritual or philosophy. But I think we’re a devout people in the best sense of that word, and we’re far better behaved than any thousand church members taken at random.” (Frazier, ch.23, p.199)

“What did we actually know about happiness anyway? Had there ever been enough of it in the world in any one spot and at any one time to suffice for a decent experiment?” (Burris, ch.26, p.221)

“Society has made the criminal and must take care of him.” (Frazier, ch.27, p.226)

“A society which functions for the good of all cannot tolerate the emergence of individual figures.” (Frazier, ch.27, p.237)

“When I die, I shall cease to exist – in every sense of the word. A few memories will follow me into the crematorium, and there will be no other record left. As a personal figure, I shall be as unidentifiable as my ashes. That’s absolutely essential to the success of all the Waldens. No one has ever realized it before.” (Frazier, ch.27, p.240)

“You are forestalling many possible useful acts of intelligence which aren’t encompassed by your plan. You have ruled out points of view which may be more productive. You are implying that T.E. Frazier, looking at the world from the middle of the twentieth century, understands the best course for mankind forever.” (Castle, ch.29, p.254-255)

“If man is free, then a technology of behavior is impossible.” (Frazier, ch.29, p.256)

“I deny that freedom exists at all. I must deny it – or my program would be absurd.” (Frazier, ch.29, p.257)

“The old school made the amazing mistake of supposing that the reverse was true, that by removing a situation a person likes or setting up one he doesn’t like – in other words by punishing him – it was possible to *reduce* the probability that he would behave in a given way again. That simply doesn’t hold. It has been established beyond question.” (Frazier, ch.29, p.260)

“Jesus, who was apparently the first to discover the power of refusing to punish, must have hit upon the principle by accident.” (Frazier, ch.29, p.261)

“I don’t like despotism either! I don’t like the despotism of ignorance. I don’t like the despotism of neglect, of irresponsibility, the despotism of accident, even. And I don’t like the despotism of democracy!” (Frazier, ch.29, p.268)

“The government of Walden Two has the virtues of democracy, but none of the defects. It’s much closer to the theory or intent of democracy than the actual practice in America today. The will of the people is carefully ascertained. We have no election campaigns to falsify issues or obscure them with emotional appeals, but a careful study of the satisfaction of the membership is made.” (Frazier, ch.29, p.269)

“Let’s not stop with democracy. It isn’t, and can’t be, the best form of government, because it’s based on a scientifically invalid conception of man. It fails to take account of the fact that in the long run *man is determined by the state*. A *laissez-faire* philosophy which trusts to the inherent goodness and wisdom of the common man is incompatible with the observed fact that men are made good or bad and wise or foolish by the environment in which they grow.” (Frazier, ch.29, p.273)

“[Walden Two is] the crowning achievement in the history of the human intellect to date, and make what you will of that! The splitting of the atom pales into insignificance beside it.” (Frazier, ch.32, p.288)

“What remains to be done? Well, what do you say to the design of personalities? Would that interest you? The control of temperament? Give me the specifications, and I’ll give you the man! What do you say to the control of motivation, building the interests which will make men most productive and most successful? Does that seem to you fantastic? Yet some of the techniques are available, and more can be worked out experimentally. Think of the possibilities! A society in which there is no failure, no boredom, no duplication of effort!” (Frazier, ch.32, p.292)

“I look upon my work and, behold, it is good.” (Frazier, ch.33, p.295)

“Our friend Castle is worried about the conflict between long-range dictatorship and freedom. Doesn’t he know he’s merely raising the old question of predestination and free will? All that happens is contained in an original plan, yet at every stage the individual seems to be making choices and determining the outcome. The same is true of Walden Two. Our members are practically always doing what they want to do – what they ‘choose’ to do – but we see to it that they will want to do precisely the things which are best for themselves and the community. Their behavior is determined, yet they’re free.

“Dictatorship and freedom – predestination and free will. What are these but pseudo-questions of linguistic origin? When we ask what Man can make of Man, we don’t mean the same thing by ‘Man’ in both instances. We mean to ask what a few men can make of mankind. And that’s the all-absorbing question of the twentieth century. What kind of world can we build – those of us who understand the science of behavior?” (Frazier, ch.33, p.296-297)

“Of course I’m not indifferent to power! And I like to play God! Who wouldn’t, under the circumstances? After all, man, even Jesus Christ thought he was God!” (Frazier, ch.33, p.299)

“What is love except another name for the use of positive reinforcement?” (Frazier, ch.33, p.300)

“Frazier’s program was essentially a religious movement freed of any dallying with the supernatural and inspired by a determination to build heaven on earth. What could stop him?” (Burris, ch.35, p.308)

“The family was only a little race, and it had better go. It was no longer an efficient economic or social unit or transmitter of culture – its current failure was increasingly evident. A unit of another magnitude would have to dispense with ‘blood ties,’ as Frazier clearly saw.” (Burris, ch.35, p.310)

ESSAY QUESTIONS

Discuss the following in a five-paragraph essay:

1. In chapter 33 of B.F. Skinner’s *Walden Two*, Frazier compares himself with God in a way that gives God the short end of the stick. Evaluate his reasoning and discuss the fallacies in the thinking that produces such blasphemy.
2. In chapter 33 of B.F. Skinner’s *Walden Two*, Frazier compares the paradox of behavioral engineering and free will in *Walden Two* with that of predestination and free will in Christian theology. To what extent is his comparison valid? Pay particular attention to his distinction between feeling free and being free.
3. By the time the reader completes B.F. Skinner’s *Walden Two*, the author hopes to convince him that the kind of community he has portrayed could really work. He does this by drawing a distinction between *Walden Two* and other utopian communities that preceded it. What is the basis of that distinction? Would reliance on science and behavioral experimentation produce what the author claims and avoid the problems faced by other utopias? Why or why not? Use both quotations from the book and from Scripture to support your analysis.
4. Why is the picture painted by the author in B.F. Skinner’s *Walden Two* unrealistic? What practical and relational issues is he ignoring? What objections would you raise that neither Castle nor Burris brought up in their conversations with Frazier?
5. Discuss the author’s choice of narrator in B.F. Skinner’s *Walden Two*. The similarity of the narrator’s name and the author’s middle name implies a connection, but is Professor Burris really the author’s mouthpiece, or is it Frazier? Why do you think so? Support your conclusion with specifics from the novel.

6. Discuss the author's choice of narrator in B.F. Skinner's *Walden Two*. What does Skinner gain by making his narrator a skeptic who is converted at the end? Support your analysis with quotations from the novel.
7. Evaluate the arguments raised by Castle against Frazier and his utopian community in B.F. Skinner's *Walden Two*. To what extent are these good arguments and to what extent are they "straw man" arguments presented by the author merely so they could be shot down by Frazier? Be sure to choose specific arguments in your analysis.
8. Evaluate the arguments raised by Castle against Frazier and his utopian community in B.F. Skinner's *Walden Two*. Choose three arguments to which, in your opinion, Frazier's answers are inadequate. Why do you find his answers unsatisfying? What does this tell you about the nature of the community and the author's justification for it?
9. In chapter 29 of B.F. Skinner's *Walden Two*, Frazier says, "I deny that freedom exists at all. I must deny it – or my program would be absurd." The author presents here a clear denial of free will, but he just as clearly affirms personal responsibility. Can the latter exist without the former? Why or why not? How can Skinner hold to the second while denying the first? Why is his answer unsatisfactory?
10. In B.F. Skinner's *Walden Two*, Frazier steadfastly refuses to engage in conversation about principles or theory, but insists on focusing on the realm of the practical. How does this relate to the Behaviorism espoused by the author? Is such a separation of the practical from the theoretical really possible? Why or why not?
11. B.F. Skinner, the author of *Walden Two*, was the creator of the Skinner Box, a mechanism for conditioning the behavior of animals such as rats and pigeons. He even raised his daughter in an "air crib" similar to that described in the novel for children under the age of one. The author clearly believed that the conditioning he had practiced on animals could also fruitfully be applied to human beings. To what extent is the community described in the novel one large Skinner Box? Use details from the book to support your analysis.
12. One question often raised by critics of B.F. Skinner's *Walden Two* is, "Who controls the controller?" Does the question reveal an inconsistency in the novel, and in Behaviorism itself? How do you think Frazier (or Skinner) would answer the question? Cite specifics from the novel to support your analysis.
13. In B.F. Skinner's *Walden Two*, Castle at various times criticizes the community by comparing it to Soviet Communism and Fascism. To what extent are these criticisms valid? What similarities and differences exist between Frazier's utopia and the totalitarian societies to which Castle compares them? To the extent to which similarities do exist, is *Walden Two* more like the Soviet Union or Germany under Hitler?

14. Discuss the view of marriage and the family found in B.F. Skinner's *Walden Two*. How does the author's approach fit the principles of behavioral psychology? Evaluate the view of the family found in the novel on the basis of Scripture. Be sure to use specific references from both the novel and the Bible in your assessment.
15. In B.F. Skinner's *Walden Two*, the author shows little respect for the family. In chapter 17, Frazier says, "A community must solve the problem of the family by revising certain established practices. That's absolutely inevitable. The family is an ancient form of community, and the customs and habits which have been set up to perpetuate it are out of place in a society which isn't based on blood ties. *Walden Two* replaces the family, not only as an economic unit, but to some extent as a social and psychological unit as well. What survives is an experimental question." What is lacking in his view of the family? What basic principles espoused by the author lead to this fallacious reasoning?
16. In B.F. Skinner's *Walden Two*, the author shows little respect for the family. In chapter 35, Burris says, "The family was only a little race, and it had better go. It was no longer an efficient economic or social unit or transmitter of culture – its current failure was increasingly evident. A unit of another magnitude would have to dispense with 'blood ties,' as Frazier clearly saw." What is lacking in his view of the family? What basic principles espoused by the author lead to this fallacious reasoning?
17. B.F. Skinner's *Walden Two* and George Orwell's *1984* were both published in 1948. Both novels picture societies shaped by total control of the environment in which people live, but one is utopian in nature while the other portrays a horrifying dystopia. Contrasts between the two societies are obvious, but do you see any significant similarities between them? What is the significance of these similarities? Why does one author see them as wonderful while the other pictures them as horrible?
18. Compare and contrast the views of history found in B.F. Skinner's *Walden Two* and George Orwell's *1984*. Why does one society consider history unimportant while the other sees it as an essential means of societal control? Critique both views of history on the basis of Scripture.
19. C.S. Lewis, in *The Abolition of Man*, says, "For the power of Man to make himself what he pleases means, as we have seen, the power of some men to make other men what *they* please." To what extent would B.F. Skinner agree with this assessment? Use quotations from *Walden Two* to support your analysis, giving special attention to chapters 23 and 33. Be sure to discuss any differences between the ways the two authors would interpret Lewis' words.
20. Both B.F. Skinner's *Walden Two* and C.S. Lewis' *That Hideous Strength* picture societies subject to massive environmental control, but the first is utopian while the second portrays such manipulation as horrifying. To what extent is Lewis' novel a critique of the principles and practices pictured as ideal in *Walden Two*? Cite incidents and quotations from both novels in your analysis.

21. In chapter 15 of B.F. Skinner's *Walden Two*, Frazier says, "The ordinary teacher spends a good share of her time changing the cultural and intellectual habits which the child acquires from its family and surrounding culture. Or else the teacher duplicates home training, in a complete waste of time. Here we can almost say that the school is the family, and vice versa." What views of education and the family are implied in this statement? Evaluate these ideas on the basis of Scripture, beginning with Deuteronomy 6:4-9.
22. Evaluate the view of education presented in B.F. Skinner's *Walden Two*. In chapter 15 of the novel, Frazier says, "Since our children remain happy, energetic, and curious, we don't need to teach 'subjects' at all. We teach only the techniques of learning and thinking. As for geography, literature, the sciences – we give our children opportunity and guidance, and they learn them for themselves." Can techniques of learning and thinking be taught without teaching content? Why or why not?
23. In chapter 20 of B.F. Skinner's *Walden Two*, Castle says, "Moral law would be moral law even if a mechanistic view of human behavior proved to be more expeditious in achieving the Good Life." Evaluate this statement. To what extent is Castle right and to what extent is he wrong? How do the fallacies in the author's presentation of his utopia support Castle's assertion?
24. In chapter 23 of B.F. Skinner's *Walden Two*, Frazier discusses the role of religion in the community. He says, "The simple fact is, the religious practices which our members brought to Walden Two have fallen away little by little, like drinking and smoking. It would take me a long time to describe, and I'm not sure I could explain, how religious faith becomes irrelevant when the fears which nourish it are allayed and the hopes fulfilled – here on earth. We have no need for formal religion, either as ritual or philosophy. But I think we're a devout people in the best sense of that word, and we're far better behaved than any thousand church members taken at random." What view of the nature of religion underlies this assertion? What do you think he means by his use of the word *devout*?
25. In chapter 27 of B.F. Skinner's *Walden Two*, Frazier says, "A society which functions for the good of all cannot tolerate the emergence of individual figures." What does this attitude toward individualism imply about the author's view of human nature? Is such a society possible? Why or why not? Be sure to consider Skinner's teaching about the repudiation of force or coercion.
26. In chapter 27 of B.F. Skinner's *Walden Two*, Frazier says, "When I die, I shall cease to exist – in every sense of the word. A few memories will follow me into the crematorium, and there will be no other record left. As a personal figure, I shall be as unidentifiable as my ashes. That's absolutely essential to the success of all the Waldens. No one has ever realized it before." Why is a denial of the afterlife "absolutely essential" to the success of Frazier's communitarian experiment? To what extent does this notion single out a major flaw in Skinner's system - one that would doom any such community to ultimate failure?

27. In chapter 29 of B.F. Skinner's *Walden Two*, Frazier says, "Jesus, who was apparently the first to discover the power of refusing to punish, must have hit upon the principle by accident." Evaluate the author's view of Jesus, not only in this statement, but elsewhere in the novel where He is mentioned. In what ways does he clearly misunderstand who Jesus was and what He taught? What assumptions underlie these misperceptions?
28. In chapter 29 of B.F. Skinner's *Walden Two*, Frazier critiques democracy in the following words: "Let's not stop with democracy. It isn't, and can't be, the best form of government, because it's based on a scientifically invalid conception of man. It fails to take account of the fact that in the long run *man is determined by the state*. A *laissez-faire* philosophy which trusts to the inherent goodness and wisdom of the common man is incompatible with the observed fact that men are made good or bad and wise or foolish by the environment in which they grow." Why does Frazier consider democracy to be "despotic"? In what ways is he right in saying that democracy is based on a faulty view of human nature, and in what ways is he terribly wrong? What do these problems suggest concerning the future of the Walden Two community?
29. In chapter 32 of B.F. Skinner's *Walden Two*, Frazier speaks of his ambitions for the future of the community: "What remains to be done? Well, what do you say to the design of personalities? Would that interest you? The control of temperament? Give me the specifications, and I'll give you the man! What do you say to the control of motivation, building the interests which will make men most productive and most successful? Does that seem to you fantastic? Yet some of the techniques are available, and more can be worked out experimentally. Think of the possibilities! A society in which there is no failure, no boredom, no duplication of effort!" If such a thing were possible, would it be good or desirable? Why or why not?
30. B.F. Skinner's *Walden Two* is a didactic novel, focusing more on ideas than matters of character or plot. Though this form of writing was popular in the eighteenth century, it has fallen out of favor in the last two hundred years. In fact, Christian novelists are often criticized for being overly didactic in their writing. Evaluate Skinner's book from this perspective. Could he have produced a more interesting work, and one that communicated his ideas more powerfully, had he taken a subtler approach to his readers? Why or why not? Be sure to cite specifics from the novel in your assessment.
31. Evaluate the economic system by which the community operates in B.F. Skinner's *Walden Two*. Consider the work credit system, the abundance of leisure, the elimination of money, the inability to accumulate wealth or possessions, and the economic relationship between Walden Two and the outside world. Is such a system realistic? Be sure to address the personal as well as the communal aspects of the system.
32. In B.F. Skinner's *Walden Two*, Frazier presents his community as one in which all are equal regardless of skills, age, or gender. To what extent does the reality match Frazier's portrayal of it? Do the snapshots of community life pictured in the novel show radical equality, or do they present a more traditional delegation of tasks?

33. Critics of B.F. Skinner's *Walden Two* have often pointed out that the model the author presents could never be applied on a large scale because, like a private school, the community is restricted to those who share its values - failures can always leave or be expelled. Behaviorists respond by saying that those subjected to proper conditioning simply will not fail. Evaluate this dispute by using details from the novel along with biblical teachings concerning human nature.
34. Through much of B.F. Skinner's *Walden Two*, Frazier, the founder of the community, seems oddly detached from it. To what extent is he really an "outsider," failing in both his actions and his attitudes to be the kind of person the community is intended to produce? What conclusions would you draw from this observation?
35. Encounters with a flock of sheep bookend the visit of the main characters to the community in B.F. Skinner's *Walden Two*. What is the significance of these two encounters? What are they intended to teach the visitors and the reader? How are the two different, and why is this difference important?
36. Discuss the significance of the final chapter of B.F. Skinner's *Walden Two*. Why does the author step outside the context of the narrative to give the reader insight into book's publication? What does this tell you about Frazier, Burris, their relationship, and *Walden Two* in general?
37. In B.F. Skinner's *Walden Two*, the author argues that everything in his fictitious community, and in reality everything in human society, should be open to change based on scientific experimentation. What evidence does the novel give that this idea is actually practiced in the community? Is such an approach realistic? What would its consequences be if it were applied on a large scale?
38. In B.F. Skinner's *Walden Two*, the author, through Frazier, puts tremendous emphasis on the "science of behavior." One of Skinner's leading critics, Noam Chomsky, argued that no science of behavior exists, nor can it indeed do so, since the scientific method cannot effectively or morally be applied to human beings. To what extent do you agree with Chomsky's criticisms? Use episodes and quotations from the novel to support your assessment.
39. Dozens of communities were founded in the sixties and seventies based on the model presented in B.F. Skinner's *Walden Two*. Most quickly failed, largely because, according to one critic, almost all the members wanted to be "gentle guides" while demonstrating "a strong resistance to being guided." What does this experience tell you about the weaknesses of Skinner's behaviorist utopia, particularly with regard to its understanding of human nature? Be sure to use quotations from the novel in your assessment.
40. One critic argued that the naturalism at the heart of B.F. Skinner's *Walden Two* was nothing more than the logical consequence of the philosophy of the Enlightenment. To what extent is this true? Should this be seen as a commendation or a criticism?

41. Compare the discussion of education in B.F. Skinner's *Walden Two* with A.S. Neill's description of his radical educational experiment in *Summerhill*. What common principles underlie the similarities between the two works? Do the two have any notable differences? If so, what are they and how might they be explained?
42. One of the central tenets of B.F. Skinner's *Walden Two* is the use of positive reinforcement to produce desired behavior and the total rejection of negative reinforcement - punishment. Why is such a concept unrealistic? What would be its consequences in child-rearing, education, and society in general? Cite both specifics from the novel and passages from Scripture in your analysis.
43. The original title of B.F. Skinner's *Walden Two* was *The Sun is But a Morning Star*, taken from the last sentence of Henry David Thoreau's *Walden*. Skinner clearly felt a kinship with Thoreau, but many critics have argued that the visions of the two men were vastly different. Compare and contrast the visions of the two authors with regard to human nature, individual well-being, and the good of society. Be sure to use quotations from both works in your analysis.
44. Critic Edward G. Rozycki, in his analysis of B.F. Skinner's *Walden Two*, said, "Data' for Skinner are not merely what present themselves to the experimenter, but that subset of the presented that fits into the experimenter's preconceived theory. . . . It is this option to choose what counts as data . . . [that] allow[s] him to know better about people's motives than they, themselves; and that will enable Skinnerian behavioral managers in any kind of institution to ignore data when data inconveniences their search for order." What evidence can you provide from the novel to support Rozycki's assertion? To what extent is such an approach visible in contemporary applications of Behaviorism, and why does this make them dangerous?
45. Compare and contrast the utopian visions portrayed in B.F. Skinner's *Walden Two* and Plato's *Republic*. To what extent are Skinner's Planners similar to Plato's Philosopher-Kings? What other aspects of the two societies are comparable? On the other hand, how do the philosophical underpinnings of the two works produce major differences in their visions for an ideal society?
46. Evaluate the Code of Behavior found in B.F. Skinner's *Walden Two*. While the author assumes easy universal acceptance of the Code, why do the specifics of the behavior required suggest that he is perhaps a bit too optimistic?
47. In both Thomas More's *Utopia* and B.F. Skinner's *Walden Two*, the work day is a short one - six hours in the former and four hours in the latter. Compare and contrast the ways the authors justify such a schedule. Are their explanations credible? Could such a program of labor sustain a large community, or even a small one? Why or why not?

48. Compare and contrast the views of biological family ties in Thomas More's *Utopia* and B.F. Skinner's *Walden Two*. What are the implications of the ways in which both authors take family ties somewhat lightly? From a biblical perspective, what is wrong with these pictures? What would be the likely consequences if they were actually implemented?

49. Compare and contrast the society described in Thomas More's *Utopia* to that found in B.F. Skinner's *Walden Two*. What aspects of society do both men criticize? What solutions do they propose? Whose arguments do you find more compelling? Why?