


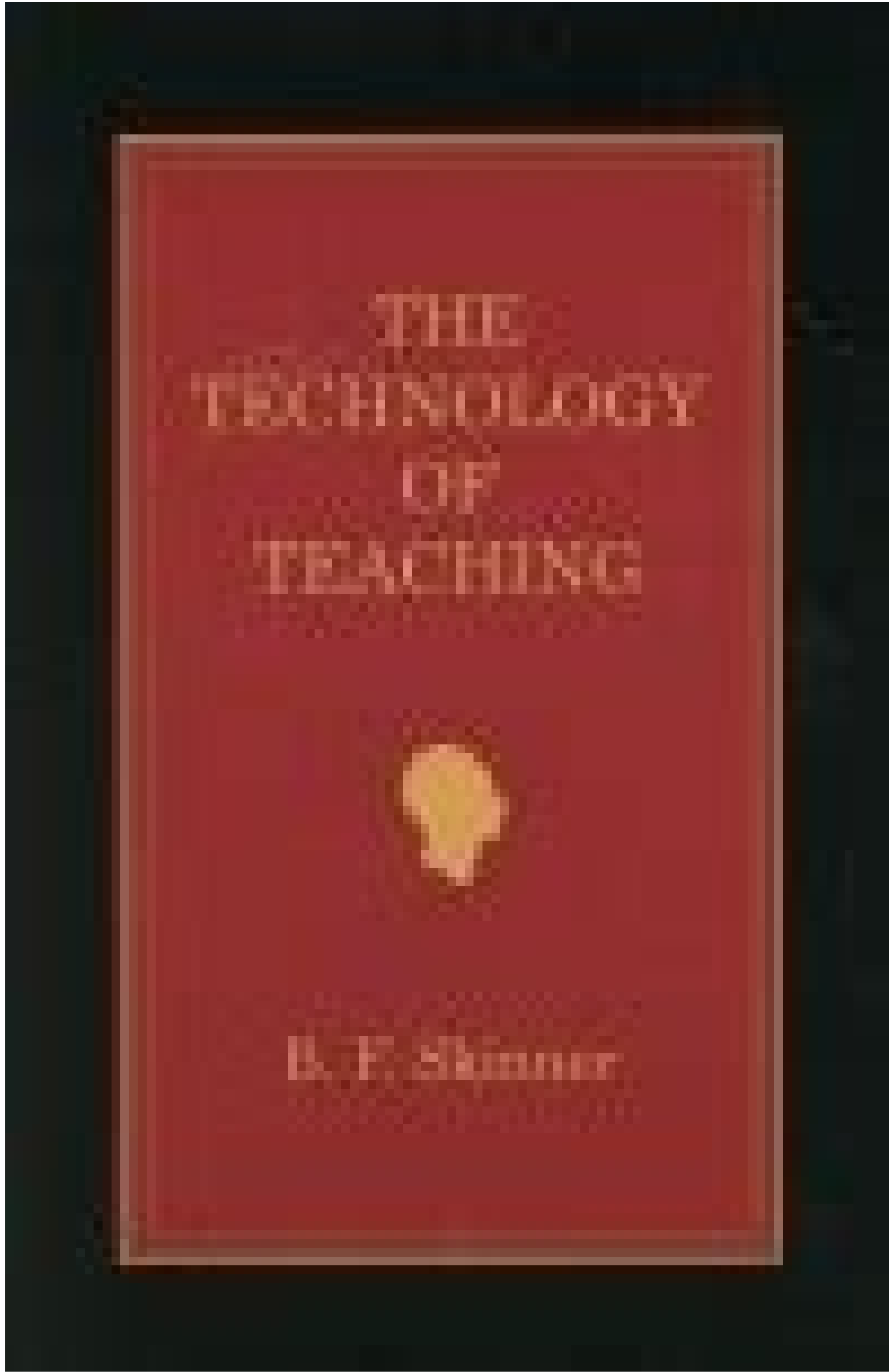
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B. F. Skinner's Utopian Vision:
Behind and Beyond *Walden Two*

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Washburn University
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This paper addresses B. F. Skinner's utopian vision for enhancing social justice and human well-being in his 1948 novel, *Walden Two*. In the first part, we situate the book in its historical, intellectual, and social context of the utopian genre, address critiques of the book's premises and practices, and discuss the fate of intentional communities patterned on the book. The central point here is that Skinner's utopian vision was not any of *Walden Two*'s practices, except one: the use of empirical methods to search for and discover practices that worked. In the second part, we describe practices in Skinner's book that advance social justice and human well-being under the themes of health, wealth, and wisdom, and then show how the subsequent literature in applied behavior analysis supports Skinner's prescience. Applied behavior analysis is a measure of the success of Skinner's utopian vision: to experiment.
Key words: *Walden Two*, B. F. Skinner, naturalism, utopian vision, social justice, human well-being, applied behavior analysis

In the summer of 1945, B. F. Skinner wrote *The Sun Is But a Morning Star*, a utopian novel he published in 1948 as *Walden Two* (Skinner, 1948). An impetus for the book arose over the course of a dinner conversation in the spring of 1945 with a friend whose son-in-law was stationed in the South Pacific as World War II was coming to an end. Skinner mused about what young people would do when the war was over: "What a shame," he said, "that they would abandon their crusading spirit and come back only to fall into the old lockstep American life—getting a job, marrying, renting an

apartment, making a down payment on a car, having a child or two" (Skinner, 1979, p. 292). When asked what they should do instead, he answered, "They should experiment; they should explore new ways of living, as people had done in the communities of the nineteenth century" (p. 292).

Skinner's interest in utopian thought was not new. As a youth, he read about the Shakers and other early 20th century communal societies. At Hamilton College in Clinton, New York, he noted the nearby site of the Oneida community. And, shortly before his dinner conversation, he had read Alice Tyler's (1944) *Freedom's Ferment*, which he described as a history of perfectionist movements.

Although most of these movements had failed, they had done so, he thought, for irrelevant reasons. He was more hopeful: "young people today might have better luck. They could build a culture that would come closer to satisfying human needs than the American way of life" (Skinner, 1979, p. 292). Skinner was also motivated by dissatisfactions in his personal life: "I had seen my wife

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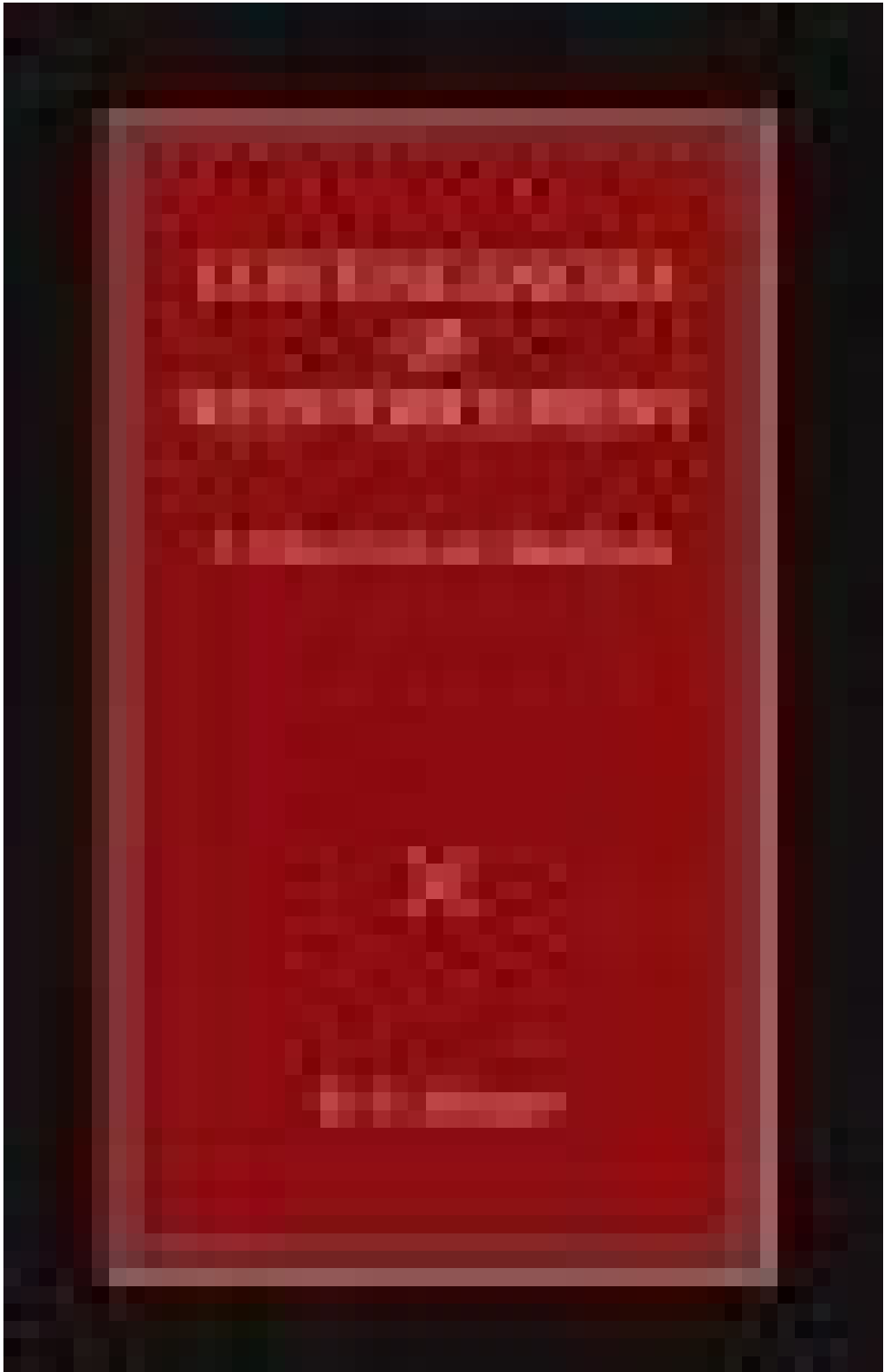
B.F. Skinner

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Including “Walden Two Revisited,”
a preface by B. F. Skinner on
the relevance of his novel 28
years after publication.



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Título del original: *Walden Two*
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All rights reserved; no part of this book may be reproduced in any form without permission in writing from the publisher, except by a reviewer who wishes to offer some explanations. Our second, broader, purpose is to go beyond Walden Two. 1955-1956;25:47-65. Effects of cooperative learning groups during social studies for students with autism and fourth-grade peers. The Behavior Analyst Today. Skinner: A behavior analyst in educational psychology. 1991;24:677-686. The psychiatric nurse as a behavioral engineer. New York: Norton; 1983. In: Ramp E, Semb G, editors. [PMC free article] [PubMed] [Google Scholar]Morris E.K. B. Skinner was also motivated by dissatisfactions in his personal life: "I had seen my wife and her friends struggling to save themselves from domesticity, wincing as they printed 'housewife' in those blanks asking for occupation. We consider Los Horcones a Walden Two community because we do this to shape a humanistic society based on cooperation, mutual help, nonviolence, and ecological sustainability. 361-384. In founding a science and establishing a system, he articulated a thoroughgoing naturalism that extended to every aspect of humanity, from mind to freedom and dignity: radical behaviorism (Skinner, 1945, 1955-1956).Walden Two was Skinner's first extension of his science, system, and philosophy to issues of social justice and human well-being. 1977;87:319-338. 1992;25:885-892. An impetus for the book arose over the course of a dinner conversation in the spring of 1945 with a friend whose son-in-law was stationed in the South Pacific as World War II was coming to an end. [PMC free article] [PubMed] [Google Scholar]Kinkade K. (3rd ed., pp. 283-291). 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Of course, some of Walden Two's practices (e.g., efficiency) were those Skinner valued as a scientist and social progressive, but so too did the American culture in that era (Rutherford, 2003). The field of behavioral community psychology today focuses on the prevention and alleviation of problems at the community level by involving community members in the selection of goals and in the design, implementation, and evaluation of treatment strategies (see the 1991 special issue on behavioral community intervention in JABA, pp. 617-693). Concord, MA: Cambridge Center for Behavioral Studies; 1997. Reducing the illegal sales of cigarettes to minors: Analysis of alternative

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His dinner companion insisted that he write down his ideas, but he had a pressing deadline for a paper ("The Operational Analysis of Psychological Terms," 1945) and put the matter aside. Its premises are criticized for dismissing purpose, mind, and freedom, without which social justice putatively has no foundation. J. The community, however, engages in practices more far-reaching than educating its individual members. [PMC free article] [PubMed] [Google Scholar]Emmekamp P.M.G. Anxiety and fear. In his view, human purpose was not a matter of a priori intelligent design, but a quality of behavior in context selected for by its consequences. Mind was not a place or a thing of our own making, but actions and reactions, private and public, acquired in social context. 126-134. In particular, we situate it in the utopian genre rather than behavior analysis; review critiques of its premises and practices, some of them misunderstandings, and describe the fate of the intentional communities that were (and are) based on the book, and we offer some explanations. Our second, broader, purpose is to go beyond Walden Two. 1955-1956;25:47-65. Effects of cooperative learning groups during social studies for students with autism and fourth-grade peers. The Behavior Analyst Today. Skinner: A behavior analyst in educational psychology. 1991;24:677-686. The psychiatric nurse as a behavioral engineer. New York: Norton; 1983. In: Ramp E, Semb G, editors. [PMC free article] [PubMed] [Google Scholar]Morris E.K. B. Skinner was also motivated by dissatisfactions in his personal life: "I had seen my wife and her friends struggling to save themselves from domesticity, wincing as they printed 'housewife' in those blanks asking for occupation. 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