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Grand Valley State College. Thomas Jefferson College

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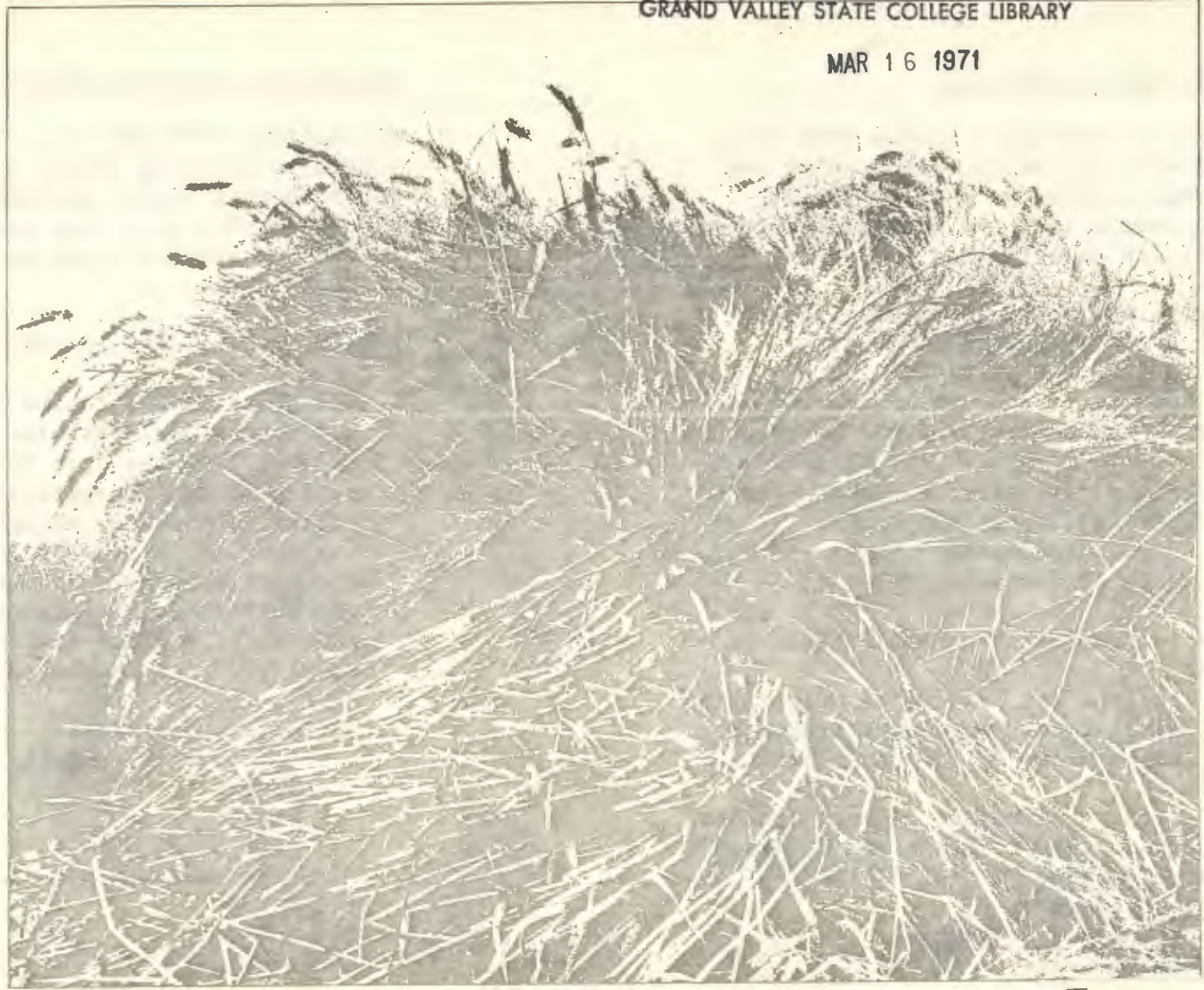
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MAR 16 1971

THOMAS JEFFERSON
COLLEGE OF
GENERAL STUDIES

Remarks: this is dedicated... oh yeah this is dedicated



March

Adrienne Oswald
Paul Duchin

James Dunn
to the ones we love -
Karen Lumsden

Gregory Jaynes

Just printed
and a special little point For Arrow



March 15, 1971

I.

TWO PROBLEMS, alias CCTCP III

In the attempt to provide a course that will support enjoyable and productive reading and discussing experiences, as well as permit further experimentation, the following changes for CCTCP III are anticipated:

- 1) A change in the schedule of meetings -
 from 9 A.M. M T W Th LHH 161
 to 9 A.M. M T Th F LHH 161
- 2) A change in the content and the approach to it -
 from rdg x discussing 10 books - each on a different subject
 to rdg x discussing 8 books - four on each of two subjects.
- 3) A change in "course responsibilities" or "contract"
 from content and evaluation orientation
 to student and learning orientation
 and to be drawn up by the student.

ON BEING A "Teacher/Learner or Learner/Teacher":
 (or Learning How to Learn and Un-Learn)

Ashton-Warner, Teacher.

Kohl, The Open Classroom.

Leonard, Education and Ecstasy.

Rogers, Freedom to Learn.

ON BEING AN "Interpersonal Person":

(or Escaping "Interpersonal Insanity")

Argyle, The Psychology of Interpersonal Relationships.

Berne, Games People Play.

Laing, Knots.

Putneys, The Adjusted American.

II.

Admissions Committee Minutes, February 25, 1971

Correction of Minute # 1., item X of the Ernest Scheidler Bullfrog (March 1, 1971), which has got to be the cutest misinterpretation of original minutes that's ever been made. "Eardley: Discussed ACT and SAT tests and the test scores of GVSC students,"

PRESENT: Dan, John, Chuck, Kathi, Earl, Angie

1. The question was raised as to whether or not applicants could examine their application folders. In the past there has been no stated policy about TJC applicants examining the TJC related documents, though the materials from the GVSC Admissions Office are kept confidential. Mr. Eardley suggested that in order to retain the confidence of persons who write letters of reference, confidentiality of the files is required. The committee agreed.

2. Admissions decisions:

	<u>Admit</u>	<u>N.A.</u>	<u>Schedule Interview</u>
Spring '71	9	7	2
Summer '71	3	0	0
Fall '71	4	1	0

III.

THE GRAND RAPIDS PRESS will go on sale in the Bookstore beginning March 1.

Papers will be delivered each day in the early afternoon. Bookstore closes at 4:30 p.m.

Faculty Members-Please inform your students if the G.R. Press is required reading for your classes.

- IV. Text of a letter sent to entering students. Spaces they do not fill go to already-enrolled TJC people.

AN INVITATION TO JOIN "SPRING SEMINAR"

--Cam Wilson,
TJC Tutor

I feel, right off, that this letter-notice "hello" is at best a clumsy way to tell you about "Spring Seminar". At worst, because it's a form letter it actively betrays the spirit I hope will characterize Spring Seminar, namely that it is a person-centered community and individual undertaking which takes its cues from the needs and hopes of each person in it as we are rather than from some idea of what "ought" to be "covered", what is expected, etc.

This is an invitation to you to join me (Cam), my wife (Jo) and 21 other TJC students in a self-generated curriculum, 15-credit (full load) seminar. What we do, grapple with, and discover will evolve out of our daily living actualities. It's an experience in the use of freedom, in breaking out of old course and study patterns, in discovering and pursuing our own interests. I anticipate that we'll do a fluctuating mix of individual and group pursuits. Beyond that, because we are not together nor even identified yet, I cannot say.

The formal structure of the seminar is that we have a room assigned to us for 2-hours everyday. In addition, I hope we can start the quarter with a weekend ADVANCE (retreat) either at our farm place or at a nearby camp.

Please let me know whether or not you want to join Spring Seminar for your first quarter in TJC. Let me know as soon as you decide or by 25 March 71. If you have questions about it that you'd like cleared up before you decide, drop me a line.

I do my thing,
And you do your thing,
I am not in this world
to live up to your expectations,
And you are not in this world
to live up to mine.
You are you
And I am I.
And if by chance we find each other,
it's beautiful.
If not, it can't be helped.*

*Fritz Perls

- V.

CURRICULUM COMMITTEE, March 1, 1971

PRESENT: Wilson, Kaufman, Cox, Sorenson, Reed, Klein, Ritsema, Giddis, and various droppersin.

In view of the changes in the TJC program, distribution requirements for the BPhil degree are redefined as follows:

Each student must distribute at least 120 of his credits in 4 to 7 clearly defined areas along a single base; each must contain at least 15 credits and no more than 40 credits. The 0 to 60 undistributed credits should not be able to be distributed.

Some examples of bases:

- Personal centered areas (Kaufman's BFP)
- Disciplinary subject matter (& interdisciplinary)
- Modes of learning

Subject Realms: arts, humanities, science,
 technology, interdisciplinary, etc.
 Faculty
 Cultural
 Person: I, we, you, they
 Tenses: past, past perfect, past progressive,
 present, present progressive, future, etc.
 Modals
 Creativity, problem solving, valuing, judging,
 life-style
 Try Your Own

VI.

For: Radicals, Fanatics and J.C. Superstar
 (only?)... From: Philip E. Slater, Pursuit
 of Loneliness Chapter One, "I Only Work Here."
 Page 17.

"A corollary of this latent desire for social
 confrontation is the desire for an incorruptible
 man - a man who cannot be bribed, who does
 not have his price. Once again this desire is
 a recessive trait, relegated largely to the
 realm of folk drama and movie script, but it
 exists nonetheless, as a silent rebellion
 against the oppressive democratic harmony of
 a universal monetary criterion.

In the hard reality of everyday life, however,
 the incorruptible man is at best an inconvenience,
 an obstacle to the smooth functioning of a vast
 institutional machinery. Management leaders,
 for example, tend to prefer corrupt leaders -
 "people you can do business with" - to those
 who might introduce questions and attitudes
 lying outside the rules of a monetary game.

The man who cannot be bought tends to be mis-
 trusted as a fanatic, and the fact that in
 corruptible men are so often called communists
 may be understood in the same light. As in
 the case of the mass media, however, this mechanism
 has become overloaded, so that having been jailed
 and/or called a communist or traitor is now regarded
 by young adults as a medal attesting to one's social
 concern."

VII.

Admission Committee Minutes, March 2, 1971

PRESENT: Dan, John, Angie, Chuck

Nineteen applications were reviewed and the fol-
 lowing actions taken:

Spring Applications

- 5 Admit
- 2 Table
- 1 Request expanded personal essay

Summer Applications

- 2 Admit

Fall Applications

- 2 Admit
- 3 Schedule interview
- 1 Request expanded personal essay
- 1 Table until reply to "interview by mail" letter
- 2 N.A.

VIII. Admission Committee Minutes, March 5, 1971

2:30 PM, Rm 101

PRESENT: Dan, John Cathy, Tiny, Earl, Chuck

Fifteen applications were acted upon as follows:

Spring 1971 -- 2 Admit, 1 schedule interview

Fall 1971 -- 7 Admit, 4 N.A., 1 schedule
interview

Next meeting: March 11 or 12 -- announcements
will be distributed.

IX.

For: Interested faculty and students of GVSC - TJC -
CAS - WJC

Here are other "forms of experimentation" in under-
graduate and graduate education.

-- Hugh E. Haggard

Antioch College, Yellow Springs, Ohio 45387

Dr. James P. Dixon, President

Dr. Howard Greenlee, Dean of Faculty

Bard College, Annandale-on-Hudson, N.Y. 12504

Dr. Reamer Kline, President

Dr. Carl Selinger, Dean

Chicago State College, 6800 S. Stewart, Chicago,
Ill. 60621

Dr. Milton Byrd, President

Dr. Thomas Creswell, Dean of Instruction

Friends World College, Mitchell Gardens, Westbury,
N.Y. 11590

Dr. Sidney Harman, President

Dr. Morris Mitchell, Provost

Mrs. Ruth Mary Hill, Academic Vice President

Goddard College, Plainfield, Vermont 05667

Dr. Gerald Witherspoon, President

Mr. Wilfrid Hamlin, Dean

Hofstra University, Hempstead, New York 11550

Dr. William McEwen, Provost

Dr. David Christman, Acting Dean, New College

Justin Morill College, Michigan State Univer.

Dr. Milton B. Powell

Loretto Heights College, 3001 S. Federal Blvd.,
Denver, Colo. 80236

Sr. Patricia Jean Manion, President

School of Education, Univer. of Mass., Amherst
Mass. 01002

Dr. Dwight Allen, Dean

Dr. Peter Wagschal

Mankato State, Mankato, Minnesota

Carl Lofy

Monteith College, Wayne State University, Detroit,
Michigan 48202

Dr. Woodburn O. Ross, Dean

Dr. Max Coral

New College at Sarasota, Sarasota, Florida 33578

Dr. John Elmendorf, President

Dr. John Barcroft, Dean of Faculty

Northeastern Illinois State College, Bryn Mawr at
St. Louis Ave., Chicago, Ill.

Dr. Jerome M. Sachs, President

Dr. William Lienemann, Asst. to the President

Univer. of Mass., Project Ten, Amherst, Mass.

Charles Adams

Univer. of Nebraska, Centennial Ed. Program,
Lincoln, Nebraska

Nancy Ryan

Univer. of North Dakota, New School for Behavioral Studies, Grand Forks, North Dakota 58201
Dr. Vito Perrone, Dean

Univer. of the Pacific, Stockton, Calif. 95204
Dr. Berndt L. Kolker, Provost, Raymond College
Dr. Otis Shao, Dean of the Graduate School

Univer. of Minnesota, Minneapolis, Minnesota 55455
Dr. Malcolm Moos, President
Dr. James Werntz, Director, Center for Curriculum Studies

Roger Williams College, Bristol, Rhode Island 02809
Dr. Ralph Gauvey, President
Dr. Robert Long, Dean

Staten Island Community College, CUNY, 715 Ocean Terrace, Staten Island, New York 10301
Dr. William Birenbaum, President

Stephens College, Columbia, Missouri 65201
Dr. Seymour Smith, President
Dr. James Rice, Dean

Univer. of Wisconsin-Green Bay, Green Bay, Wisc. 54301
Dr. Edward W. Weidner, Chancellor
Dr. Bela Baker, Coordinator, Academic Planning & Evaluation

Westminster College, Fulton, Missouri 65251
Dr. Robert L. D. Davidson, President
Dr. Gale Fuller, Dean

Society for Religion in Higher Education, New Haven, Connecticut
Dr. Harry E. Smith

National Council of Churches, Dept. of Higher Ed., 475 Riverside Dr., New York, N. Y. 10027
Dr. Richard E. Sherrell

Grand Valley State College, Allendale, Michigan 49401
Dr. T. Dan Gilmore, Dean Thomas Jefferson College
Hugh E. Haggard

Blake College, 200 N. Jefferson St., Eugene Oregon 97402

Experiment College, University of Michigan, Ann Arbor 48103

Evergreen State College, Olympia, Washington 98501

Fairhaven College, West Washington State College, Bellingham, Washington 98225

Johnston College, University of Redlands, Redlands, Calif. 92373

X.

* * * * *
* DEAR TJC STUDENT: *
* * * * *

Registration for the Spring term, 1971, will be March 31 from 9:00 - 1:00 in rooms 102 and 103 Lake Huron Hall. This will be the only time that TJC students will register.

Tuition payments will be made at the accounting office between 9:30 and 2:30 for all TJC students on March 31. Accounting requests that payment be made by either check or money order for the exact amount. Late fees begin for TJC students April 1st: \$20.00, on April 2nd: the amount is \$25.00, and on April 5: \$30.00.

The TUITION AND FEE SCHEDULE IS -----

	<u>Michigan Resident</u>	<u>Out-of-State Resident</u>
1-6 credits	\$ 73.00	\$183.00
7-11 credits	\$113.00	\$293.00
12-17 credits	\$143.00	\$363.00

Each credit hour over ten is \$10.00 for Michigan residents and \$25.00 for out-of-state residents.

Students who are on the financial holds list must present evidence that they have taken care of the situation before they will be allowed to register.

Some reminders and notes.

TJC faculty will be available for scheduling on March 29 and 30. You may, of course, if you wish to, work out the program schedule ahead of time, but you will have to pick up your packet of registration cards on March 29, 30, or 31 before registration and have them filled out.

If you are within three terms of graduation, it is a good idea to work with your tutor carefully this time to make sure that things are pointing toward your being able to graduate when you expect to.

The deadline for Contract Studies that go through the Academic Affairs Committee (Senior Projects, Independent Projects, and Special Studies having either non-TJC supervisor or a supervisor who is the same person as the tutor), is March 15; deadline for Special Studies that go directly to the Records and Research Committee is March 29.

Offerings that begin after the beginning of the term, i.e., modules, must all be registered for at the beginning of the term; no classes can be added after the 10th day of class.

Students who are scheduled to receive financial aid will be able to use this aid to pay tuition. This means that the Financial Aids Office will authorize tuition payments to those receiving Michigan Competitive Scholarships, Grand Valley

Scholarships and Grants, Educational Opportunity Grants, and National Defense Loans. Students receiving financial aids pick up their financial aid cards from the Financial Aids Office prior to going to Accounting.

1. Payments for the above aid will be authorized for a maximum of \$140.00 or the normal regular tuition rate (or a maximum of \$360.00 will be authorized for out-of-state student). It will not include the \$3.00 Activity Fee, nor will it include payment for credit hours in excess of 17. This means that all students receiving financial aid must be prepared to pay the \$3.00 Activity Fee and the \$10.00 per credit hour taken in excess of 17 (or \$25.00 per credit hour for out-of-state student).
2. Students receiving financial aid in excess of \$140.00 will be able to pick up their remaining financial aid in the form of a check beginning March 30 in the Accounting Office.
3. Students receiving assistance from Vocational Rehabilitation, War Orphans, Social Services, Public Act 815, must also report to the Accounting Office.

JLK

XI.

February 20, 1971

To all Faculty, Administration, Staff, and Students:

As of the date above, the William Baum Fund has been closed. We thank you for your kind and generous contributions and are very happy to report that the project has been a fine success. It is a pleasure to share in this "good feeling", and we know that aid given freely and with cheer, is really appreciated and certainly is not expressed as often in our times as we all wish that it could be. We thank you once again and wish you well!

Sincerely,

Robert Fisher

Robert Fisher - Student

Daniel Kovats

Daniel Kovats - Faculty

P.S. Due to confusion at the bank, we are still unaware of the names of two donors - one, a contributor of \$20.00. Please contact Professor Kovats soon if you wish a receipt. Thank you.

XII.

CONTACT

If I could tell if You could tell
Who I am, you are
What would I then, What would you
but sedge but sedge and
dust and dust Become the colors
Colors Equal dawn and merge
As One As One.
Alone.
Alone.
This Universe, That . . .
And you and I
Will never be
As you As I

In it

For me For me
For you.

Read you as I where I is lodged
And Know
The story you would tell
If I's could speak could speak.
I know.

-- Cam

XIII.

Is the Representative Council Representative?

1. 95.5% of the 88 ballots cast contain at least one winner.
2. 77.4% of all ballots cast contain two or more winners.
3. There are no grounds for saying either
 - a) that these results would be sustained if all potential voters had voted - in terms of percents or actual winners, or
 - b) that these results would not hold if more people had voted.

-- Cam

XIV.

JOB AVAILABLE IN TJC OFFICE FOR SPRING TERM 1971

Would like to have student on Work Study who can type. See Mary in TJC office 165-Huron.

XV. Faculty Committee Minutes, March 3, 1971

PRESENT

Dan Andersen, E. Bode, S. Brown, G. Davis, B. Giddis, T.D. Gilmore, H. Haggard, E. Heuer, J. Lee Kaufman, D. Klein, W.Z. Iron, Mary Te Pastte, Cam Wilson and several TJC students.

14.01 Minutes of the previous meeting, February 17, 1971,
were approved as written.

14.02 Announcements

E. Bodie - There is a need to meet and talk with faculty and staff in a more informal fashion on teaching at TJC. It was suggested that a regular lunch time be scheduled for talking about teaching in TJC on Mondays from 12:30 to 1:30 in the Generation Gap Room at the College Inn. This was agreeable. In addition TDG suggested that possibly we could suspend classes 1 day during each quarter and schedule a workshop on teaching. This will be considered for the future.

D.A. - Dr. Clark Moustakos of Merrill-Palmer Institute and his daughter, Kerry, will be visiting TJC on Thursday, March 4, around 10 or 11 a.m.

E.H. - At the first meeting of the TM Representative Committee, Bob Giddis was elected as their representative to the Faculty Meeting and Stephen Brown as their representative to the Faculty Personnel Committee of the Whole. Bob will have a vote on the Faculty Personnel Meeting.

C.W.-Environmental Studies Institute Task Force met Tuesday, March 2. There seems to be some disagreement about courses being taught and where they would be taught. C.W. suggested that as far as TJC was concerned, Environmental Studies courses would be offered at TJC from the TJC approach. He also asked that no prerequisite be required for TJC students taking courses at the E.S.I. The E.S.I. is debating how scientific materials should be allotted and used by all concerned. TDG said that President Lubbers is going to release a definitive statement on the use of college materials.

TDG -1. Bob Schechtman has accepted the position offered in Music.
2. Ron Efron (Sociology) will be here on Thursday and Friday, March 4 and 5.
3. Michael Birtwistle (Theatre) will be here Monday and Tuesday, March 8 and 9,

Both Efron and Birtwistle have very impressive vita.

4. On Tuesday, March 8, the Finance Committee will decide how to distribute funds for next summer for workshops, etc.
5. He wished to compliment the TM Representative Committee on how well they were functioning. Bob Giddis did a terrific job on the last Bullfrog and is planning to do the next one. The TM Rep. Com. have planned a party for the TM on Friday, Mar. 5, in the Common Room. All are invited.

MT - 1. Candidates Ron Efron and Michael Birtwistles' itineraries will be posted upstairs in the CommonRoom as well as in the TJC offices. If some of the faculty would like to talk with both or either of them, she will schedule it on their itineraries.

2. Get-together for Ron Efron will be held at Don Klein's house on Thursday, March 4, 8 p.m.

3. Get-together for Michael Birtwistle will be held in Cam Wilson's house on Tuesday, March 9, at 8 p.m.

4. Deadline for submitting material for next Bullfrog is Tuesday, March 9. This

This concluded the business of the regular Faculty Meeting and following are the minutes of the Faculty Personnel Committee.

14:03 - Staffing (Note: several of TDG's announcements above pertain to this section)

1. It was voted that John Williams (History) be offered a position on the TJC Faculty.

2. TDG reported that it was difficult to find someone to fill the position in Art at TJC, especially since TJC cannot furnish many materials. He has an application from an instructor in "Dance" and thought it sounded quite good.

/ NOTE: John Williams had just accepted another offer for a teaching position ___/.

Father Jude Weisenbeck (Philosophy) candidate for a position on the TJC faculty, will be here on Thursday and Friday, March 11 and March 12.

Following is the order of priority in the various disciplines as voted by Faculty, Students and Dean.

<u>Faculty</u>	<u>Students</u>	<u>Dean</u>
10. History or Phil.	Anthropology	Socio-Anthro.
11. Art or Theatre	Philosophy	Theatre
12. Sociology or Anthropology	Theater	Dance
13. Psychology	Art	Philosophy
	Psych.	
	History	
	Sociology	

It was decided to pursue further the present applicants in Sociology, Philosophy, Theater and the Dance.

14.04 Salary Increments

1. The meeting voted to have TDG recalculate salary increments adding an additional \$100 to the base for MA and Ph.D. staff, and maintaining the annual increment and 4% cost of living.

2. The meeting voted to accept item 4 on Heuer's Salary Increment Sheet, i.e., to have 1-10 point merit ratings made for the various faculty for salary increments. These will be calculated as follows:

Each voting member of the Personnel Committee would be entitled to award merit points, except the student member from the TM Representative Committee. The salary increment sheets would be used to do this.

A mean average would be found for the whole Personnel Committee.

A mean average would be found using the Dean's ratings, the TM Representative Committee's ratings and the Faculty Meeting Personnel Committee's ratings, all equally weighted.

- 3. A small task force was appointed to formulate a document to be considered by the Personnel Committee as a new policy for promotion, tenure, and salary. Members appointed are: Lee Kaufman, Cam Wilson and T. Dan Gilmore.

14.05 The Faculty Personnel Committee has decided to publish in the B.F.P. only the positive actions it takes, not the verbatim record of debate.

14.06 Other Business

On Bud Haggard's request he was reappointed as a member of the Finance Committee.

14.07 Adjournment

The meeting adjourned at 5:30 p.m.

"thank you for the party" (sly)

thank you:

louie brown, a.v. man of the hour, who with his incredibly wierd taste in music, kept on trickin all night long.

bernie meana, punch-maker, who also deserves much credit for securing ice, punch-bowl, etc., from nowhere.

karle murdock, with her electric decorations and never-ending energy in arranging the whole place beautifully.

mike van bracht, tireless projectionist who ran flicks all night long and only got 2 cups of punch in return.

glen jones, purveyor of delecacies.

david mars, concerned person, decorator, and whirling dervish.

David Schuchman, truly a good host, kept things running smoothly and does a great limbo. jack frost, decorator with long arms. john rosochacki, unfortunately faulty equipment aborted his lightshow but we enjoyed as much as could be presented. LIGHTS: mary t, cam, l. kathy honore. nub yankee, who used her old age to make the party happy. (deegans limbo deserves honorable mentions....) &! LST BT NT LST...THANK YOU FOR COMING ALL YOU CRAZY PEOPLE.

la la la.

1) FOR SALE 1964 IMPALA GOOD CONDITTON \$500 CALL JIM -
245-3822

2) BE A ROCK'N' ROLL STAR - FAST

DRUMS

"4 - PIECE SET" - SNARE, TOM, FLOOR TOM, AND BASS.
SLINGERLAND (BRAND NAME) WITH LUDWIG CHROME SNARE ALSO
LUDWIG SPEED-KING BASS PEDAL. AVEDIS ZILDJIAN CYMBALS
ON STANDS - 16" - 20" & TWO 14" HI-HAT (SET COMES COMPLETE
WITH COW BELL - CALL:

BOB SWAIN - 895-6544
OR PUT A NOTE IN TJC MAILBOX

3) NEED A RIDE TO CHICAGO FRIDAY, MARCH 19. HAVE TO BE
THERE BY 3:00. WILL HELP PAY FOR GASS. CALL:

CHERIE 895-4216

4) SPRING BREAK IN A FOREIGN COUNTRY. HOW WOULD YOU LIKE TO
GO TO EXOTIC, OTTAWA, KITCHENER, MONTREAL CANADA?
SPRING BREAK 4 ? FRIENDLY, GAS-PAYING PEOPLE NEED DRIVER +
CAR. CALL:

895-6642 or 454-8917

5) NEEDED: A ROOMIE (ONE OR TWO) 5 ROOM APARTMENT \$80 A
MONTH (FULL RENT) 816 ADAMS S.E., GRAND RAPIDS. CALL:

JACKIE 455-3533

6) A SANSUI AU777 AMPLIFIER & DUAL 1209 TURNTABLE HAVE BEEN
RIPPED OFF FROM THE 64TH STREET FARM. IF YOU HAVE SEEN
SOMEONE WITH A SHINEY NEW STEREO WHICH FITS THE DESCRIPTION,
PLEASE CALL:

BOB 895-6544

7) I'M GOING TO CALIFORNIA OVER SPRING BREAK. ANYONE THAT IS
DRIVING OUT WEST AND COULD USE SOME COMPANY, GAS MONEY,
PLEASE CONTACT ME. I COULD USE A RIDE.

DAVID - 458-8049



Drawings by David Johnson

Gee Toto, I don't think we are in Kansas anymore.

FOUR ALTERNATIVE COLLEGES

By Judson Jerome

As an educator, a poet, husband, lover, father, citizen, as a man in mid-life no less desperate than blacks and youth and women for self-realization, I find myself lying on the gleaming table of the seventies like a fish whose gills are pumping insubstantial air. I write about colleges because I have been observing them closely, but the issues can as easily be seen in politics or churches, theater, law, the family, industry or commerce, drugs or drink, styles or amusements, the class struggle or the mass media. A culture is dying. A culture is gasping to be born.

When I remember myself a few years ago marking stacks of compositions with anal scrupulousness, training (I must have imagined) dozens of young people each year to write scholarly papers for Publications of the Modern Language Association, reading texts which bored me and inflicting them on others, handing out impressive bibliographies of books I could not force myself to read, trading mocking remarks at cocktail parties, embroiling myself with memoranda concerned with petty campus politics, vexed with my students, my colleagues and myself, I am confident I would rather open a lunch stand than resume a conventional role in academia.

This article is about a few of the dozens of mini-

institutions around the country which are making an effort to break the old molds entirely to create viable, alternative forms of post-secondary education. These institutions, Antioch, Columbia, Rochdale, Bensalem, and Friends World College, may look freaky from inside the academy, but they were designed and founded by people of basically conservative disposition. Many were, if I may extrapolate from my own experience, men who could not in conscience live with the options available for young people in our society today. They may have come, as I did, almost reluctantly to the conclusion that if there is going to be some kind of revolution in this country, we had better do what we can to make the damned thing work.

A better way of saying it is that many of us believe that revolution, in the usual sense of that word, will not work: a bloodbath would lead to defeat and unprecedented repression. The mode of change must be through the creation of alternative models, alternative networks which, if they are functional and attractive, will replace the old institution, perhaps even within their walls. We are like bees hiving in a hollow tree. We are like creatures trying to get reservations for ourselves and those we love on the Ark: In view of the weather, we are looking for big things likely to float.

The only thing you'll find out herē is what a fuck-up the world is Because we haven't provided any serious alternatives. We have left it wide-open for the kids to develop their own, way of doing things. All we've learned and all they've learned is how fucked up they are, and how utterly incapable they are of developing anything like an alternative They are just too turned off to do anything. They may abstract a lot of stuff, and they know what they don't want. They can make lists of that, boy. It's too easy. But when it comes to what they do want, they don't know.

Speaking was a former advertising and public relations man in his forties with cheek-length red hair and a full beard, a member of the Rochdale Council who serves as what they call a "resource person" (the term faculty is not used a Rochdale). He had a file of interview data with Rochdale residents (one cannot properly call them students) to support his generalization. Here they refer to the building as an eighteen story finger to the world, standing over the low huddle of downtown Toronto.

A friend described it as a six million dollar rip-off, because a government loan intended to supply student housing for the University of Toronto got parlayed into a separately chartered college -- with no curriculum, no degrees, nothing resembling a classroom and no enrolled student body. Over two hundred "members" of Rochdale have paid the \$25 annual fee, which gives them no discernable difference in rights from those of anyone else except the right to run for Council, the body of twelve who govern the college. Meanwhile some 850 people live in the building (classified by the city as a resident apartment), about sixty percent of whom are students at the University of Toronto or elsewhere. 850 freaks. It is an institutionalized Haight-Ashbury.

As the man said after his visit to Kansas City, "They've gone about as far as they can go." Indeed, there is a sign slapped up in black paint on one of the elevator corridors: GEE TOTO, I DON'T THINK WE ARE IN KANSAS ANYMORE. One of Rochdale's founding fathers told me, "We are either completely unrelated to what an edu-

cational insitutions, like in the commune thing, that we can't see the relationship."

Rochdale is definitive. It is a logical extension of much that is going on, in less extreme forms, in other colleges and universities. It stands as one indicator of where the search for alternatives might lead. Incorporated in Ontario in July, 1967, as a "charitable corporation" (meaning that it could operate tax-free and receive deductible donations), Rochdale was the invention of people trying to put together pieces of a vision of education derived from A. S. Neill and Summerhill, from Carl Rogers, Erich Fromm and many others, of complete self-determination, freedom to do one's thing, and a close integration of education and life. They had organized around a concept of student co-operative housing, so from the beginning the place was as much a part of the concept as what went there; strategies of education were inextricably involved with matters of real estate, economics and aberant life styles.

The doors opened in the fall of 1968, literally, the first two floors couldn't be closed, and there was a kind of agreement to leave doors unlocked throughout the building. A Council member describes the beginning:

The newspapers put out the story that there would be this co-educational living We had hundreds, thousands of kids come here . . . arriving by plane, driving cars, to get in on it We managed at one point to have 1,200 people in this building; at one time there were four or five hundred extra people sleeping in elevator lobbies, in broom closets, stairwells, in garbage rooms--all of a sudden the place full of long-haired freaks. Everybody thought they were home. This is it. We knew it would happen some day. We've come into our own at last And no one would hear of any restrictions. If there were 500 crashers sleeping in the halls, that's cool. Nobody's going to throw them out And the cops came in and said, "You're all smoking dope; we're going to get you bastards." So things began to change. The bikers came in, and they said, "Okay, you guys are outlaws, we can see that, and so are we. We're in here too.

would call the cops for any reason at all. The fuzz is the enemy, man The cops got all uptight, and they set a 24-hour watch on this building. Their cars were going round this fucking building all the time And they had narcs in the building, dressed like hippies, with wigs on, and you could spot them so easy it was pathetic But the bikers said you got to straighten all this out, you know, so they beat up a couple of the narcs, really bad; they fucking nearly killed one guy And the police got frightened to come in the building, you know, with all the love children going around grooving, everybody stoned out of their minds all the time, night and day, for about eight months. I got into it, too. You couldn't help it. Just stoned all the time, everybody doing hash and grass and acid, everybody into everything, everybody saying 'Hare Krishna'

Eventually a kind of working agreement was worked out with the police according to which Rochdale would kick out the speed freaks and heroin addicts and the cops wouldn't harass them about grass and acid. As one Rochdalian put it, their building was the only place in Canada where amphetamines were illegal and marijuana was more or less officially sanctioned.

There is a kind of co-educational monasticism at Rochdale. The red-draped picture windows look out across the sprawling grey city, and continually during our conversations there were scornful gestures to the world "out there." THE STRAIGHT TRIP IS AN ESCAPE FROM REALITY is scrawled on a wall, and Rochdaliens generally agree that "We're fucked up because we came from out there. At least in here you have a chance to begin getting your head straight."

One girl in her twenties said she thought Rochdale was making progress because it was getting beyond the "seminar thing." There are, apparently, dozens of study groups of various kinds meeting more or less regularly. Those which seem to go on most steadily are those in which a definite skill is learned - such as printing (taught at the associated Coach House Press), silk screening, guitar, yoga, or Japanese.

My days at Rochdale left me convinced that what I was witnessing was a spiritual, sometimes fanatic rejection of worldly values.

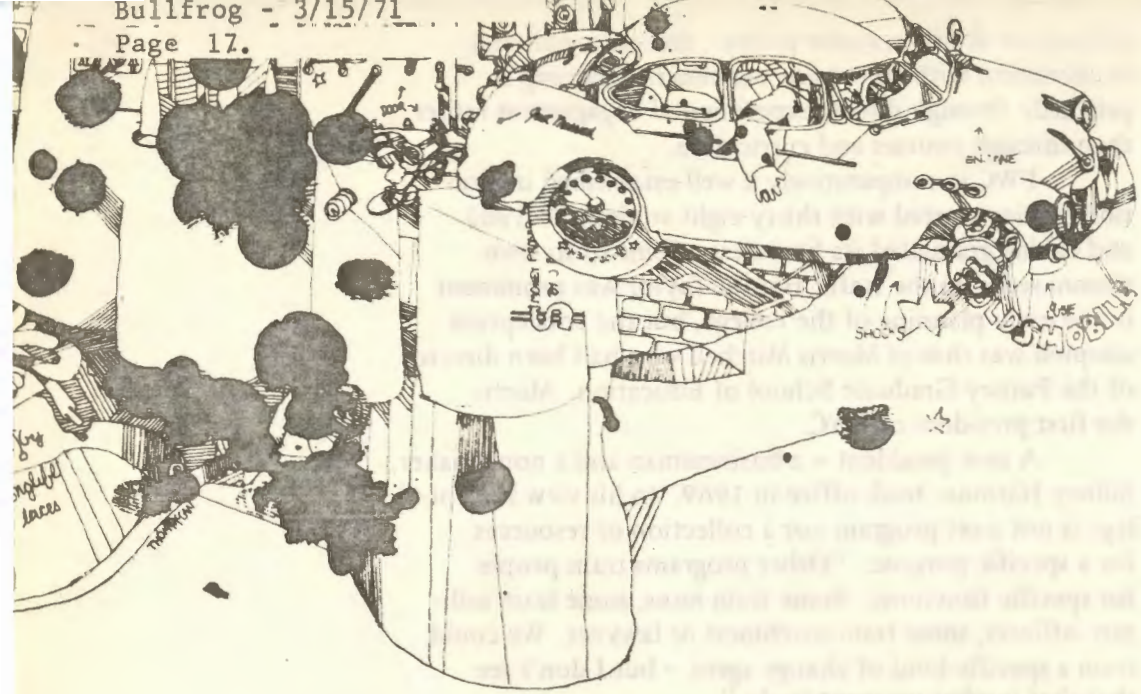
But Rochdale is changing, and most of the people there have taken the vows for life. It is becoming a kind of orientation center, enabling people to live out their unlearning period in an atmosphere of tolerance and relative security. Then, when they have developed some inner discipline and commitment, they leave the monastery for traffic in the world.

BENSALEM, NEW YORK

Rochdale and Bensalem, the experimental college of Fordham University, seemed to me to resemble one another as a carnival fun house resembles Versailles. Both have a lot of mirrors and open space and strange people passing through.

About sixty students and a half dozen faculty members live in a narrow, five-story apartment on the edge of the Fordham campus. There are no degree requirements other than three years participation (including summers), and even the three year requirement is not terribly strict, as a student may take leaves, travel, work, or otherwise interrupt his commitment to the house. Minimally, if a student wrote a slip of paper which said, "I went to Bensalem for three years," and a faculty member signed it, saying "Joe Doaks went to Bensalem for three years," the student would be awarded the degree. In spirit, however (and Bensalem's dean, Kenneth Greeman, says two-thirds of the students realize this), there is a recognition that the degree requires a continuing relationship between student and faculty symbolized by a growing transcript - which is a kind of journal describing the student's activities and comments by the faculty during the whole three years.

Bensalem was born during a dinner conversation between Father Leo McLaughlin, then President of Fordham, and the poet Elizabeth Sewell. For many years Elizabeth had been corresponding with friends, mostly younger than herself, and among them had grown up a dream of living together and collecting congenial students around them in a college. "Let's do it!" said Father Leo - and so by fiat was created a sub-college committed to absolute openness of curriculum and absolute equality in governance. Probably only in a rather authoritarian insti-



tution could such a free college have been created. The idea of getting it approved by the necessary committees in a democratic system boggles the mind.

Of Elizabeth's original intentions, Kenneth says: The vision was naive on two counts. Because people are friends, it does not follow that they can live together compatibly. And it does not follow that students can be absorbed in a pattern of friendship. Elizabeth assumed that people would want to do things together - Urdu, creative writing - that they would come together and share. It doesn't work that way at all. The philosophy of 'do your own thing' dominates everything.

The handful of idealistic and learned, sensitive faculty and thirty-two freshmen moved into an apartment building with many cubicles and no boundaries. After an initial period of euphoria, the program spiralled into gloom.

It is probably difficult for people who have not seen such programs at first hand to realize how fierce they can become. Young people have dreamt of what they would do if it weren't for the limits and demands imposed upon them, but when they are free they are likely to unzip and find nothing inside. If you believe you would be

creative, productive except for external restraints, you can retain some hold on dignity, though you feel continually frustrated. But if you discover that you do not, in fact, spontaneously create - or even read, that you are not really very interested in cultural or political events, in ideas, in intellectual issues, that you have little drive to achieve, that there is nothing in particular that you want to do with your life, and that you cannot blame these things you perceive as deficiencies upon some system beyond your control, you are likely to suffer waves of guilt, self-hatred and paralysis of will.

On the Fordham campus Bensalem is popularly regarded as an "honors" college - which is amusing, since Bensalem admission interview teams (theoretically a faculty member and two students, but more often in practice three students) do not consider scholastic records, but base their judgement upon written answers to essay questions and personal interviews. Fordham students feel put-down by Bensalem students (e.g. for being "rah-rah"); they are envious of them, not seeing the negative side of Bensalem's freedom. There is, of course, sexual promiscuity and a certain amount of dissipation within Bensalem's walls, thought it would be hard to measure whether there is more or less than in other colleges.

Perhaps another version of the same split is that between those who regard community as a major goal and those who are more concerned about individual pursuits (such as academic study). During the first year this controversy ravaged the house until the community-minded people moved out and set up a kind of commune elsewhere. Consensus was the mode of governance for the first couple of years - and political battles were endless and destructive. Kenneth said "I came to see that consensus is one of the most inhuman ways to govern imaginable, as it does not permit one to disagree." Though insistence upon absolute unanimity has been modified in order to free up the decision-making process, there is still a long and laborious effort to get everyone to agree, and no policy can be accepted which is not approved by 75 per cent of the house (or of those at the weekly house meetings).

In practice, though, Bensalem is moving much closer to a policy which recognizes and negotiates the differences. "There is still a lot of rhetoric of trust, but the fact is, we don't trust one another. Our experiences in the various groups has shown us that was are not trustworthy."

In a curious way experimental programs tend to cast off all conventional standards and requirements and then to take pride in themselves when the old forms reappear, as though we could score points for continually re-inventing the wheel. One professor hopes to solve the problem of the constant drain on his time in one-to-one tutorial and advising relationships by getting groups of students together to study a subject. He has two such groups going, of seventeen and six students each, studying, respectively, logic and love. They are carrying out their commitment to do the work - with the understanding that if they don't they will be dropped from the group. He gave a surprise examination in the logic class, based entirely on questions he had used at another college, and was delighted that thirteen of the seventeen are doing very well, by standards which he used elsewhere. In the context of Bensalem this is what might be called educational innovation.

FRIENDS WORLD COLLEGE

A faculty member cynically regards the Friends World College carousel of experiences around the world as "a glorified cultural exchange program . . . all the time exposure, exposure - it's appropriate for the television age." Of the nearly two hundred FWC students enrolled, only about 50 (all incoming Freshman and transfers) are in the North American Center - presently a set of dilapidated barracks at Westbury, Long Island. The college has established centers in Africa, Japan and India; it conducts a Latin America program of group tours, with students and faculty traveling in VW buses, separating and re-uniting in a variety of countries; individual and group programs have taken the students into Western and Eastern Europe; a Marco Polo expedition of a small group of students travelled overland to India.

For graduation each student is required to study one culture other than his own in "greater depth than is permitted by residence of one semester" and to gain "firsthand knowledge" of several other cultures and developing regions, spending a minimum of two years in three separate regions - Latin America, Africa, West and South Asia, and East Asia. The journals run like visible threads through the four years' experiences. Seniors return to the North American campus for a final semester,

writing (or doing) a senior project, and taking an oral examination with an outside examiner. Learning is primarily through direct, experimental engagement rather than through courses and curriculum.

FWC is comparatively a well-established institution, having started with thirty-eight students in 1965 and having graduated its first class. Some of its own alumni serve on the staff. Harold Taylor was prominent in the early planning of the college, but the conception adopted was that of Morris Mitchell who had been director of the Putney Graduate School of Education. Morris the first president of FWC.

A new president - a businessman and a non-Quaker, Sidney Harmon, took office in 1969. In his view the college is not a set program nor a collection of resources for a specific purpose. "Other programs train people for specific functions. Some train nuns, some train military officers, some train machinest or lawyers. We could train a specific kind of change agent - but I don't see that that is what we want to do."

He imagines the centers as agencies. Staff members would have on tap information about educational opportunities in the region and relevant studies which have been done in the past. The student coming into the center would be consulted about his particular interests and goals - and be given advice, tips, leads, contacts, learning materials, which would help him pursue his interests.

Visiting the campus one is struck immediately by informality, affection, liveliness, a high level of energetic engagement and silent, deep commitment, such as might characterize a religious order. The college has been given a beautiful decaying waterfront estate, which may become its new campus; but its beginnings are inseparably bound up in those marvelously ramshackle box like barracks strung along dreary streets in the midst of Long Island's urban sprawl.

Most of the boxes are, rather indiscriminately, student or faculty housing, duplex apartments with paper thin walls and somewhat frightening floor furnaces. Parked along the streets are the ubiquitous VW buses, the traveling classrooms, which load up regularly and go banging off for a field trip to an industry, to the United Nations, to a Quaker international community, or a migrant worker settlement.

The tension here is about the same causes as at other experimental programs: traditional academic values versus the goals of experimental, self-directed education.

Individualism versus community. In any given case these issues are likely to be mixed. The faculty member who is suspicious of "do your own thing" when it comes to study, may be the same one who upholds individualism as opposed to communitarian conduct. He may support the curriculum and oppose T groups. He may desire institutional commitment to certain educational standards and oppose institutional commitment to a political position.

There is a Quaker use of simplicity and economy as a means of education. The poverty of the school is to some degree willful. The tuition, which includes all living and travel expense, is only under \$3000. There is a financial aid program (favoring minority group members and students from developing countries) and half the college budget must be raised each year. There is an on-campus work program, which not only gets jobs done at low cost, but maintains a spirit of membership in the student body. There is an egalitarian faculty pay scale: \$4,000 per single faculty, \$1,000 more if he is married and \$600 more for each child, plus an allotment of \$1.65 per day per adult (over twelve) and \$1.00 per child for board, if meals are not taken in the dining hall. Salaries for administrators are handled somewhat differently, but are also low. Economy is not only a necessity, but a virtue, a way of developing character and a source of excitement and camaraderie.

ANTIOCH-COLUMBIA, COLUMBIA, MARYLAND

In America there is such a thing as an old-fashioned experimental college. Such places as Reed, Antioch, Goddard, Bennington, Sarah Lawrence and New College (Sarasota) have reputations for unconventionality of curriculum which set them apart from colleges in the model of the Ivy League. Nonetheless they share many characteristics of "university colleges" which basically prepare students to achieve in graduate school and to take elite positions in society. They tend to be highly selective in admissions in large part on academic criteria, to be non- (or even anti-) vocational, to remain neutral on most social issues, to value impartial inquiry above action, to be highly competitive (though they may de-emphasize grades and scores), and to tend towards a pre-professional orientation, with faculties strongly com-





mitted to cognitive learning, scholarship, research and the disciplines. Their methods may be open and flexible, but they prove to be colorful and varied routes to similar goals, their conception of their own quality strongly conditioned by the universities.

Most have done little to change themselves significantly since their inception. However progressive some educational ideas may have been in the thirties, these ideas may not be sufficiently responsive to our changing culture. Business, government and the churches have proved more adaptive than the colleges.

Antioch Columbia was, in part, an effort to prod an experimental college which, as some perceived it, was settling in its ways.

What is actually going on in Antioch Columbia resembles in many ways what is going on in other experimental programs. After showing a student visiting from Antioch's Yellow Springs, Ohio campus around Columbia, with its systematically varied houses, its clumps of apartments and town houses, its neighborhood centers, village centers, swimming pools and playgrounds and woods, its curving, hilly streets with story-book names, I take him off the highway, up the long drive to Oakland Manor. This grand old building, once a plantation home, is the place they mean at Antioch Columbia when they talk about the "college," though there is additional office space in another part of the city and will be operating from a number of sites in the future. Antioch Columbia rents space, sharing the Manor with the Peabody School of Music (which has a dance studio there) and the Kittamaqundi Religious Community, which uses it for educational programs, T groups and Sunday services.

In the foyer clumps of hairy and disheveled students lounged on the stairs and stretched out on the carpet, so that one has to step over blue-jeaned legs to get through to the offices. There is a student lounge with dilapidated furniture in the basement, but students prefer gathering in the foyer, apparently attracted by close quarters and the inevitable bumping of bodies: it gives one a sense of being near the action. A student receptionist is reading at her typewriter on a desk awash with unsorted dittoed sheets, a newspaper, books, knitting and plastic coffee cups. The walls are transformed into bulletin boards; in the lounge below are acres of bulletin boards, but if you want something really to be noticed, you stick it on the wall in the front hall. Hip posters are on the walls, obscene language in the air. Furniture is battered and makeshift. Books and

papers are piled everywhere for lack of shelves and cabinets. "Well," says the visitor from Yellow Springs, "back to reality."

The Antioch Columbia faculty assumed from the beginning that the substantial learning in the program would be through what we called "involvement with the community" or "engagement," and, since we recognized that most of our students would need salaries to pay their expenses (the most common pattern being for tuition to be covered by parents or scholarships or loans, and students paying their own rent and living expenses), we thought this engagement would primarily be through paid work.

The most exciting examples of something working right are the instances in which students, in effect, created their own jobs, writing proposals and talking someone into funding them. One convinced the local recreation department that they should buy him tools and supplies and pay him a salary for teaching carpentry in the neighborhood centers in after-school hours. One young man was interested in starting a radio station; after months of work he seems to be underway on a handsomely funded study of radio communications in planned cities, which will probably lead to the development of a complex communication facility in Columbia. Another got funding for research into manpower needs and related problems. A girl is setting up a sex information and birth control center. A boy set up a draft counseling service.

Antioch, Columbia is changing. Presently it has three geographical centers: Columbia, Baltimore, and Washington. The Washington extension has developed a program in Basic Human Problems and offers two graduate programs in Education as well. In Baltimore the focus is on social research and action. The concerns of the Columbia campus are primarily in the Arts, Psychology, and Environmental studies. By next spring the whole campus may be under a gigantic, multi purpose, plastic bubble, designed by everyone. In addition to the three campus locations, Antioch, Columbia plans to operate three additional centers in the south and the midwest.

Our present schools and colleges will, I believe, wither away and be replaced by a much more comprehensive set of institutions serving the whole population: all ages, all classes, continually, on a basis of essentially free access. I do not personally accept the notion that our civilization has a dichotomous choice between state-controlled socialism and laissez-faire capitalism - the language radicals right and left use to dramatize our future. I am deeply

opposed to American imperialism and many of our socio-economic patterns, but I especially am opposed to monolithic systems, and in education our problem is too much, not too little, governmental control in what must always be a pluralistic society.

Intellectual congestion on American campuses today centers around three issues: do-your-own-thing, community, and advocacy. The complicated controversies derived from these issues are probably a major obstacle to institutional change. Many students and faculty seem confused in their values, wanting a community where they can do their thing or institutional neutrality except on their own pet issues. Some want a "common" intellectual experience but find small, inbred communities stifling. For some common means relating to all mankind, so intentional communities are viewed as part of a universal movement, a new world society, to which those who find fulfillment in urban settings are inimical. Some see community as a divergence from and escape from the world (which they regard as beyond redemption).

On the one end of the do-your-own-thing spectrum is the solipsistic hippie, dropped out, turned on, wanting only not to be bugged or hassled. On the other end is the uptight professor so out of touch with (and perhaps ashamed of) his own feelings that he cannot bear to think of opening himself to others except in the most selective and formal ways. On one end of the community spectrum is the gushy, group-groping love head, believing that property is theft and that everything, starting with bodies, is for sharing; on the other end is the moral cultist (religious or political) who believes in the discipline of his cause and the subjugation of everything, starting with sexuality, to the struggle for man's salvation, common cause meaning common behavioral norms. On the one end of the advocacy spectrum is the flaming radical willing to spend his college's reputation (or, indeed, Western Civilization) like a bus token if he thinks it might help restrain a defense industry or discomfit a police commissioner. On the other end is the administrator who, usually in the name of objectivity, seeks to squelch all dissent or even inquiry into areas of social inequality and injustice which might rock the boat of public relations or threaten positions of power.

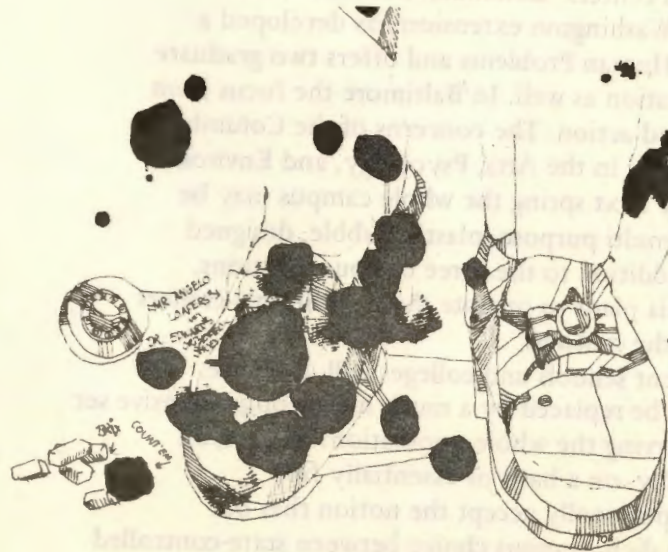
This has immediate and practical implications for those who want to change educational patterns on campuses. It is difficult but necessary to remember that the solution for one is never the solution for all. I think of the hours I have spent in meetings where a guru without a following

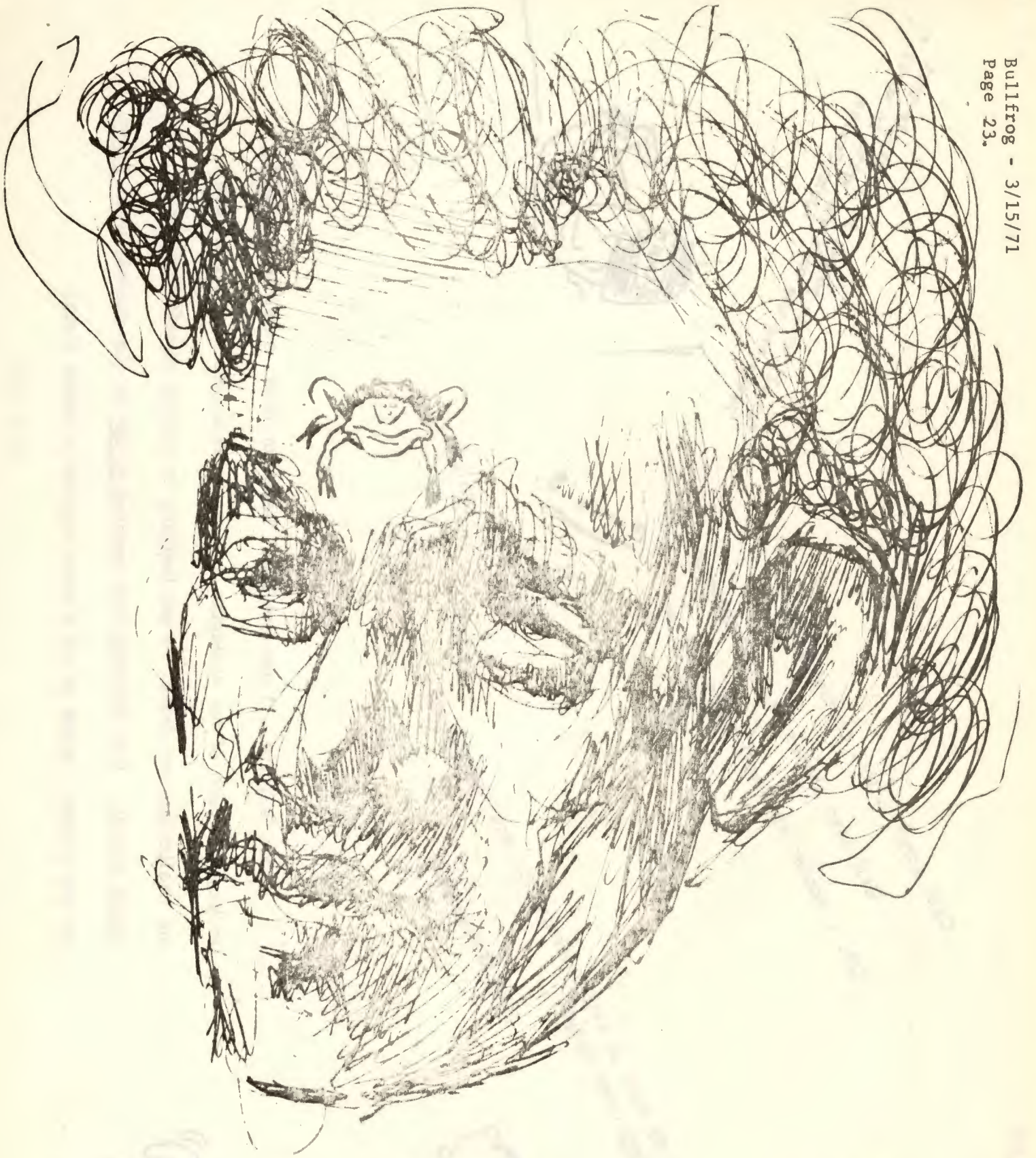
We put this thing in
good. Our thanks to

because it seems to be
"Print Project Amerika."

was trying to manipulate the group so that everyone would do his thing, as he needed the emotional support of group sanction to release him for his own pursuits. Most of us are essentialists at heart. We may resent bitterly the implication that everyone should have freshman comp or world history, but we try sneakily to substitute such requirements as that everyone should spend time in T groups or that everyone should be committed to social action. Many students these days are intent on putting their professors through required courses, such as the drug experience or hard rock. Perhaps our system has so conditioned us to being oppressed that we cannot avoid the impulse to oppress others. ★

This article is excerpted from Culture Out of Anarchy, which was published November 15 by Herder and Herder. Reprinted by permission.
Jud Jerome is a teacher at Antioch Columbia.





People are leaving



Cast adrift in this confusing sea
Half-seen shapes in this menagerie
Oh, I wonder what will become of me

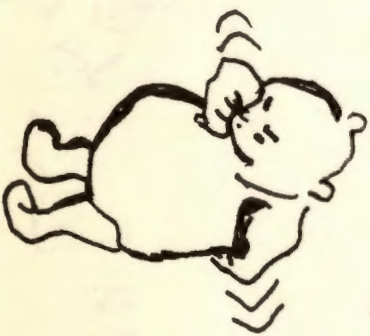
"We all write poems; it is simply that
poets are the ones who write in words."
-John Fowles

I am exercising my right of self-determination and working up a
sweat - But it does come easy!

B
O
N
K
! on my head.
Ernie S.



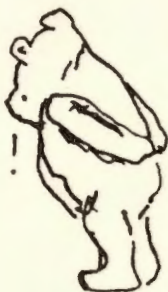
John McNaughton



I am learning. I am growing. Behavior Mod. class has helped
to explain much of my strengths and my weaknesses and has helped
me to alleviate my fears. I am learning to accept myself and under-
stand myself. I'm learning and wanting to be on the outside what I feel
on the inside. Most of all I have learned to enjoy living.

Greg Cox

"All that you can be
you are now."



TJC is the embodiment of the present, the past and the future all blended to cether. I see my counterpart there (shades of the past)- the intense desire to live life to its fullest, the insatiable curiosity, the groping, the never ending search for knowledge, the idealism (revolutionary) of wanting to make the world a better place for the masses, the stimulation of new ideas, activities and people; pervaded with a constant feeling of titillation, of expectancy. I remember being intoxicated with the idea of being young, with so much to do, experience, learn and absorb. This sense of adventure and excitement has never left me and has carried over into my feelings about TJC.

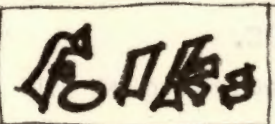
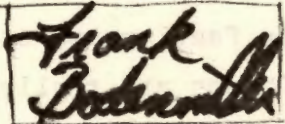
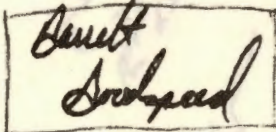
Things are really happening at TJC and this is because people want to and care to make it happen. Our prime mover is our "fantastic" dean, T.D. Gilmore, who truly symbolizes the warmth, sincerity, dedication and concern for TJC and its students which is shared by our most dedicated faculty. Somehow I visualize TDG stirring a great pot (TJC) consulting with staff, students, those who care, adding or removing ingredients, testing, testing, always seeking to improve the flavor for ingestion by that most important person, the student.

Sometimes I worry about the impact of so much freedom on our young people and the distinction between freedom and license seems rather thin at times. However, all one has to do is look around at the many warm, lovable, sincere, bright young people with questioning minds, so eager to learn so concerned about humanity, in our TJC community, and feel that our world should be and will be a better place for a'that.

Mary T

Sometimes I feel like the what gets in the way of the why at TJC. Last night I felt very depressed- a sense of total meaninglessness. I went in to look at my sleeping daughter; she opened her eyes, looked at me and started to giggle. I cried. For that brief moment I experienced what it is like to be totally human. I knew why I existed.

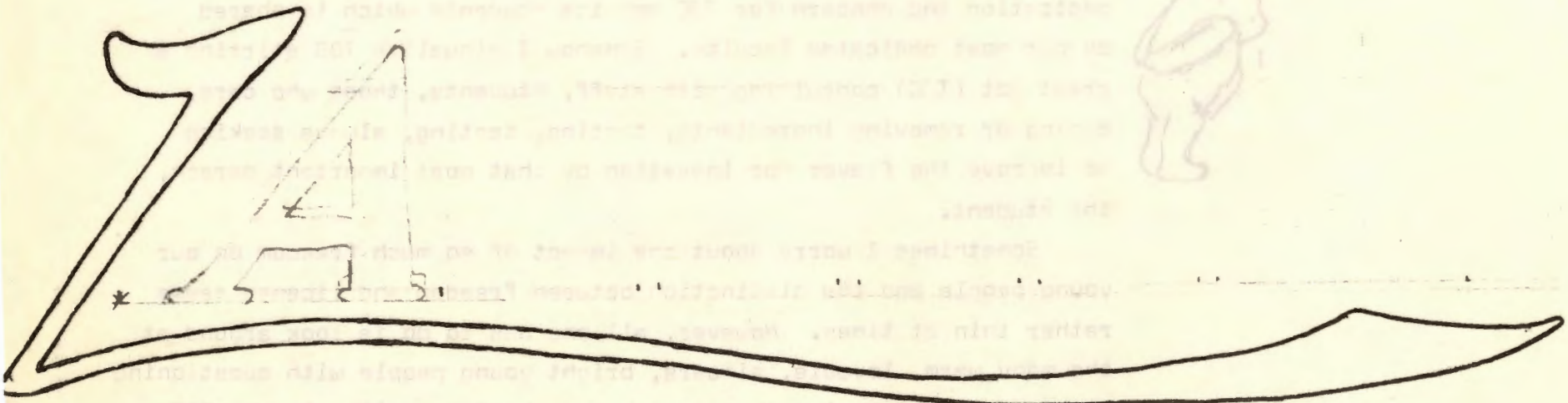
T. Dan

THAT'S all   Bob Tally Giddis 

A

T

R



I really like the colors upstairs.
And watching the people putting them up-
people are singing-
listen...

Betty Ryan

- Dr. John Simon
City Medical Report -

you are in a bo.
if your purpose i.
don't look at wh.
if your purpose is to
if your pupose id to see
go slow, you will g t th.

I think (I know) that EVERYONE should learn to laugh. And I believe in fairy-tales.

Georg

"Who can wonder that the laws of Society should, at times, be forgotten by those whom the eye of society habitually overlooks, and whom the heart of society often appears to discard?"

-Dr. John Simon
City Medical Report-(1849)

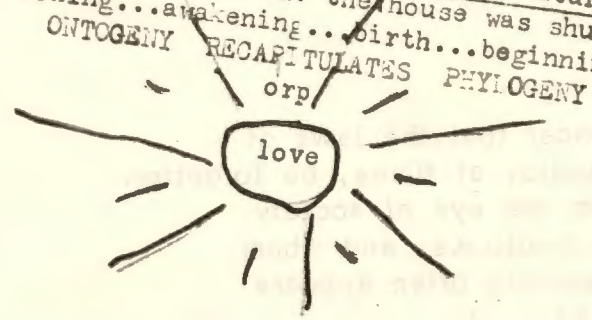


O Blow Your Horn But Not With Scorn

the thing i search for in school and in the people i call my teachers, is better ways to communicate (not everyone is deserving of the title of teacher. people who i can learn from and who can learn from me are teachers.) Communicate to myself and other people: on paper, in words, in dance, through music, etcetera. It cannot only be from me (unrequited): it must be back and forth, reactions upon reactions, give and take, take and give,,,,, but of course you know this.

Moose paws are hooves
its so cold out and i just want a place to hang my clothes...and take off my shoes.
a place to think and drink my wine and take my time.
"it is warm behind the driftwood now, for the wind has gone with the geese--so
would i--if i were the wind."
-i said that

-also leopold
...draining my soul for the sake of permanence...
coming back lilacs;
men (MAN,us) should try to think in more total terms, wholeness. in terms of weather: there will be much snow, then cold, then a thaw--much snow will melt, then a freeze and wind. what is nature doing to her body, the EARTH? man plays no part in natures decisions [we hope] but complains and wishes it were warmer, or that the wind would stop. if it did charge to his whims the trees would fall down, the birds would die, and man too. for all we know the cold-warm-cold cycle (changing quickly and not always quietly) may make the trees take stronger root, or dig deeper. most of us cannot even comprehend natures purposes; it is indeed difficult (impossible for most) but it can be done. the person must become close to nature: in his own head and body, then he must be accepted by nature as a friend.
today i woke to a strong wind. the house was shuddering, the trees were dancing... and it was morning...awakening...birth...beginning...day...



1/x of David Ilya Schuchman
© 16feb71

" I hold it, that a little rebellion,
now and then, is a good thing, and as necessary
in the political world as storms in the physical."

Thomas Jefferson: Apr.13.1743
Ar. Aries.

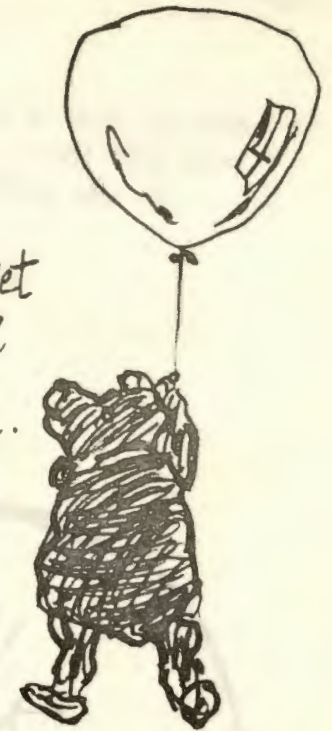


Being is exciting'. Right now I'm enjoying life; having an interesting, great and thoughtful times discovering. I like listening and talking to people-and trying not to put them in a set spot in my mind; but giving them room to change and be different, and I like people to give me that freedom also. Right now I'm wanting this term to end - yet not wanting it to; there's so much I haven't done and have yet to do; but I'm looking forward to next term and spring.....but really having fun with right now.

Kathy Fox



how sweet
to be
a
cloud.



I have enjoyed working on "being" for the BFF. It has given me opportunities to open new avenues for present relationships as well as starting new ones. Most of all I have enjoyed sharing and reading feelings with the individuals as well as with BFF readers. One of my goals is to realize particular fragments of exposure and shared moments of joy are certainly not adequate pictures of a person and I hope I can keep these intersections of phenomena in context and not use them as keys or bases describing a person's whole organism. "We are an intricately balanced set of contradictions" and no single experience or group of experiences merits personality value judgments.

Jim Pongones



What i am i always don't want to share because i wont be that way
always and Georgi just said that nothing is always or forever
and i think she's right. So to hell with you Jim but i don't feel any
differently about you...i don't think..

John Erickson



Something I'd like to be placed in a
course like Cam Disser is credit thing
next term....
-think I'd go over to the library
and poke around and find something
anything interesting that I could read
I doubt if I would end up getting inter-
ested enough; like I doubt if I'd become
something; for example in any area
of philosophy for pieces of shit that don't
add up to much.
I would also like to mess around
with a violin...thats something I've
wanted to do for a while, but I've never
had the chance to get a hold of one.
I might also start to learn how to read
music-I play the piano a little but
can't read how.
(that I'm projecting about) I might
try to learn how.
I might also start to learn how to read
also like to go outside a lot and
play baseball and go to Lake Mich.
and swim.
When I felt like doing something
academic(?) I would like to be able
to talk to the TJC profs whenever I
felt like it. Ask them about how they
ever got through school.

Dan Mac Innis



I am tired
of waiting.
Roxanne

